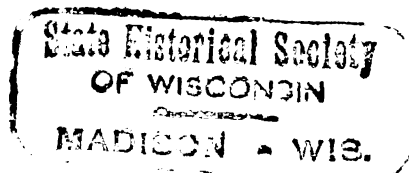


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CHRISTIAN SCIENCE SENTINEL



complete

"What I Say Unto You, I Say Unto All, **WATCH.**" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

The bulletins issued by the United States census bureau last week give the population of a number of important cities according to the recent count. St. Louis takes fourth rank of all the American cities with a population of 575,238, against 451,770 in 1890; Boston is fifth with 560,892 inhabitants, compared with 448,477 in 1890, and Baltimore is sixth with 503,957 people, against 434,439 in 1890. Indianapolis has 169,164 people, against 105,436 in 1890; Rochester, N. Y., 162,435 against 133,869 in 1890; Denver, Col., 133,859, against 106,713 in 1890.

James A. Sample, chief of the issue division of the United States Treasury, who was sent to Porto Rico to superintend the exchange of the Spanish coins for those of the United States, has returned to Washington and is reported by the newspapers as saying: "I traveled from San Juan to Ponce, through Arecibo and Aguadillo and covered the entire island. I found the majority of the natives opposed to the United States, whereas I had been led to believe that they welcomed Americans with open arms."

A Washington press dispatch says: "Two former Presidents of the United States may represent this country as members of the International board of arbitration provided for by the treaty negotiated during the peace conference at The Hague. Each of the nations participating is entitled to four members of this board. President McKinley has asked former President Cleveland and former President Harrison to serve as two of the members for the United States."

In the official trial trip of the first-class United States battleship Alabama off the Massachusetts coast on August 28, the ship made an average run over a 33-knot measured course of 16.983 knots per hour, by the calculations of the naval trial board, and 17.024 knots an hour by the calculations of Captain Sargent, sailing master for the builders. The Alabama is a sister ship of the Kentucky and the Kearsarge.

In New York, for some time past, ex-Senator Hill has been leading a movement within the Democratic party to wrest the control of the party out of the hands of Croker and Tammany Hall. In the primary elections, held on August 28, the Hill forces were overwhelmingly defeated and the New York State convention will be dominated by Tammany Hall.

Acting Secretary Hackett has awarded contracts to the Holland Submarine Torpedo Boat Company for six submarine torpedo boats, and specified that they should be completed within eleven months from August 25. The contract price for the boats is \$170,000 each.

At a meeting of the People's party national committee in Chicago, August 27, the declination of Charles A. Towne as the Vice-Presidential nominee of the party was accepted and the name of Adlai E. Stevenson was put in his place.

The Kentucky Legislature has been called together in extra session to revise or repeal the Goebel election law, which has been unsatisfactory to probably a large majority of voters.

The Democratic party will open national headquarters in New York City, which will be in charge of William J. Stone, ex-governor of Missouri.

Foreign News.

Toward the close of last week the attitude of the principal powers concerned in determining the fate of the Chinese Empire seemed favorable to a moderate policy. All the powers, including Russia and Germany, have declared that they do not wish to bring about the partition of China, and Russia has gone so far in the direction of peace as formally to propose to the United States, Japan, and the European governments, that the allies withdraw from Peking to some convenient place near and permit the Chinese authorities to establish order in the capital in their own way. Some of the foreign residents of Peking have been escorted to Tien Tsin, but in the absence of news to the contrary it is supposed that the foreign ministers and their households are still in Peking.

Contracts for the dismantling and razing of the Paris Exposition buildings have been signed and the work has been given to the Chicago firm which tore down the buildings after the Columbian Exposition and also those at the Omaha Exposition. The contract for the work was signed the day the Paris Exposition opened. Lumber is exceedingly dear in France and there will be 75,000,000 feet available after the close of the Exposition.

China's resources, as figured by expert Russian financiers, are as follows: The land tax annually about \$17,500,000, and the yearly revenue from imports and exports \$1,500,000. It is difficult to ascertain even approximately the amount accruing from the indirect taxes. Eight foreign state loans make the national debt somewhere in the neighborhood of \$27,500,000.

It is announced in Chicago that Sweden has offered to place a Government loan in this country of \$10,000,000. It consists of an issue of bonds bearing interest for ten years from August 15, 1900, at four per cent a year. The loan is made with a view largely to the construction of railroads in the kingdom.

Lord Roberts is carrying on an active campaign against the remaining Boer forces, driving them from one stronghold to another. The Boer commanders are constantly losing men by desertion and capture, and effective resistance to the British occupancy of the country is no longer possible.

It has been arranged that the national decennial census of the United Kingdom shall be taken on March 31, 1901. The estimated population of Great Britain and Ireland is 41,000,000.

The proposed cable from Copenhagen to Iceland will be four hundred and four miles long and will cost \$850,000.

Only two hundred and seventy-nine papers are published in Russia, forty-two of these being printed in German.

Industry and Commerce.

At a banquet in Santiago, given by the Republican and Democratic parties of Cuba, Governor General Wood spoke of the coming constitutional convention as follows: "Whatever the ultimate destiny of Cuba may be,

its immediate future is independence. This is no political move on the part of the United States, but a sincere desire to do what is right. Therefore, I beg you, as a personal favor to me and to the United States government, to sink your political differences and passions, and to send men to the convention who are renowned for honor and capacity, so that the convention may mean more than the Cubans even now anticipate."

According to the National Apple Shippers' Association the crop of apples this year in the United States, Canada, and Nova Scotia, "will be the largest of any crop in the history of the country." While the drought has affected the yield in Missouri and many apples have dropped prematurely in New York and the States adjoining on the East, the crops, it is estimated, will exceed the record crop of 1896, which was 70,000,000 barrels, by from 10,000,000 to 30,000,000 barrels. This year's crop in North America, it is believed, will be from 80,000,000 to 100,000,000 barrels.

Direct telegraphic communication between the United States and Germany was opened August 30 through the new German cable, in conjunction with the Commercial Cable Company's system from New York to Fayal and thence to Emden, Germany. Messages were exchanged between the German Emperor and President McKinley.

Owing to the Philippine troubles, Manila hemp has risen fifty per cent, and now several large German companies have been formed, one of which has government connections, to start Manila hemp culture in German East Africa, where the experiments have proved very successful.

A dispatch from Vancouver, B. C., says that a mountain of copper has been discovered at Howe Sound, within thirty miles of Vancouver by prospectors engaged by H. W. Treat of New York and Sir Charles Tupper of Vancouver.

The Northern Pacific has countermanded orders recently issued for \$250,000 worth of new freight cars. The partial failure of the wheat crop in the Northwest has led to the action.

An apparatus for condensing sea fog into drinking water has been invented.

Siberia now exports butter to Denmark.

General News.

A dispatch from Desbarats, Ont., dated August 28, says: "Descendants of the poet Longfellow, comprising Miss Longfellow and sister and a party, witnessed a performance by Ojibway Indians of a dramatic oration of Longfellow's Hiawatha at Desbarats Island on Saturday. Sunday the party attended religious services of the Indians conducted entirely in the Ojibway language at Longfellow Island. Afterwards Miss Longfellow made a speech to the Indians, which was translated into Ojibway by Indian Missionary Frost. To-morrow the Indian tribe will perform the ceremony at Longfellow Island of adopting Miss Longfellow into the tribe."

The thirty-fourth national encampment of the Grand Army of the Republic was held in Chicago last week. In the street parade on August 28, forty thousand veterans were in line and the column was six hours in passing a given point. Judge Leo Rassieur of St. Louis was elected commander-in-chief by acclamation.

Oxford has among its undergraduates a Lancashire mill hand, who worked his way into the university by studying after factory hours. He has won a scholarship worth \$250 a year.

The Woman's Relief Corps, which met in Chicago concurrently with the Grand Army encampment, elected Mrs. Mary L. Carr of Denver, Col., national president.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

An Immense Project.

Entire Water of Lake Superior Utilized.

An industrial development equal to that at Niagara, perhaps surpassing it in chemical and metallurgical discoveries and new ideas, is under way here. Not less than twenty million dollars of Philadelphia and New York capital is being invested with an implicit confidence in the capacity of the management, though it will be years before the returns will be commensurate, and though many of the investments are along lines so new and revolutionary as to bring a smile of bewilderment to experts who are told of what is actually being accomplished at Sault Sainte Marie, Ont.

As the basis of the entire work all the water power of Lake Superior has been acquired, and before the establishments are fully completed the rapids of Sainte Marie, that have for unnumbered ages poured over the sandstone ledges at the lower end of the lake, will be dry, and all the vast flow of the greatest lake of the world will be at work, either turning wheels or passing ships through the canals and locks of the Sault. "It takes one one-thousandth of the water of Lake Superior to operate the ship locks," says Mr. F. H. Clergue, manager of the vast new enterprise, "and why should not the rest be utilized in employing many thousands in industries that but for cheap water power could not be carried on, and in turning to account natural advantages and materials that but for cheap power would be waste? It is not too much to say that millions will indirectly feel the result of the enterprises we are installing here."

A few years ago F. H. Clergue, then living in New York, but with an extensive acquaintance in Philadelphia, went West to look up for these Philadelphians a water power that could be improved and sold as electrical energy. It was at the height of the talk over the power of Niagara, and water power everywhere was sought for. At the lower end of Lake Superior, Clergue saw an opportunity to develop an immense power, and his company began work. They cut a canal that furnished them twenty thousand horse-power electrical energy. But when they wanted to sell the power they found no takers. The locality was new and "too far West." So in order to save the original investment they were forced to change their policy, utilize it themselves, and find a means for development.

All about the Canadian Sault, north as far as Hudson Bay and east and west, are vast forests of spruce, the ideal wood for paper-making. The Ontario government was willing to furnish stumpage at low cost, and it was decided that the first development must be a ground pulp mill. The largest mill in the world was built and is now making a product that sells for nine hundred thousand dollars a year, and fixes the price for paper pulp in all the American west, and ships to points from Japan to Europe.

While mechanical pulp is worth thirty dollars a ton, sulphite pulp, wood treated chemically, is worth nearly twice as much, and the company with its unlimited supply of the

best wood in the world, decided to make this also. So now the largest sulphite mill in the world is nearing completion. Its product will be worth one million five hundred thousand dollars a year. But for sulphite pulp sulphur is necessary, and sulphur is costly. At the great Sudbury works of the Canadian Copper Company they are pouring into the air a thousand tons daily of sulphur fumes. Sudbury is one hundred miles from the Sault, and produces the bulk of the world's nickel. The nickel ore there mined is what is called a "nickeliferous pyrrhotite," that is, it contains not only nickel, but sulphur and iron. At the matte furnaces of the Canadian Copper Company they were saving nickel, but the sulphur and iron were thrown away. There, and everywhere else where sulphur is a by-product of roasting nickel and copper ores, it is not saved. It has not been supposed possible to save it; but Mr. Clergue's experts found a way, and are now, they claim, making a commercial product from the roasting of pyrrhotite. Chemical experts over the world will not believe this possible till they see it done on a commercial scale, and this Mr. Clergue says he will be able to show them in a few months, as soon as the reduction works now under way are completed. So they bought a nickel mine near Sudbury for the sulphur, and are now building the Manitoulin & North Shore Railway to and through the rich nickel belt and on to Georgian Bay.

With the extraction of the last atom of sulphur from the pyrrhotite, there was left a ferro-nickel ore, whose possibilities for the manufacture of nickel-steel were alluring. In line with their laid-out policy the company set about the utilization of this ore. And now they claim to be able to do the work that has been the dream of metallurgists and electricians for years, no less than the reduction on an economical scale of ores of iron into steel by electricity. Furnaces were devised that to the extent of a five-ton unit, smelted this soft, high nickel ore into nickel-steel, sufficient iron ore being added to the mixture to make a hard steel. The nickel percentage of their ferro-nickel was so great that the resulting steel was very soft, it being a peculiar feature of nickel that a percentage above five or six makes the alloy soft, while a percentage of three or thereabouts makes an armor plate. The company has a very large machine-shop, and all the hard cutting tools used there are made of its own nickel-steel smelted in its own furnaces by electricity. The plans for the ferro-nickel works, which are now under construction, propose one hundred furnaces of five tons daily capacity each.

The company has closed a contract with the Krupp firm of Germany, under which a large amount of this nickel-steel will be manufactured at the Sault and shipped to Germany for a period of five years. Under this contract no metal has yet been delivered, of course, and none may be for a year; but samples have been shown Herr Krupp, and Mr. Clergue states positively that the contract is closed and will be carried out.

To obtain iron ore to mix with the ferro-nickel ore it was necessary to have a mine, and the presence of iron ores

in the contacts between the formations along the north shore of Lake Superior had long been known. The company secured a mining location one hundred and twenty-five miles north of the Sault, near the shore of the lake, three years ago, and last fall proceeded to its development. This mine has now shipped its first ore, which has been tested successfully in furnaces. It is a vast quarry of high-grade iron ore, suitable for the manufacture of steel, containing at least thirty million tons and perhaps more, no one knows how much.

The company has explored the ore region and come to the conclusion that there is a sixth great iron ore range of Lake Superior that has been discovered. The economic importance of this cannot be over-estimated. The company under its land grants has taken possession of the entire range of sixty miles in length.



To encourage this company in its expenditures and development both the Dominion and Ontario governments are pledged, and they have given it a princely grant of money and lands. The lands include one million six hundred and fifty thousand acres of land for a road running from the Sault to Missinabie on the Canadian Pacific Railroad, one hundred and fifty miles northerly, and one thousand men are now working on this road. The Dominion has also given cash subsidies, and three hundred and sixty thousand dollars were paid a few days ago, to be followed by more as the work progresses. For an extension of the road to Hudson Bay, which will be reached in five years, an additional grant of five hundred thousand dollars and one million two hundred and fifty thousand acres have been offered. The lands of these grants are not to be selected in one bunch, but within a reasonable distance of the lines of road, in small blocks. In order to avail itself of this privilege the company has now in its employ one hundred and fifty expert timber cruisers, mineralogists, and geologists, who are traversing that whole region, each party of two men accompanied by Indian guides and canoemen. These men are selecting timber lands, running out the geological formations, and verifying and correcting old surveys, and the grants will be selected under their reports. The timber is spruce, valuable for pulp wood and now scarce in the United States, and the land is underlaid by iron, copper, and other minerals. Gold has been found in many localities. The value of these grants, under these circumstances, is something that staggers the imagination.



"In five years," says Mr. Clergue, "we shall be running through fish trains from Hudson Bay to Chicago." In five years, too, the company will have absorbed all the out-flow of Lake Superior, except what is needed for vessels. One canal to give twenty thousand horse-power is now in operation. Another to give fifty thousand horse-power is almost done on the Michigan side of the river. Of its total power forty thousand has been leased for a long term of years to the Union Carbide Company and the United Alkali Company. The Union Carbide Company is now using a great power at Niagara for the manufacture of carbide of calcium. The Sault power will cost it perhaps a third of what it pays at Niagara, and yet the development concern will in twenty-five years get back all the original cost as well as an annual interest. Some ten thousand horse-power on the Michigan side will be used in the reduction of copper from that state, and for other natural uses. Two weeks ago work was begun on the Canadian side of the river on a canal that is to develop forty thousand horse-power more. It is estimated that this will take all the power of the river. The Michigan canal is to be furnished with three hundred and twenty turbine wheels, each four harnessed to one great single-phase

dynamo; the whole to generate fifty thousand horse-power. The contracts for wheels and generators have been made, and the canal is being pushed with one thousand men and all the steam and compressed air appliances that can be assembled. It is a gigantic cutting two and one half miles long, two hundred feet wide and twenty-two feet deep, through the heart of the city, and much of it in solid rock. The sides are cut by air channelers from the solid rock ledge, and the waste material is used in erecting the great buildings. There will be a power house 1,380 feet long, one hundred feet wide, and 106 feet high. It was designed by a Philadelphia architect, and is a massive and handsome structure. No such power house exists on any water power to-day. This canal and power plant will have cost, when done, \$2,750,000. The second Canadian canal will cost nearly as much.

In all the company has so far spent \$4,500,000, and has plans that will call for the expenditure of fifteen million dollars or more additional. All this money is raised by these Philadelphia and associated capitalists without the issuance of a dollar in bonds, and it is not intended that there shall be a bond on any of the institutions of the Algoma Commercial Company, which is the name of the parent organization, or on any of its ten or twelve sub-companies, at any time. The company is now spending money at a tremendous rate. The daily pay-roll is five thousand dollars, or one million five hundred thousand dollars a year, and this will have to be continued for years. So far there is no return except from the one pulp mill and the mine, and the latter cannot bring much till another year. The sulphite mill will be a vast profit-earning institution in 1901, as is the mechanical mill now.



This fall work will be commenced to remedy the difficulty that must come very soon in the permanent lowering of the waters of Lake Superior. It is an international question, and neither the Canadian nor the American government will permit any change in these waters. So dams will be built at once, clear across the head of the rapids. The dam will be two thousand feet long, and will be a series of stone and concrete piers connected by steel gates, to be opened or shut as occasion requires. It is not improbable that the company may raise, instead of lower, the level of Lake Superior. Every foot of raise in the level will mean much to it.

Here at the Canadian Sault this company has one of the finest laboratories in existence. It is carrying on analysis by electrolysis in many minerals regularly, and the laboratory and library connected with it are fitted up as completely as those of any technical school in America. The company has also a machine shop where two hundred and fifty men find work day and night on its own machinery and tools. The shop is the best in Canada, and few in the United States excel it.

In order to permit the shipment of iron ore this year and in vessels they could utilize in winter on the oceans, the company sent one of its men to England three months ago and he bought four steel ore ships that had been in the Grecian and Spanish trade. They are all here now, carrying ore. When lake navigation closes in the fall they will be sent to the sea, carrying cargoes of pulp for wherever the company has orders,—France, England, Russia, Japan, or India. During the winter they will trade on the seas, and in the spring will return to the upper lakes.

Boston Transcript.

Oh thou whose mighty patience holds
The night and day alike in view,
Thy will our dearest hopes enfolds,
Oh, keep us steadfast, patient, true.

SAMUEL LONGFELLOW.

Selected Articles.

In Defence of His Faith.

To the Editor of The Herald:—In your issue of the 20th ult. you published a special dispatch from New York, in which it is stated that the Rev. Dr. F. R. Morse “preached last evening on ‘Eddyism and Christian Science.’”

I have all due respect for ministers and teachers who honestly take issue with Christian Science, but what shall I say of those who are discourteous enough to treat the venerable Founder of Christian Science with the disrespect manifested in naming her ideas “Eddyism,” and that in a period when the adherents of this healing religion have grown to a large denomination, which is composed of honest, sincere, law-abiding, courteous, kind, intelligent people.

Christian Scientists are strict believers in the Holy Scriptures, and though it may be true that their interpretation of it differs from that of some other Christians, they are, nevertheless, entitled to Christian courtesy and respect. Christian Science is richly entitled to the name selected by its Founder. The name Eddyism can no more properly be applied to it than the name Calvinism to Presbyterianism or the name Wesleyism to Methodism. If our reverend brother desires to convert Christian Scientists to his views I would advise him not to resort to epithets and the abuse of their honest beliefs. Such indulgence is beneath the practice of a Christian Scientist, and he is not likely to take a backward step and embrace the religion of one who performs such depredations upon Christian tolerance.

Christian Scientists ask the privilege of living their own ideas, and teaching only those who desire to be taught. They are making no war upon other religionists, neither do they seek to proselyte.

The Rev. Doctor Morse makes the charge: “We believe the most dangerous book that has been issued from the American press is the book of Mrs. Eddy, called ‘Science and Health with Key to the Scriptures.’ . . . We regard this book as essentially atheistic. The words are cunningly used, but they are seriously misleading.” While our critic makes this statement as his opinion, allow me to call the attention of your readers to the fact that there are hundreds of thousands of others, all of whom are people of at least ordinary intelligence, many of whom are among the brightest and deepest thinkers of our country, who have formed an opinion exactly opposite to that of Mr. Morse, and who have found in it a clear, comforting exposition of the word of God and a demonstrable definition of the nature and essence of God.

Hundreds of people have been saved from atheism and infidelity to a trusting faith in the living God. Within my personal acquaintance there are those carrying Bibles in their pockets to defend Christian Science, who formerly were not believers in the Bible. Science and Health is a consistent book, taking for its basis the Scriptural statements: “God is a spirit.” “God is love.” It does not include a single declaration which is not a conclusion properly drawn from its premise.

No people of this age are conducing more to the general welfare of mankind than Christian Scientists; none are accomplishing more toward establishing the Fatherhood of God and the brotherhood of man; and it should be remembered that whatever is accomplished in the line of good, through Christian Science, is by reason of its exalted definition of God and His creation. If God and the Bible should be removed from Christian Science there would be nothing left in it; hence Christian Scientists will continue to love God and His word, and to claim them as their very own.

Now I would like to ask our critic, since he poses as one qualified to give an intelligent exposition of this Sci-

ence, “How long have you been healing the sick through what you have learned from the Christian Science text-book?” You probably will answer that you have never healed a patient through Christian Science. If this be true I challenge your right to attempt an exposition of it. I insist that this is indeed a Science, and must be so treated. It cannot be separated from its practice and yet be understood and properly taught.

ALFRED FARLOW.

In the *Boston Herald*.

Replies to Dr. Morse.

To the Editor of The News:—In your New York dispatch of Monday’s issue you quote from a sermon delivered Sunday evening by the Rev. Dr. F. R. Morse at Calvary Baptist Church in that city, in which he assails the Christian Science text-book, “Science and Health with Key to the Scriptures” by Mary Baker G. Eddy. Being the official press representative of this denomination for Maryland, I desire to make an authoritative correction of some of Dr. Morse’s remarks.

He said: “While the name of God is frequently used, God himself is denied. We regard this book as essentially atheistic.” How any one can read this text-book and then say that God is denied and that this book is essentially atheistic, when the God of the Bible forms the basis of its teachings and is the one only God referred to, it is indeed difficult to see. The God declared throughout this book is the God taught throughout the Bible from Genesis to Revelation—Infinite, without limit in any direction; Omnipotent, all-powerful; Omnipresent, everywhere; Omniscient, all-knowing; the loving Father. According to Jesus’ word (John, 4 : 24, R. V.), “God is Spirit;” and according to John (1 John, 4 : 16), “God is Love.” Christian Science does not teach a human, corporeal, anthropomorphic God, having form or parts, because that is not the God revealed by the Scriptures, and if Dr. Morse’s idea of God is corporeal, this would explain why he cannot understand the supreme, infinite God of the Scriptures.

The reverend gentleman also says, “This book is a mass of mystical vagaries and diseased dreams,” and is “a subtle web-work of quasi theological enigmas.” Jesus said “wherefore by their fruits ye shall know them.” What are the fruits of Christian Science? I would like to give one instance that occurred here in Baltimore a few years ago. A lady who had been suffering for about five years with a fibrous tumor, during which time she had undergone several operations by the best surgeons and had been at several sanitariums, still remained a wretched invalid. When she heard of Christian Science she secured the text-book from one of the libraries in this city and read it. In two weeks she was a well woman, the tumor having entirely disappeared, and from that time to this she has enjoyed perfect health. This is only one instance of hundreds upon hundreds in which people who have read this book have been healed of so-called incurable diseases or invalidism of long standing. Is a book that produces such results deserving of such wholesale condemnation? Is it not more likely that the gentleman does not understand the book?

I ask in all candor and fairness whether a religious system which accepts the Bible as its guide; acknowledges God as the Infinite Supreme Being, the Father of all; Christ Jesus as the Son of God, who was Immanuel, God-with-us, the Way-shower, Master, and Saviour; establishes the true brotherhood of man; reclaims the infidel, reforms the drunkard, restores the sick, sinning, and dying to health and holiness; establishes prosperity in place of poverty, happiness in place of misery, joy in place of sorrow, by bringing man to the knowledge of the Father and enabling him to follow Jesus’ commands and do the work he requires of us; I say, if such be the fruits of Christian Sci-

ence, and I know they are, is it a fit subject for such denunciation? When the Jews stoned Jesus he said to them: "Many good works have I shewed you from my Father; for which of those works do ye stone me?"

The *Christian Science Sentinel* quotes some one as saying: "If Christian Science is error and its adherents are following a delusion, they can be easily beaten in a fair race, and it will not be necessary that their words and works shall be misrepresented in order that they may be defeated."

HERMANN S. HERING.

In the *News*, Baltimore, Md.

Like Produces Like.

THE Principle of existence is Love. Applied to human affairs, its fundamental command reads thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Add to this the declaration of John, that "God is Love," and we have the statement that we shall love Love. This indicates that the true relationship between man and God is a spiritual relation of love. The sensations of the physical senses are not spiritual, and in the highest sense, are not to be considered in religion, they are not modes of divine consciousness and communication. Pagan religions associate the indulgence and gratification of the physical senses with the worship of God, or gods, but not so Christianity. There is a difference between spiritual joy and sensual pleasures.

Christian Science holds that cause and effect correspond in quality and quantity. It holds to the integrity of the Divine character, that like produces like, and not its opposite. A spiritual cause cannot have a material effect. If the Cause is good the effect is good. Perverse logic makes evil proceed from good, and good from evil. But the law of Christ declares that Truth does not change character and that we may know a tree by its fruits. "A good tree cannot bring forth evil fruit." "Do men gather grapes of thorns, or figs of thistles?" Again it is asked "Doth a fountain send forth at the same place sweet water and bitter?"

If Love is Cause, it cannot have for its effect hate. If God is Love and His creation reflects Him, it reflects love, not hate or evil. The senses give false testimony when making evil a seeming reality. What is real is true, a lie is not true, it does not express Truth, it is a denial simply of what is true. The only way to destroy a falsehood is to expose it and efface its false evidence. So long as a lie seems true we hold to its deception and are unwilling to give it up. The very word lie means something—that is not true, a something pretended, a falsehood, a counterfeit which would pass for the genuine, but which is not a reality, not a fact, but an erroneous, false sense, assuming the importance of an eternal reality. And herein lies the awful character of evil, that it deceives, leads astray, seeming to be something—equal with Truth, when it is nothing.

If evil is evolved from Good, the Divine character changes species; but divine Love does not change its nature. The imperfect sense of existence is the error that obscures the vision of the Christ, by which the sick, the lame, the blind, the dumb, and the sinner, are healed. To hold that Cause, or its effect, or both, are in matter—that the spiritual is in the material—is to affirm that pantheism is true, and that mind "sleeps in the mineral, dreams in the animal, and wakes in man."

If this be a fact, then materialism is indeed true. But above the confusion of material life, a universal voice speaks, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." This points us beyond the

testimony of sense to that divine Science wherein Love is supreme. This much we know, that where peace and hope and joy and goodness are most expressed there is most Love, and where envy and hatred and persecution and the world reign most, there is reflected least of Love.

Coos County (N. H.) Democrat.

Remarkable Cures.

A LARGE number were present at the regular Wednesday evening meeting of the First Church of Christ, Scientist, at their handsome and commodious edifice, corner of Main and Seventh Streets, last night. The platform was nicely decorated with flowers, and everything attractive.

After the usual exercises were conducted, Judge Ewing of Chicago, who has been the guest of Mr. William Van Arsdale, and who was present at the meeting, made a short address.

Judge Ewing is one of the brightest and best-known men in the state of Illinois. The Judge spoke on the benefits of the Wednesday evening meetings and their method, for the reason that it gives to the community a fuller understanding of Christian Science through the statements of those who tell what Science has done for them in the way of healing and making their lives better and happier.

He advanced the idea that Christian Science is by no means a new religion or "fad." He said that it simply carried out what Christ positively declared could be done by those who believed on him in the way of healing.

Among the many demonstrations told at the meeting, perhaps the most interesting were those of two prominent ladies, residents of Racine. One of them a few weeks ago had her arm burned in a horrible manner, and within a week it was entirely healed through Christian Science. What gave emphasis to this statement of the power of healing through Christian Science was this fact: A number of years ago the lady met with a similar accident, the same arm having been burned as badly as it was the second time, and on this first occasion it took fourteen weeks to recover, during which time she suffered the most intense agony that accompanies a serious burn.

The second lady, looking the picture of health, told what Christian Science had done for her. Not many months ago she was suffering from frequent attacks of hemorrhage of the lungs, and her life was despaired of. All medical aid seemed of no avail. After having four hemorrhages in one day, and realizing that there was no help for her through medicine, she turned to Christian Science as a last resort. After the first treatment she has never had a return, and is now able to do her own work and is enjoying perfect health.

Others present told of equally remarkable cures resulting from the understanding of Christian Science.

Racine (Wis.) Daily Journal.

The Courage to Face Ingratitude.

INGRATITUDE is the most popular sin of humanity. It is the shortest cut to the attainment of all the other vices. It eclipses all the virtues of the individual except those that it kills. Ingratitude is forgetfulness of the heart. It is a man's confession that he is armor-proof against kindness. It is the revelation of the emptiness of pretended loyalty. People who are ungrateful never forgive you if you do them a good turn. They resent the humiliation of having been helped by a superior.

Gratitude is thankfulness expressed in action. It is the radiation of justice. It is the heart's recognition of kindness that the lips can never repay. Gratitude never counts its payments. No debt of kindness can ever be outlawed; it can never be paid in full. Gratitude ever feels the insignificance of its instalments; ingratitude, the nothingness of the debt. Gratitude is the flowering of a seed of kindness;

ingratitude is the dead inactivity of a seed of kindness dropped on a stone.

Grateful recognition of goodness and favor is gratifying and stimulating. It is a tonic we should always give but never crave. We must rise superior to dependence on human gratitude, or we can do nothing truly great. The expectation of gratitude is the alloy of an otherwise noble act. The only real reason for doing right is because it is right—everything else is an excuse, not a reason. Because we meet with ingratitude in life we must not feel that our good deeds have failed; they merely have not been appreciated. Most persons look at gratitude as a protective tariff on virtues. The man who is weakened in well-doing by the ingratitude of others is serving God on a commission basis. He should be honest enough to see that he is working for a reward—he is expecting a bonus for doing good. He is really regarding his kindness and virtues as moral stock that he is willing to hold only so long as they pay dividends. Ingratitude is harder to bear than failure, sorrow, or reverses. Its most bitter sting is that it touches us on our vulnerable spot—our vanity. We are chagrined that our judgment has been proved wrong, that our goodness has not been appreciated, that we have been deceived.

Living in expectation of gratitude dulls all our best actions. There is in such living always a touch of the pose; it is playing to the gallery, it is asking for a receipt for a good act, it is demanding compound interest on trifles of favor. We must let the consciousness of doing right, of living in harmony with our ideals, be our reward and stimulus, or life will become to us a series of failures and disappointments. Let us defy ingratitude; let us tower above it, and be independent of it. Let us never surrender to the pessimism that falsely tells us there is no gratitude in the world, that our good deeds are wasted.

Ingratitude is composed of equal parts of selfishness, vanity, and injustice. The self-same elements are present in the morbid hunger for gratitude. Much of the seeming ingratitude of life comes from our magnifying our own acts, our minimizing the acts of others. We do not make sufficient allowance for the varying ways in which individuals may manifest gratitude—genuine, heartfelt appreciation of kindness. Merely because we have had the privilege of doing some one a favor, we should not act as if we held a mortgage on his immortality, and expect him to swing the censer of adulation forever in our presence. Constantly reminding a man of the favors he has received from you cancels the debt. The care of the statistic should have been his privilege; you are usurping his prerogatives when you recall them. We should realize the awful cowardice of ingratitude, not to criticise it in others, but only to eliminate it from our own lives.

People who make one individual the legatee of the ingratitude of another are unjust. There is too much of this suffering by deputy already in the world. The worst enemy to the philanthropy of the rich is the ingratitude of the poor. It requires moral heroism to continue giving to the poor and planning for their betterment and development in the face of so many instances, one after the other, of fraud and ingratitude.

Profuse expressions of gratitude do not cancel an indebtedness any more than a promissory note settles an account. It is a beginning, not a finality. Gratitude that is so extravagant in words is usually economical in everything else. A friend's need is gratitude's opportunity.

WILLIAM GEORGE JORDAN,
In *Harper's Bazar*.

Index to the Sentinel.

An index to Volume II. of the *Christian Science Sentinel* is now in the hands of the printer, and when completed it will be mailed to our subscribers and supplied upon request.

Board of Lecturers.

THE following constitute the Board of Lectureship for the year beginning June 1, 1900:—

EASTERN SECTION.

The lecturers for the New England States are:—

Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

Maritime Provinces, Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

The Province of Quebec, the cities of Ottawa and Kingston, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

MIDDLE SECTION.

For the States of New York, Pennsylvania, New Jersey, and Delaware, and the Province of Ontario:—

Carol Norton, C.S.D., 170 Fifth Avenue, New York.

Rev. Arthur R. Vosburgh, C.S.B., Powers Block, Rochester, N. Y.

SOUTHERN SECTION.

Mrs. Sue Harper Mims, C.S.B., 575 Peachtree Street, Atlanta, Ga.

John Freeman Linscott, C.S.D., 1511 Twentieth Street, N.W., Washington, D.C.

WESTERN SECTION.

For the Western States and all Southern States west of the Mississippi River:—

Edward A. Kimball, C.S.D., 5020 Woodlawn Avenue, Chicago, Ill.

Mrs. Annie M. Knott, C.S.D., Suite 508, Chamber of Commerce Building, Detroit, Mich.

Judge William G. Fwing, C.S., 3743 Ellis Avenue, Chicago, Ill.

Judge Joseph R. Clarkson, C.S.B., Room 450, Bee Building, Omaha, Neb.

Silas J. Sawyer, C.S.D., Room 301, Masonic Building, Milwaukee, Wis.

PACIFIC COAST SECTION.

F. J. Fluno, M.D., C.S.D., 1319 Grove Street, Oakland, Cal.

Abraham A. Sulcer, M.D., C.S.B., 1062 Ninth Street, Riverside, Cal.

GREAT BRITAIN.

William N. Miller, Q.C., C.S.B., 57 Bryanston Street, Marble Arch, W., London, Eng.

Wanted.

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

Reprints from the Journal and Sentinel.

The following additional reprints from the *Journal* and *Sentinel* have been issued. Service and Stipend. The True Orthodoxy. There is Rest and Peace on Earth. Re-signed to the will of God.

For list and price of reprints see page 15.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY, TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Preservation of the Legationers.

THE preservation and rescue of the foreign ministers in Peking, their families and suites, is a matter of wonderment to people of all countries. We read, even in the daily dispatches, such expressions as these:—

"The survival and rescue of the foreigners in Peking causes much wonder. Those acquainted with the city and with the Chinese are almost as much at loss to account for it as those who have no knowledge of either.

"A few hundred Americans and Europeans were huddled within the walls of the Legations, many of them women and children. Surrounding them were hordes of Boxers and Chinese imperial troops, all thirsting for the blood of the 'foreign devils.' They were well supplied with arms and ammunition, with an exhaustless commissariat to draw upon. Their prisoners had to count and husband every round in their limited supply of ammunition, while they were weakened by lack of food.

"They were bombarded and attacked with small arms day after day, until by some means an armistice was agreed upon by the imperial authorities. This was violated frequently, and at last, when the allied forces were almost at Peking's gates, it was thrown to the winds, and a constant onslaught kept up for two days."

In *Leslie's Weekly* we also read the following:—

"Considering that it is so unhealthy in Peking in the summer, and that all the people in the Legation have been accustomed to going to the hills, the health during the siege has been remarkable, and even the wounded have almost all started toward recovery without any symptoms of blood-poisoning."

We have also read that the clergy of the Legations both prayed and fought. Nor was the praying confined to the clergy. There were other devout ones who prayed.

Did these prayers avail? Was there any connection between them and the preservation and final deliverance of the besieged denizens of the Legations? What believer in the teaching of the Bible shall say that there was not a direct connection, and that the fervent prayers of the righteous persons within the Legations as well as those without availed much, even to the bringing about of the conditions which made their rescue possible?

All thinking persons admit that the march upon Peking by the allied forces was a remarkable one; that in view of the bad condition of the roads, the inundated country through which the rescuing army had to march, the resistance offered by the Chinese, the intense heat and unpropitious climatic conditions, scarcity of water and difficulty of bringing up provisions, the distance between Tientsin and Peking was accomplished in an incredibly short time. Then, too, the entrance into the city, considering its strong fortifications and the great hordes of Chinese within its walls to assist in its defence, was not less astonishing than the march from Tientsin to its gates. The

promptness with which the rescuing forces reached the besieged legationers, just in the nick of time to save them from massacre or starvation, is likewise most striking in its significance.

The feeble resistance made by the Chinese both outside and inside the Peking walls, as compared with that which was possible in view of their great numbers, their really effective armament, the opportunity of defence afforded by the great walls, and the smallness of the army of rescue, is matter of scarcely less amazement than the other-mentioned circumstances. The fact seems to have been that, with all their advantages, the Chinese were panic-stricken before the little band of rescuers. Fear seized them, as it seized the armies mentioned in Scripture, and they fled precipitately before their pursuers, even those constituting the Chinese government itself. As compared with what, under ordinary circumstances, it might have been, the conquest made by the rescuing army was a marvelously easy one.

That prayer should have had a controlling influence, is in strict accord with Scripture, and to question the possibility of its efficacy in such circumstances, is to question the very foundation fact of the Christian religion. If prayer was really efficacious in Bible times, or in past ages, it ought, by every fair inference, to be not less so now. If it was not efficacious then, the Bible is false, its narratives mythical, and its very existence an imposition.

We say, then, that no one professing a belief in the Bible can afford, for a moment, to doubt the Divine interposition in the Peking affair.

Christian Scientists have no difficulty whatever in believing, nay, in *knowing*, that prayer did aid mightily in securing the deliverance of the imprisoned.

Our Third Volume.

WITH this number the *Sentinel* enters upon its third year of usefulness. The good it has accomplished (to say nothing of what it will accomplish in the future) can hardly be estimated.

We take this occasion to thank our contributors and all others who have freely given time and talents in the support of our periodicals. Every honest effort for the cause of Truth will certainly be rewarded.

To our many readers, we desire to send a word of greeting, a message of Love and best wishes for their spiritual growth and progress during the coming year. We realize that this is more important than all else, and whatever aids in this great work is of untold value. Among other valuable assistants is the *Christian Science Sentinel*, which comes to your home each week bringing its message of Truth and Love.

As we have said before, the *Sentinel* is in some sense a newspaper, and each week it gives brief mention of the most important events of the world's history. There are also articles of miscellaneous character, culled from various publications, which are instructive and educational in a way, showing the growth and progress of humanity in various directions. As the human mind feels the touch of Truth it is quickened thereby, and finds expression in ways that are constantly removing the limitations of material sense. These all point to the fact, as revealed in Christian Science, that Mind is infinite.

The mission of the *Sentinel* is, primarily, to aid in the upbuilding of the cause of Christian Science. Each number contains original articles by Christian Scientists who are able to write from the standpoint of demonstration rather than theory. These articles, which are intended to throw light upon different questions relative to Christian Science, are supplemented by testimonies from those who have experienced the healing and saving power of Truth,

and who gladly testify to the physical and moral benefits they have realized. Thus it is seen that Christian Science is not only sound in doctrine but practical in results.

The *Sentinel* also reports the progress of the Cause throughout the world. The organization of churches, opening of reading rooms, moving into larger and better quarters, the erection and dedication of church edifices, all go to show how the idea of a practical Christianity, which enables humanity to prove that God is a present help, is finding favor with the multitudes. Truly these are among the signs of the times which cannot be ignored.

We might speak of other ways in which the *Sentinel* is successfully fulfilling its mission; but enough has been said to show, in part at least, the importance of the work it is accomplishing.

We would not forget our other publications—the *Journal* and *Quarterly*. The *Sentinel* can in no sense do the work that is being accomplished by them. All our periodicals are doing a grand missionary work. They go hand in hand, and all true, wide-awake Christian Scientists realize the importance of having these messengers of Truth, not only for the good they may themselves derive from them, but also for the great good that can be accomplished by giving them a wide and general circulation among those who feel their need of something that will enable them successfully to fight the battles of life.

We recognize that the work of our publications is secondary to that of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and other works by the same author. The object of our work as Christian Scientists is not merely to heal disease or relieve the suffering. It is to point the individual to God and encourage him to strive diligently for the understanding of Truth which will enable him to work out his own salvation. This understanding can be gained by a faithful and conscientious study of the Bible and the Christian Science text-book.

Our periodicals are paving the way for this work. They create an interest in Christian Science and the individual has a desire to know more of the teaching which is bringing such rich blessings to mortals. Thus he is encouraged to study the Bible and Science and Health. These books impart the understanding of divine Principle which governs man and the universe harmoniously.

The *Sentinel* will continue to fulfil its mission by giving to the world the pure and unadulterated teachings of Christian Science. Should not the readers seek to give it the increased circulation to which it is justly entitled?

Among the Churches.

Will Build a New Church.

Christian Scientists of St. Louis have decided to build a new edifice of worship on Lindell Avenue, just west of Boyle Avenue, at a cost of one hundred thousand dollars. The money necessary has already been pledged and the lot has been bought at a cost of seventeen thousand dollars.

Work on the structure will be begun early in the autumn months.

The new edifice will be erected by the same congregation which established and which has maintained First Church of Christ, Scientist, in St. Louis and the name will not be changed. It has not been decided what disposition of the original church will be made, but if the membership continues to grow, the trustees say, it will continue to be used by the denomination and two congregations are possible.

The First Church, at 2726 Pine Street, was established in April, 1894, and the structure was at once erected at a cost of forty thousand dollars. It is not the intention to dispose of this property, the one hundred thousand dollars

for the new church having been contributed from independent sources.

The Christian Scientists have no national organization so far as business affairs are concerned. Each congregation conducts its affairs in toto, and it is for this reason that the members of the church take unusual pride in the fact of having raised the sum necessary for the erection of the new church, a fact which in itself, they declare, shows the remarkable growth of the organization in the short time of its existence.

"We are about to build our new and larger church simply because our congregation has outgrown the capacity of our present place of worship," says James A. Logwood, the present First Reader. "Beginning with less than a dozen our organization has grown in a little over five years until it now numbers over four hundred members. Our church seats six hundred persons. For some time the edifice now in use has been filled to overflowing at the services both Sunday morning and Wednesday evening. We simply have to find room to accommodate the attendance.

"We will establish our new church on Lindell Boulevard mainly because the new location will afford convenience to the majority of our members, a large number of whom are men of wealth and residents of the West End.

"A large number of designs for the new church have been received, but none of them has been considered. Many churches of our denomination so far erected in the United States have been of the Greek style of architecture, square set and with a cupola. It is probable that no notable departure will be made from this character of building, although, of course, there is no rule about it, and it has been brought about simply by coincidence, followed by general admiration and implied understanding."

The Christian Scientists have moved their reading room down town from the church, having established a library devoted to the interests of the denomination in three handsomely fitted rooms in the Columbia Building, at Eighth and Locust Streets, which are hereafter to be kept open daily, with attendants, from 10 A.M. to 5 P.M. In accordance with the enlarged plan of placing their beliefs directly before the people, they have had published thousands of tracts and are widely distributing a concise statement of the tenets to be signed by those uniting with the church organization.—*St. Louis Post-Dispatch*.

Church Edifice to be Erected at Baltimore, Md.

The members of the Second Church of Christ, Scientist, will shortly begin the erection of a church edifice at Mount Royal Avenue and Cathedral Street on a lot purchased last February from the McKim estate.

Plans for the edifice were prepared by the Co-operative Building Plan Association of New York. They contemplate the erection of three structures on the lot, which is irregular in shape, having a frontage on Mount Royal Avenue of ninety feet and a depth varying from thirty-six to ninety feet. A church edifice will be built across the rear, a two-story chapel at one side, fronting on Mount Royal Avenue, and a tower in the space in front.

The style of architecture will be English Gothic. The walls will be of rough-cut Falls road stone and the roofs covered with dark Spanish tiles. The Gothic and Rose windows will be glazed with ripple glass, leaded in patterns. The woodwork in the interior will be white oak and the fixtures will be of wrought iron. Gas and electricity will be used for lighting, and the buildings will be heated by a hot water system.

The chapel will be built first. On the second floor will be an auditorium capable of seating one hundred and seventy persons. It will be used for services until the church is completed, when it will become the Sunday School

room. On the first floor there will be a reading room, four offices, and a cloakroom, and in the basement there will be two lavatories and the heating apparatus. On the first floor there are two bay windows and a projecting room. The auditorium and reading room will be lighted by opalescent domes on the ceilings.

As designed, the church building will seat about six hundred persons, but it can be enlarged to seat eight hundred. The tower will be eighteen feet square and about sixty feet high. The base will be used as the vestibule for the church and chapel. Over the vestibule there will be a trustees' room and above this will be the belfry. The chapel will cost about ten thousand dollars and the church and tower about twenty-five thousand.

The first meeting of Second Church was held in March, 1897; the society was organized in October and the church incorporated in December of the same year. The meetings have been held in the Lyceum Parlors. Miss Ellen E. Cross, a student of Rev. Mary Baker G. Eddy and a graduate of the Massachusetts Metaphysical College, is First Reader of the church, and Mr. Hermann S. Hering is Second Reader.

The church, when completed, will be the third Christian Science Church in the South, the others being at Fitzgerald, Ga., and at Atlanta, Ga.—*The Sun*, Baltimore, Md.

Establish Reading Rooms.

The Christian Scientists of this city have introduced an innovation in the proper direction. They have opened public reading rooms on the second floor of the new Arnold Building on West Jefferson Street, and the general atmosphere of the place is really captivating.

The suite consists of two rooms, elaborately furnished and artistically decorated. The rooms have hard wood floors and are beautified by handsome rugs, suitable draperies, and furniture of the most attractive style and finish. The rooms were opened to the public yesterday (August 9), when a reception was held. Scores of visitors were received and the appreciative remarks must have created a feeling of deep satisfaction among those who brought the reading rooms to a state of reality.

There is plenty of Christian Science literature in the rooms, the library including "Science and Health with Key to the Scriptures" and all the other works of Mary Baker G. Eddy.

The object in establishing a place of this sort was to give the general public an opportunity to study the doctrines of Christian Science and obtain a better understanding of the faith. The rooms will be kept open each day from 10 A.M. to 5 P.M. and the general public is invited to visit them. A three years' lease of the suite has been taken, and many of the prominent people of the city are behind the project.—*South Bend (Ind.) Daily Tribune*.

Reading Room at Hurley, S. D.

The Christian Scientists of Hurley have opened a reading room in the building recently purchased and fitted up by them on the north side of Center Avenue, which will be open every afternoon except Sunday from two until five, where Christian Science literature will be found free for the use of all visitors and also for sale.

A cordial invitation is extended to the public to visit the room and investigate Christian Science, "Prove all things: hold fast that which is good."

Turner County (S. D.) Herald.

You know that a little thought and a little kindness are often worth more than a great deal of money. This charity of thought is not merely to be exercised toward the poor; it is to be exercised toward all men.—JOHN RUSKIN.

The Lectures.

At Rockland, Me.

The Christian Science lecture delivered by Mr. Tomlinson in Farwell Opera House Thursday evening (August 23) was listened to by an exceptionally fine audience. Mr. Tomlinson is a speaker of much power and held the closest attention of all present. The full text of his address appears elsewhere in this paper.

In introducing the lecturer Rev. Mr. Chapin, pastor of the Universalist Church, said among other things:—

"One or two summers ago a friend spent a number of weeks in Chicago. While there he took occasion to visit the various churches in that city. He worshiped with Methodists, Baptists, Congregationalists, Universalists, Unitarians, and Christian Scientists. But he said that none of these churches were attended by the throngs that went to the Christian Science churches Sunday after Sunday. We have an example here of a new order of zeal—one which orthodox and liberal believer alike may well emulate.

"There is another thing which Christian Science is teaching the whole religious world, and that is that we have made altogether too much of the ills or supposed ills of this life. All of us have done too much complaining. We have lived as though evil, rather than good, were an entity. Christian Science has come to emphasize anew the positiveness of life—that in essence it is health, goodness, love, and not their opposite. I say these things the more freely because I am not a Christian Scientist. But this shall not hinder me in seeing or in acknowledging the beneficent features in a faith other than my own.

"One of the most serious objections I would find with Christian Science is that it has claimed as its own, too many of the most liberal and helpful members in my own church. They were those whom we were glad to honor while they were with us for noble deeds, and I have no doubt they are just as worthy of all confidence and esteem now as they were then.

"I am glad to be able to say that the one who is to lecture to you this evening was once one of the most devout, conscientious, and self-sacrificing clergymen in the Universalist Church. I, therefore, take very great pleasure in introducing the Rev. Irving C. Tomlinson to the people of Rockland and vicinity, who will now address you on the subject of Christian Science."

Rockland Courier Gazette.

At Barre, Vt.

A large and attentive audience gathered in the Opera House last evening (Friday, August 17) to listen to a lecture on Christian Science by the Hon. William G. Ewing of Chicago.

Judge Ewing was presented in a few well-chosen introductory remarks by the Hon. F. A. Howland, Secretary of State, of Montpelier.

The subject of the lecture was, "Christian Science, the Religion of Jesus Christ." In an entertaining and logical manner the lecturer discussed the progress of religious thought, its effects upon present customs and conditions, stating clearly and concisely the religious aspect of Christian Science in its attitude toward other religious sects, correcting many misconceptions and misrepresentations prevalent to-day.

The close attention of the audience was complimentary both to the lecturer and the subject.

Barre Evening Telegram.

There lurks in the mind of man a longing for something beyond the present.—HUMBOLDT.

From Our Contributors.

From the Christian Fathers.

BY JAMES J. ROME.

PERHAPS it will be of interest to the readers of our periodicals to hear what the writers of the early Christian church had to say concerning some of the teachings wherein Christian Science is considered peculiar. The testimony and opinion of these "holy men of old" is considered by all Christians as very valuable on account of their living at such an early date in Christian history, when the pure teachings of Jesus and the apostles must have been fresh in their minds, and also because of their consecrated, holy lives.

St. Augustine, who lived 354 to 430 A.D., gives us some helpful and suggestive reflections on the allness of Good and the unreality of evil, a doctrine considered so dangerous by many. In Eusebius' writings we find some remarkable demonstrations by martyrs over the ferocity of wild beasts and in deliverance from bodily sufferings. This writer also quotes from Irenæus 140 to 202 A.D., and Papias, of the first half of the second century, who both testify to the manifestation of healing in the churches. These extracts need no comment, they speak for themselves.

ST. AUGUSTINE ON THE ALLNESS OF GOOD AND THE UN-REality OF EVIL.

And I said, Behold God, and behold what God hath created; and God is good, yea most mightily and incomparably better than all these; but yet He who is good hath created them good, and behold how He encircleth and filleth them. Where, then, is evil, and whence and how crept it in hither? What is its root and what its seed? or hath it no being at all? Why, then, do we fear and shun that which hath no being? or if we fear it needlessly, then surely is that fear evil whereby the heart is unnecessarily pricked and tormented,—and so much a greater evil, as we have naught to fear, and yet do fear. Therefore either that is evil which we fear, or the act of fearing is in itself evil. Whence, therefore, is it, seeing that God, who is good, hath made all these things good? He, indeed, the greatest and chiefest good, hath created these lesser goods; but both Creator and created are all good. . . . So long, therefore, as they are, they are good; therefore, whatever is is good. That evil, then, which I sought whence it was, is not any substance; for were it a substance, it would be good. For either it would be an incorruptible substance, and so a chief good, or a corruptible substance, which, unless it were good, it could not be corrupted. I perceived, therefore, and it was made clear to me, that Thou didst make all things good, nor is there any substance at all that was not made by Thee; and because all that Thou hast made are equal, therefore all things are; because individually they are good, and altogether very good, because our God made all things very good. . . . Thou holdest all things in Thine hand in truth; and all things are true so far as they have a being; nor is there any falsehood unless that which is not is thought to be. . . .

Because my soul dared not be displeased at my God it would not suffer aught to be Thine which displeased it. Hence it had gone into the opinion of two substances and resisted not but talked foolishly, and returning thence, it had made to itself a god, through infinite measures of all space; and imagined it to be Thee, and placed it in its heart, and again had become the temple of its own idol, which was to Thee an abomination. But after thou hadst fomented the head of me unconscious of it, and closed mine eyes lest they should "behold vanity," I ceased from myself a little, and my madness was lulled to sleep; and I awoke in Thee and saw Thee to be infinite, though in another way, and this sight was not derived from the flesh.

EUSEBIUS ON THE POWER OF TRUTH TO PROTECT AND DELIVER MARTYRS.

Those of them who were conspicuous in Palestine we know, as also those that were at Tyre in Phœnicia. Who that saw them was not astonished at the numberless strifes, and at the firmness which these truly wonderful athletes of religion exhibited under them? and at their contest immediately after the scourging, with blood-thirsty wild beasts, as they were cast before leopards and different kinds of bears and wild boars and bulls goaded with fire and red hot iron? and at the marvelous endurance of these noble men in the face of all sorts of wild beasts?

We were present ourselves when these things occurred, and have put on record the divine power of our martyred Saviour, Jesus Christ, which was present and manifested itself mightily in the martyrs. For a long time the man-devouring beasts did not dare to touch or draw near the bodies of those dear to God, but rushed upon the others who from the outside irritated and urged them on. And they would not in the least touch the holy athletes, as they stood alone and naked and shook their hands at them to draw them towards themselves, for they were commanded to do this; but whenever they rushed at them they were restrained as if by some diviner power, and retreated again. This continued for a long time and occasioned no little wonder to the spectators, and as the first wild beast did nothing, a second and a third were let loose against one and the same martyr. One could not but be astonished at the invincible firmness of these holy men, and the enduring and immovable constancy of those whose bodies were young. You could have seen a youth not twenty years of age standing unbound and stretching out his hands in the form of a cross with untiried and untrembling mind, engaged earnestly in prayer to God, and not in the least going back or retreating from the place where he stood, while bears and leopards, breathing rage and death, almost touched his flesh, and yet their mouths were restrained, I know not how, by a divine and incomprehensible power, and they ran back again to their place. Such an one was he.

Again you might have seen others, for they were five in all, cast before a wild bull, who tossed into the air with his horns, those who approached from the outside, and mangled them, leaving them to be taken up half dead; but when he rushed with rage and threatening upon the holy martyrs, who were standing alone, he was unable to come near them; but though he stamped with his feet, and pushed in all directions with his horns, and breathed rage and threatening on account of the irritation of the burning irons, he was, nevertheless, held back by the sacred Providence, and as he in no wise harmed them they let loose other wild beasts upon them. Finally after these various and terrible attacks upon them, they were all slain with the sword; and instead of being buried in the earth they were committed to the waves of the sea. . . .

But Sanctus also endured marvelously and superhumanly all the outrages which he suffered. . . . His body was a witness of his sufferings, being one complete wound and bruise, drawn out of shape, and altogether unlike a human form. Christ, suffering in him, manifested his glory, delivering him from his adversary, and making him an example for the others, showing that nothing is fearful where the love of the Father is, and nothing painful where there is the glory of Christ. For when the wicked men tortured him a second time after some days, supposing that with his body swollen and inflamed to such a degree that he could not bear the touch of a hand, if they should again apply the same instruments, they would overcome him, or at least by his death under his sufferings others would be afraid, not only did not this occur, but, contrary to all human expectation, his body arose and stood erect in the midst of the subsequent tormentors, and resumed its usual appearance and the use of its limbs, so that, through the

grace of Christ, these second sufferings became to him not torture but healing.

EUSEBIUS QUOTES IRENAEUS' TESTIMONY OF HEALING IN THE CHURCHES.

These things Irenæus, in argument with the account already given by us, records in the work which comprises five books, and to which he gave the title "Refutation and Overthrow of the Knowledge Falsely so called." In the second book of the same treatise he shows them manifestations of divine and miraculous power continued to his time in some of the churches. He says, "But so far do they come short of raising the dead, as the Lord raised them and the apostles through prayer, and oftentimes in the brotherhood, when on account of some necessity our entire church has besought with fasting and much supplication, the spirit of the dead has returned, and the man has been restored through the prayers of the saints."

And again after other remarks he says: "If they will say that even the Lord did these things in mere appearance, we will refer them to the prophetic writings, and show from them that all things were beforehand spoken of him in this manner, and were strictly fulfilled; and that he alone is the Son of God. Wherefore his true disciples, receiving grace from him, performed such works in his name for the benefit of other men, as each has received the gift from him. For some of them drive out demons effectually and truly, so that those who have been cleansed from evil spirits frequently believe and unite with the church. Others have a foreknowledge of future events, and visions, and prophetic revelations. Still others heal the sick by the laying on of hands and restore them to health, and, as we have said, even dead persons have been raised and remained with us many years. But why should we say more? It is not possible to recount the number of gifts which the church throughout the world has received from God in the name of Jesus Christ, who was crucified under Pontius Pilate, and exercises every day for the benefit of the heathen, never deceiving any nor doing it for money. For as she has received freely from God, freely also does she minister.

EUSEBIUS QUOTES PAPIAS ON THE SAME.

But it is fitting to subjoin the words of Papias which have been quoted, other passages from his works in which he relates some other wonderful events which he claims to have received from tradition. That Philip the apostle dwelt in Hierapolis with his daughter has been already stated. But it is to be noted that Papias, their contemporary, says that he heard a wonderful tale from the daughters of Philip. For he relates that in his time one rose from the dead. And he tells another wonderful story of Justus, surnamed Barnabus; that he drank a deadly poison, and yet, by the grace of the Lord, suffered no harm.

Why I am a Christian Scientist.

BY MRS. JANE M. PENNEY.

I AM a trained nurse, having graduated from one of the largest hospitals in New York City five years since. Three years ago this summer, while spending some weeks at my home, about two hundred and fifty miles from New York City, I visited a friend who, in my absence, had learned something of Christian Science. During my stay with her she talked to me a great deal of the beauties and helpfulness of this wonderful religion, and of what peace it had brought to her. I was favorably impressed with it, because she was so happy in it, but I did not understand it in the least. As she was about to go to Boston to the annual Communion, I asked her to send me the book, *Science and Health*, which she did, and I tried to read it, although with very little un-

derstanding. On my return to New York, I left the book at home.

Some two months later I contracted a severe cold, but kept on with my duties in an operating-room. One day I was seized with a most violent attack of asthma, the first I had ever had, although I had seen my mother suffer with it for years. Doctors and nurses in numbers were at once at hand, but no one could relieve the paroxysm, and the best the greatest doctor of all could advise was a trip to the White Mountains, "for," said he, "my aunt has been a sufferer from this trouble for thirty years, and her only relief is the White Mountains." This was poor consolation to me just then.

During the evening I was taken to my room, several blocks away. It was in a home for nurses, and there I was obliged to stay for several weeks, suffering tortures with asthma and bronchitis. One night the thought came to me, Why not try Christian Science? With the aid of the address of a Scientist that had been given me by this friend at home, I found First Church of Christ, Scientist. I went to a healer, who told me I could be cured without a trip to the White Mountains, and I was, although not instantaneously, as I expected, but after careful and patient work from my healer, and most of the time study and work on my own part. Although at times I became almost discouraged, the asthma left me in a minute's time, and with it all fear that it would return.

In the beginning of my treatments I sent home for my *Science and Health*, and studied it faithfully, as I have ever since, and thought and prayed, as so many have before me, to have the Truth shown to me.

The asthma was overcome two and one half years ago, and I have never had a return of it. Since then I have been able to make some beautiful demonstrations for myself. One case was a severe sprained ankle, which in twenty-four hours was entirely relieved of pain and swelling, and in a day or so more, of discoloration. Another was a severe earache, which lasted for hours, until I declared the Truth audibly, and it left in about a quarter of a minute. I take Christian Science into my every-day life, and it is always my first thought, and never fails.

For many years I was a consistent member of a Baptist Church, but during my two years' service in a City Hospital, I lost faith in everything, for, I thought, how can God, who is our Father, so afflict His children as to bring eight hundred helpless, hopeless, homeless ones under one roof—and there are many more Institutions of the kind in New York. This was the state of mind I was in when Christian Science found me, but now that I have learned the Truth, and that God is our Father indeed, and does *not* afflict His children, nor yet allow it to be done, I am happy to know I have a something that I know to be true, with no *ifs* or misunderstandings, and one can readily see how the physical healing must follow the understanding.

I am a self-supporting woman, and as yet I continue in my profession, feeling and knowing that divine Love leads, and that in time I shall find something different to do, although I find many ways and means of speaking a word of Truth to my charges, as a nurse comes very near to the hearts of her patients.

I have made what I think is a beautiful demonstration this summer, for I was appointed to be nurse-in-charge of a small convalescent summer hospital, where the matron is a loyal Christian Scientist, who is a great help to me. I attend church services always when I can, and in June last united with both First Church of Christ, Scientist, in New York, also with the Mother Church in Boston.

How much we owe to the dear Mother for giving us this knowledge that helps us to help ourselves and others, and how grateful we should be to her, and to the ones who have been so patient with us.

I so enjoy reading cases of healing and individual ex-

periences in the *Sentinel* and *Journal*, that I felt I must contribute my mite, although, as I read it over, it seems so little to say of so much and on so great a subject. Words are inadequate to express my gratitude for all Christian Science has done for me. The sense of spiritual uplifting is beyond telling; and it is my earnest desire to show my gratitude by my works, and to help others to know this Truth.

Where is Wisdom Found.

BY JANE DUDLEY STONEMAN.

THROUGHOUT all the world's history men have sought wisdom as something greatly to be desired. They have traversed foreign lands, crossed mighty oceans, climbed lofty mountains, explored the deep places of the earth, calculated the movements of planets and stars, lived as hermits in the lonely wilderness, plunged into the busy whirl of active life, suffered many hardships and deprivations, seeking ever the precious pearl of wisdom, which should bring to them honor, wealth, power, happiness. What they have acquired in this laborious search is knowledge, tuition, something from without,—the shell which covers the pearl but not the pearl itself.

The Bible says: "If any of you lack wisdom, let him ask of God," also "Thou shalt hear a voice beside thee, saying, This is the way, walk ye in it." That still, small voice is the voice of conscience, the voice of wisdom, the voice of God. It is from *within*, it is *intuition*, and wisdom is a knowledge or acknowledgment of God as omniscient, omnipotent, omnipresent Good. The still, small voice is con-science, with Science, with God.

When we apply ourselves as earnestly to seek wisdom, as we do to find silver and hidden treasures, we shall understand that the fear of the Lord is the beginning of Wisdom. Solomon says, "When wisdom entereth thine heart, . . . discretion shall preserve, understanding shall keep thee." "Forsake her not, and she shall preserve thee: love her, and she shall keep thee." "Wisdom is better than rubies; and all the things that may be desired are not to be compared to it." The words of wisdom bring health to the flesh, riches and honor, long life and peace, to those who incline their ears and obey. A wise man departeth from evil, so a wise man is a good man. God is wisdom, God is Love; then to be filled with love is wisdom. Man, made in the image and likeness of God, must reflect the words and works of wisdom.

The closer we listen for the inner voice, the plainer and oftener we shall hear it; and the more readily we obey it, so much the more, will plenty, happiness, strength, wisdom, and peace be ours. We need not traverse the round world to find it, but in seclusion and silence enter our inner sanctuary, and the still, small voice will show us the way out of every seeming difficulty, fill us with wisdom, and surround us with the calm, perfect peace which the world can neither give nor take away.

Religion may be learned on Sunday, but is lived in the week-day's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street. Religion seeks its life in prayer, but it lives its life in deeds. It is planted in the closet, but it does its growing out in the world. It plumes itself for flight in songs of praise, but its actual flights are in works of love. It resolves and meditates on faithfulness and it reads its Christian lesson in the Book of Truth, but "faithful is that faithful does." It puts its armor on in all the aids and helps of the sanctuary as its dressing room, but it combats for the right, the noble, and the good in all the activities of practical existence, and its battle-ground is the whole broad field of life.—JOHN DOUGHERTY.

Testimonies.

A Teacher's Experience.

Many times I have felt that I should like to express my gratitude for the help I have received in my school work through Christian Science.

It has been of untold value to me. It has given me health so that I never lose a day because of sickness. It enables me to close school in June feeling just as bright and active as on the first day of September. It has shown me how to be calm and patient, and how to rise above discouragement, the teacher's great enemy.

I have experienced a partial meaning of this sentence: "Patience, while it knows best how to wait, is of all the virtues the most active." I have proven in a degree, the words of our Leader, Rev. Mary Baker G. Eddy, in "Miscellaneous Writings," page 340, "Be active, and, however slow, thy success is sure."

It seemed to me that this past year brought more conditions which might cause one to be discouraged, than any previous year of my teaching. Owing to unfortunate conditions, the school that came to me in the fall was poorly equipped for the work. In it were a number of pupils who had been considered failures as students, incapable of doing good work. It was thought best to reduce a few of the pupils. The rest remained during the year. The thought of the One Intelligence, which they reflected, was held daily. I left them long enough to attend the annual Communion in Boston and returned to give them their final examinations with the result that not one failed to be promoted.

I find many opportunities to overcome various aches and accidents, and the children generally yield very quickly to a few thoughts of Truth.

One day last winter one of the girls said she felt ill, and almost before I knew it, fainted. The declaration that "Man's consciousness and individuality are reflections of God" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 231), and therefore cannot be lost for one moment, restored her to consciousness immediately. This little girl had been out of school for two years because of ill health. This year she was scarcely absent a day, and stood at the head of her class.

Very often through impersonal demonstration the general health of pupils has been improved. Children have attended school regularly, who were never before able to attend through the winter or were absent frequently because of sickness. An epidemic of measles did not disturb my attendance. One little girl told me that she had hardly known before what it was to remain in school a whole day; she suffered so severely with headache. She was not absent once, as far as I know, because of this trouble, and was never excused from school.

My work in the schoolroom has been very kindly recognized and appreciated by my Principal, who called me to the office one day and asked, "What is it you do with bad boys? Somehow or other when a bad boy enters your room he is no longer bad." He spoke further of the work, showing much appreciation, and then paused for my answer. I said, "Whatever good result in any way, you see from my work, is all owing to Christian Science."

He knew that I was a Christian Scientist and had been bitterly opposed. In reply to my answer he said, "O, pshaw! you would do the same without any Christian Science." I replied, "No; I could not possibly do the same work without Christian Science, because I should not know how to do it." Perhaps a year later, he again called me to the office, asking me the same question. I again answered him in the same way. This time he replied, "Well, if it is Christian Science, I wish all the teachers had it."

A gentleman, very prominent in the community, whose

child I had in my room, and who thought Christian Science could only be the work of the Evil One, came to complain to the Principal that I was teaching Christian Science in my schoolroom, saying that his little boy had made a statement at home that he could not possibly have heard from any one but myself. The Principal assured him that I was not teaching Christian Science in the schoolroom; that I was not a person who would force my religious views on any one. After some discussion on the subject, my Principal asked him if he knew of any more Christian Scientists that he could get as teachers, saying if he did to let him know, as he would like to have all the teachers of that kind he could get.

Several years ago I had in my schoolroom a boy who was considered incorrigible. He yielded quite easily to the thoughts of love held for him, although trying my patience severely at times. His sister came to me and said his mother wanted to know what I had done with O., he was so much better boy at home.

For the many, many benefits I have received through Christian Science, I feel deeply grateful. Christian Science does indeed enter the minutiae of human affairs, and the government of Immortal Mind is supreme, even in the physical realm.—FLORENCE HAZZARD, Peoria, Ill.

Completely Healed by Christian Science.

I desire to tell of a demonstration related last Sunday morning after our service, by a regular attendant.

The gentleman had suffered since boyhood, whenever he went into the water, from cramps, and he said even from bathing in cold water his flesh would turn purple. The week before the demonstration was related he had worked in the water helping unload and launch a boat that had come on the train to Newport, and was to go on the lake down beyond here to Magog, Canada. He worked three days and a half in the water up to the arm-pits, going home to his dinner without changing his clothes. There has not been the slightest manifestation of cramps, discolored flesh, or cold, and he rejoices to tell what Christian Science has done for him the past year.

About a year ago his wife came for me to treat him. He had had a painful shock. The doctor had forbidden him to do any work on account of being liable to bring on another attack of the kind. At the time treatment was asked for every breath he drew caused intense pain. It was about noon when the wife came. I was not able to go to the house then, but told her I would treat him at once and go to see him about four o'clock, which I did. He came out to assist me out of the carriage, and was over at the postoffice that evening. The law made by the doctor that he should not work was made null and void by the law of Truth. "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 379, says, "Every law of matter in the body, supposed to govern man, is rendered null and void by the law of God."

Another of our number had a beautiful demonstration last winter in overcoming deafness in the left ear. She had been reading one of the lectures in the *Journal*, where the lecturer stated that he was healed of deafness through Christian Science. The reading of the lecture made a great impression, and the thought came that if Christian Science could cure him why couldn't it cure her. She kept thinking about it after she went to bed, and all of a sudden the realization came that she could hear. Where, before, if the right ear was buried in the pillow she could not hear a sound, she then heard the clock tick distinctly. The deafness was entirely destroyed at that time.

There are only a few of us in this place, but we have many proofs that the Truth is in our midst.

ELIZABETH F. SLEEPER, West Derby, Vt.

No Evil shall befall Thee.

To realize that there is no accident in the divine Mind is a great protection in time of danger. I was riding in a cart when the horses ran away,—dashing across in front of an electric car, just missing the curb-stone on a corner, to whirl almost on to the stone edging of a public flower bed. The cart stood on two wheels most of the time. The dash was soon over, but furious while it lasted. It is said we can think quickly at such times. From the start, I held to the Truth, and not once did I fear. I knew I was safe, no matter how the ride ended. A dear friend saw me as I passed her carriage, and spoke to the coachman to follow us. She also declared the Truth. When all was over and I sprang out of the cart, she was waiting to take me home. We soon had a hearty laugh; not a bit of nervousness was left. In the old thought it would have prostrated me.

The more we realize the protecting power of divine Mind the more safe we are. We have always known it in a vague way, but Christian Science makes it tangible and real.

At another time I was crossing a crowded street when a messenger boy, riding a bicycle at a furious pace, turned the corner, striking me with such force that I was thrown on my side on the pavement. The boy was thrown from his wheel which fell in another direction. A crowd collected at once. On gaining my feet, I felt shaken up and dazed, but at once realized the Truth, that there is no accident in divine Mind. I had walked only half a block when all nervousness was gone and no trace of the shock I had received was left, not even a bruise.

SUSAN H. F. BROWN, Minneapolis, Minn.

From a Traveling Man.

I am a traveling man, and as I have read a number of testimonies in the *Journal* and *Sentinel* from traveling men, I desire to add my testimony as to what Christian Science has done for me. Perhaps it may be of help to others.

I was healed of a very severe eye trouble. I saw everything double. I could hardly see to read and write, as the lines would run together. The eyelids were nearly closed. I was weak, and my hands were cramped and out of shape.

I thank God that I heard of Christian Science and went at once to it. To-day I am well and strong.

I am trying each day to know more of the Truth that has made me free. You will always find in my grip the Bible, Science and Health, "Miscellaneous Writings," the *Journal*, *Sentinel*, and *Quarterly*. I wish to express my gratitude to Mary Baker G. Eddy, the Discoverer and Founder of Christian Science.

I ask God to give me strength to overcome all error and to understand more fully the Allness of God.

G. W. V., Augusta, Me.

A Word of Thanks.

I feel I owe a testimony to our dear *Sentinel*, and words seem too feeble to express my gratitude.

I will give one of the many ills and ails that I have been perfectly healed of,—a dislocated knee joint that was out of place twice in three months, the last time I fell on it making it seemingly much worse.

Our physician said a knee-cap was necessary to keep it in place, and that it would probably always bother me; but thanks to our great Physician, for He was sought and found, an ever present help in time of need.

Many thanks for the Love and patience that brought this blessed Truth to mortal sense.

MRS. CORA PHELPS, Wellsboro, Pa.

Religious Items.

The *New-Church Messenger* says: "On a foggy morning the landscape is covered and only a few things are visible. An atmospheric curtain drops down and the hills, the horizon, everything a few feet away is excluded. Our world is very small indeed, and the objects visible can almost be counted upon one's fingers. Suddenly the sun-breaks through, the mists roll back, and the enraptured eyes sweep over a country that transcends anything the most powerful glass could have revealed before. At once a complicated creation seems called into being. More is seen than before—and yet so much less in proportion to what there is to be seen. The land has been draped in a robe of light. The figure holds in relation to great men, great books, the great universe—and more than all, of the great God.

In a discourse on "Forgiveness," a writer in the New York (Methodist) *Christian Advocate* says: "The unforgiving spirit is a source of much evil. 'I have known,' says Dean Farrar, 'a man nurse the tiny cockatrice of unforgiveness till it had burst into the fiery serpent of crime.' The exercise of the forgiving spirit is a specific against the worst passions of the human heart—malice, hate, anger, spite, revenge, murder; and it is God alone who can enable us to perfect such a spirit by the indwelling of His all-conquering spirit of love."

Charles S. Kay, in an article in the (Baptist) *Standard* on "Dialectics or Impulsion?" says: "Much in current literature which occupies the mind and time of mankind is as husks and shavings for food. Books upon books are written to serve as mere time-killers for aimless readers, or as mediums for the display of fruitless dialectics. Public addresses and sermons, not calculated to impel the hearer to do anything, are delivered by the score—mere animadversions on things possibly true, but unimportant if true."

"The Highest Ideal Makes the Best Life," is the subject of an editorial in the New York (Methodist) *Christian Advocate* in which we find the following: "That life is barren that is destitute of high ideals, while that life is rich and fruitful that, having its ideals, has been successful in actualizing them. It is emphatically true that no man liveth unto himself. He could not if he would; for every life influences some other life for good or for ill."

A writer in the *New-Church Messenger* says: "Everything worthy of study contains depth. This is why there is less patience with religion than anything else—because there is no end to it. Truth about God unlocks His greatness—it is the lamp that irradiates His being. Impatience clips the wings of revelation. The very joy of study lies in the fact that it leads out on the breezy, roomy plains of research."

The (Baptist) *Examiner* says: "The envious can never be happy. Addison calls it 'a wretched and apostate state,' and justly says: 'The condition of the envious man is the most emphatically miserable; he is not only incapable of rejoicing in another's merit or success, but lives in a world wherein all mankind are in a plot against his quiet, studying their own happiness or advantage.'"

The (Unitarian) *Christian Register* has the following: "Let us conceive it possible, as Cromwell said, that we may be mistaken; but, however confident we are obliged to be, let us be slow to account our opinions and tastes to ourselves for righteousness, yet slower to imagine that they pertain to us as being of a higher order than the average of human kind."

Dr. Lyman Abbott says: "One cannot think once for all and then live thoughtlessly; he cannot choose once for all and

then live carelessly; every day and every hour he must make his choice between the narrow path of virtue and the vice which lies all the way on either side of him."

The *Hartford Seminary Record* says: "The Christian life does not consist in one act of supreme surrender. It is not to have and to rest, but to go on and on, making endless additions to itself. The Christian life is a process of culture. And culture involves individual effort."

The (Baptist) *Watchman* says: "Perhaps the man who is illustrating in his personal life the power of Christianity to curb passion, to make him patient and steadfast and brave, is doing more to commend the gospel than the author of the acutest apologetic."

The *Independent* says: "In working toward the Christian life and love, we are but opening the door to let in the power which shall complete what we can only imperfectly long for. In serving others we accomplish the most ennobling mission of human life."

The *Universalist Leader* says: "All the fruits of the spirit as enumerated by St. Paul may not be exhibited by any one life to-day in a uniform degree, yet every one of them is included in the term love as expounded by him in 1 Corinthians, 13."

The *Church Standard* says: "The church has no greater need to-day than for a doctrine of retribution which shall be both Scriptural and scientific, and which will commend itself to every man's conscience in the sight of God."

Notices.

Rules to be Observed.

We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

All remittances should be by express money order, post-office money order or exchange on New York or Boston. Individual checks cannot be received, as a charge is made by the Boston banks for their collection.

All orders for Journals, Sentinels, Quarters, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and Church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader or vice versa.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but

fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

We again ask that no money remittances whatever be made to the Editor or Editorial Department.

Literature for Distribution.

SUPPLEMENTS TO THE SENTINEL.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

No. 5.—Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

No. 6.—Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, \$3.25; one thousand copies, \$6.00. Orders for supplements may be assorted as desired.

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Address all orders for above literature to The Christian Science Publishing Society.

Applications for Membership.

The next regular meeting of the First Members of The First Church of Christ, Scientist, in Boston, Mass., will be held November 6, 1900. It is desirable that applications for membership in the Mother Church, to be acted on at this meeting, should be sent in as early as possible. They must be in the hands of the Clerk by October 15, 1900.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

A State election for Governor, and members of the Senate and House of Representatives was held in Vermont on September 4. According to unofficial figures the vote stood as follows: Republican, 47,876; Democrat, 15,842; Republican plurality (estimated) 32,250. The Republicans elected the Governor and all the members of the Senate, but the House of Representatives will have two hundred Republicans and forty-six Democrats. In the election for Governor, etc., in 1896 the vote stood, Republican, 50,991; Democrat, 10,146; Republican plurality, 40,384, showing in the present election a Democratic gain of over five thousand votes. In 1896 there were only twenty-one Democrat representatives in the lower house after the September election.

There are approximately 75,578,000 persons in the United States according to the count of the federal census. Sufficient progress has been made to enable the total population of the country to be estimated with reasonable accuracy. The population in 1890, according to the census of that year, was 62,622,250. This shows an increase during the decade of 12,955,750, or about 20 per cent. The official figures which will be given out at the conclusion of the count will not differ widely from these.

The United States post-office department has established a "star" route postal service two thousand miles long from Skaguay, Alaska, to Cape Nome. Mail during the winter will be carried over this route once a week on sledges drawn by dogs. Although it will probably cost the government a dollar for each letter sent by this route, yet a two cent postage stamp will carry a letter from any point in the United States to Cape Nome.

Ex-President Harrison has accepted the appointment from President McKinley as member of the international arbitration commission provided for by The Hague treaty. Ex-President Cleveland, who was also tendered an appointment on the commission, has attached certain conditions to his acceptance.

The United States government has decided to send a transport to Cape Nome to bring back destitute miners who are stranded there and to supply clothing and provisions to the Indians. General Randall estimates that there are one thousand persons at Cape Nome in extreme want.

The British North American squadron, under command of Vice-Admiral Bedford, paid a visit to Bar Harbor, Me., on September 4 as a compliment to Rear Admiral Farquhar, who was at the time in the har-

bor with the United States North Atlantic squadron.

The New York State Republican convention was held in Saratoga September 5 and B. B. Odell, Jr., of Orange County was nominated for Governor and Timothy L. Woodruff of Kings County was nominated to succeed himself as Lieutenant-Governor.

The Connecticut Republican convention nominated George P. McLean for Governor, and Edwin O. Keeler for Lieutenant-Governor on September 5.

Foreign News.

The military authorities at Halifax have been advised that the British War Office has named Sir Charles Warren as successor to Lord William Seymour, in command of the regular forces in British North America. Sir Charles Warren was with Gen. Buller during his campaign in Natal, designed to raise the siege of Ladysmith. He was in command of the British troops which occupied Spion Kop, a manoeuvre which proved disastrous, the important position occupied at tremendous cost being abandoned during the night.

A Pretoria dispatch says: "The mines at Johannesburg which are at the producing stage are able to start the crushing of ore already developed immediately. Only a moderate number of workers need return as the mills can be operated effectively without a full complement. Development work at these mines will be delayed probably for three months, but this will not interfere with the general running of the mills. The mines and the machinery are all in good condition and pumping is proceeding."

The Chinese situation has not materially changed during the past week. The Boxers and other Chinese revolutionists seem to have abandoned operations and now the difficulty is with the outside powers. They are trying to agree on some policy with regard to the future administration of the affairs of China. The negotiations have been halting. Meanwhile there seems to be no likelihood of the foreign troops being withdrawn for some time.

Sir Charles Dilke says: "The cost of the defence of the empire (British) by military and naval means in a normal year of peace has now reached £83,750,000 by one computation, and £75,750,000 by another. Of this gigantic sum, the amount spent from military and naval estimates at home is £51,500,000, leaving £32,250,000 or £24,250,000 spent annually upon defence from other sources than our estimates."

A press dispatch from India of September 7 says: The weather is now promising for the crops. Excellent rain has fallen in all the famine tracts, and the winter sowings are practically assured. The number now receiving relief is something under 4,000,000, an encouraging reduction.

A London press dispatch says that Elder, Demster, & Co., will acquire a fleet of twenty-five steamers belonging to the British & African Steam Navigation Company, at a cost of £900,000.

Lord Roberts has issued a proclamation formally annexing the Transvaal to the dominions of the British crown.

Industry and Commerce.

A good instance of the enormous growth and importance of the electro-chemical industry in the United States is afforded by the huge power plant of the St. Lawrence Power Company at Massena Springs, N. Y. This installation will take advantage of an extremely curious configuration of the country, whereby the St. Lawrence River is nearly fifty feet higher than one of its tributaries, the Grass River, which is only three miles distant.

A canal cut across this short stretch of country gives one of the best water powers in the world, and no less than 150,000 horse-power, or three times that generated in the great plant at Niagara, will be produced. All this gigantic power will be used on the spot in electrolytic processes for the manufacture of calcium carbide, bleaching powder, alkali, etc.

The transformation of the street railways of the country from horse power to electricity has been the work of scarcely a decade. The close of 1899 found in this country 871 roads, with upwards of nineteen thousand miles, of which less than five hundred miles were of the old-fashioned system. The total mileage of street and elevated railways at the close of 1899 was 19,213 miles; number of cars, 58,736. Capital stock, \$1,023,819,987; funded debt, \$777,862,571; total, \$1,801,682,558.

Labor Day was celebrated as a public holiday in all parts of the United States on September 3. In the cities there were parades by the labor organizations and public speaking. The celebration in Chicago was perhaps of greatest importance. Among the speakers there were William J. Bryan, the Democratic-Populist candidate for President, and Governor Roosevelt, the Republican candidate for Vice-President.

It is rather a surprising fact, considering how enormously they have grown, that at the beginning of this century there was not a savings bank in the world, says the *New York World*.

General News.

A recent press dispatch from Duluth, Minn., says: Sheldon Jackson, commissioner of education for Alaska, is conveying across the continent twenty-five Laplanders who were sent by the Government to Alaska thirty months ago with reindeer, and who are now on their way home to Jokkonkk. The Laplanders were sent to Alaska early in the Klondike excitement with reindeer that were to be used as beasts of burden and food by the starving miners. The Laplanders were employed as mail carriers and deer drivers at a salary of \$268 a year each, besides food and clothing. They are now going home rich with from \$600 to \$700 each, enough to keep their families in affluence for years.

M. Picard, Commissioner General of the 1900 Paris Exposition, has, it is stated, been informed by the president of the jewelry section that an enormous diamond from Kimberley will be exhibited in the jewelry pavilion. The stone was found shortly before the war. It has been insured for £400,000, and will be shown in a showcase guarded by four policemen. At night the showcase will sink into the ground in the same way as that in which the Regent is kept at the Louvre. The new diamond is said to be finer than the Regent, the Shah, the Grand Mogul, and the famous Koh-i-nor exhibited in London in 1851. No name has yet been given to it.

There recently visited Boston a man who was once a slave of Jefferson Davis. This man, Mr. Isalah T. Montgomery, is the founder of a prosperous colony of colored people in the valley of the Yazoo River in Mississippi, and the mayor of the village of Mound Bayou, the centre of the colony. Mr. Montgomery came to Boston to attend the meetings of the National Negro Business League. He is a man of education and refinement, and possessed of unusual business ability.

It is stated that the University of Oxford will be hampered financially for two generations because of the cost of the New English Dictionary, which contains "the minutest record that science and unrelenting labor can achieve of all the facts concerning every word in the whole English language, past and present."

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Mrs. Eddy to the World.

"You may send out to all the world this message from me:—

"I am well, despite the many attempts of those opposed to the Principle of Christian Science to prove otherwise. For thirty-four years I have labored in this great field and never have I been so keenly alive to the glorious privilege of living and working.

"You have asked me if it were true that I am a sufferer with cancer. You have asked me if it is true that a doctor of medicine is in attendance upon me.

"To both these questions I answer NO with all the truth in my being. I am free from disease and there is but one physician guarding my welfare. He is the Great Physician.

"Stories telling of my illness have been, I am sorry to say, industriously circulated. They are naught but malicious falsehoods. Their object, I presume, is to injure my health, and to discredit my belief and practice of what I have expounded for more than thirty years. This indeed would be much to those who oppose the growth of the Science of Christ.

"For many years I have been aware of what you tell me, and in a quiet way I have guarded against these unseen enemies, not personal enemies but enemies of the faith.

"With your own eyes you can see that I am well and strong, although the cycle of years usually allotted to man has passed over my head.

"I shall be pleased to answer any questions that may serve to set aright any mistaken belief aroused by unfounded and unworthy reports concerning my health and adherence to the great Principle of Christian Science."

REV. MARY BAKER EDDY to the *Post*.



CONCORD, N. H., August 9. The Rev. Mary Baker Eddy, the head of the Christian Science Church, to-day made a statement to the *Post* concerning the avalanche of stories which have been circulated of late, attributing to the Mother a lack of faith in the doctrines of Christian Science. It has been further stated that Mrs. Eddy has the constant services of a physician. Among the three hundred thousand people constituting the membership of the Christian Science Church throughout the world these statements caused a profound sensation. Until to-day Mrs. Eddy has not made any public references to these charges.

The Mother is a very busy woman, and Secretary Frye doubted that she could spare the time necessary for an interview, but when the mission of the *Post* man was made known, Mrs. Eddy immediately granted the request for a personal talk.

There was a slight rustling of silk at the top of the stairs, a moment's whispering, and then Mrs. Eddy came down the broad staircase of her home. In another moment she stood at the doorway leading into the reception room.

"They have shown you into a rather dark room," she said. "Come with me," and she led the way into the front

drawing room which was brilliantly lighted by the afternoon sun.

Mrs. Eddy impressed one as singularly graceful and winning in bearing. Her figure is tall, slender, and flexible in movement as a Delsarte disciple. Her face is oval in shape, the features regular yet indicative of strong character. Her eyes are a luminous blue, a bright contrast to the mass of wavy white hair that falls over her temples.

Mrs. Eddy is a striking picture of health in old age. Her step is firm and she walks with an easy grace, strongly conveying the impression of health and strength.



Taking a seat on the sofa, and motioning the reporter to a chair near at hand, she said, "Now I am ready to give you any information that you think will be of interest to the public.

"It is with sadness that I have noted a certain inclination to ascribe to me a condition that does not exist. Did I not believe that reports wholly false have been scattered abroad concerning my physical condition, and that these falsehoods coming to the ears of my many friends would cause them pain, I would not feel that it were necessary publicly to utter any denial.

"Is it not strange that some natures are so constituted that they can return evil for good? It has always been my practice to return good for evil, and that is a good practice, do you not think so?" she said with a smile that lighted her features.

"You came here to ask me if I were sick. I answer no, for when God heals the sick or sinful they know the great benefit Mind has wrought. They also know the great delusion of mind when it makes them sick or sinful. Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not as willing to point out the evil in human thought and expose its hidden mental ways of accomplishing iniquity.

"There was once a time in my life when bodily ailments laid me low, but I have learned that Mind reconstructs the body as nothing else can do.

"I claim nothing more than to be the Discoverer and Founder of Christian Science; that I should depart from its great Principle must indeed shock the world. I feel that in the face of what I have heard I ought to give you every opportunity to print in your paper personal observations that will directly refute such statements, founded in the brain of some one, who, disregarding all truth, all facts, gives to the world a lie in the shape of truth."

"It has been persistently reported, Mrs. Eddy," the reporter said, "that you are a sufferer from cancer. Will you kindly make a positive statement, denying or confirming the truth of such report?"

Sitting upright with eyes that shone with a strange light, Mrs. Eddy replied in tones that carried strong conviction.—

"I do not suffer from any bodily ailment, and never before in all my life have I so thoroughly enjoyed the blessing of perfect health. I am an old lady," she added more

softly, and then smiling, added, "That is, in years but not in my own sight."

"Is it true that a doctor of medicine calls upon you regularly, and that you are under his care professionally?"

"To that question let me reply as I did to the previous one; No! and in addition I will summon my household, and they will tell you in language that there is no mistaking that those responsible for such statements are untruthful and unjust."

Mrs. Eddy rose, and with a quick movement touched an electric button at the drawing room door. Her whole bearing was one of suppressed earnestness, leaving no doubt that her whole heart was intent upon proving beyond a question the accuracy of her statements.

A few minutes later the entire household assembled in the hallway, and in answer to questions put by the representative of the *Post*, plainly and fully told what they knew of the daily life of the head of the Christian Science Church. All expressed amazement that for a moment any one should think Mrs. Eddy in ill health, adding that each day she is seen out driving about the streets of Concord in all kinds of weather. Indignation was evident on every face.

All were positive that no doctor of medicine has ever attended upon Mrs. Eddy since her discovery of Christian Science, and that she was under the care of a physician was positively denied by her personal servants.

"The world may not be willing to accept this as proof positive, but I think that I will receive the usual truthful representation in the press of the country and the base canards circulated receive but scant recognition.

"If there is nothing further that you would like to say I will ask to be excused," Mrs. Eddy said, "for I have much work to do. Work has grown to be a habit with me. There is much to be done; and our desire is to do so much in a short time."

Mrs. Eddy went toward the stairs, and as she went to the upper story called back: "I climb these stairs a great many times each day. Do you not think that I am very sprightly?" and then she disappeared, leaving the impression behind that converse had been held with a being far above the average of mortals.



As the reporter was leaving the house Secretary Frye stepped out to the door. "I am glad you have seen her," he said, "for it is seldom that a moment occurs that can be spared from the regular work. Mrs. Eddy is a tireless worker and accomplishes more in one day than many do in twice the time.

"That she is well and vigorous you have observed, and I trust that in the cause of truth and right you will tell exactly what you have seen."

For a number of weeks a rumor has been current here to the effect that Mrs. Mary Baker Eddy was affected with a frightful disease. Despatches from this city have appeared in many parts of the country stating that Mrs. Eddy was dying, and of course such news was widely read. Not until to-day has Mrs. Eddy made any statement to the public concerning these rumors, and her reply is most emphatic.

It is generally becoming an accepted fact among close observers that this city has become the seat from which constant statements damaging to Christian Science are sent out. It would appear, say her friends, as though those opposed to the growth of Christian Science had taken up a situation right in the heart of the stronghold of the Scientists and were working assiduously to accomplish harm. There are more than two thousand believers in Mrs. Eddy's doctrines in this city alone, and much bitterness of feeling has been engendered by the persistent attempts to discredit the Mother's adherence to her own faith.

Bulletins announcing the decadence of Christian Science have been, it is said, traced to one source, and it is probable that some action may be taken with a view to ridding Concord, the Mecca of the Scientists the world over, of this element.—*Boston Post*.

Twentieth-Century Church.

The *Toronto (Can.) Globe* gives the following synopsis of a sermon recently delivered by the Rev. J. P. Gerrie, pastor of the Zion Congregational Church in that city.

The twentieth-century church will be one of liberty. The membership will not enter into conflicts and divisions over questions of immersion and sprinkling, higher or lower criticism, evolution, eternal punishment, Biblical inspiration, or no. The honest, loyal disciples of the great Master will not quarrel and divide over mere doctrines, but will give to one another the fullest liberty of the Gospel of Jesus Christ. All caviling about comparatively unimportant theological differences will cease. There will be room for all. It will be a democratic church. The tendency of the age is toward democracy, and there are few nations in the world not manifesting movements in this direction. It is so in the church. Churches and congregations which heretofore revealed a concentrated authority resting in the hands of one or a few, to-day show the rule of the membership. There are few congregations where any ecclesiastical official can assume the role of the dictator. In political affairs our own Canada has shown the emphatic refusal of the people to be controlled by a hierarchy. It needs no special prophetic insight to see that the twentieth-century church will be a democratic one, a fact which calls from its membership the highest intelligence and the deepest spirituality.

It will be an every-day church. It is a crying shame that millions of money should be expended in edifices which are in use but a few hours of the week. A change is coming. The sepulchral stillness of the week will give place to every-day life and action. The gloom of imprisoned walls will be brightened by the sunshine from without. The institutional church is coming, which will give service on Monday as well as Sunday, and prove itself the servant of the community on every day of the week.

It will be a here and now church. For centuries the special aim of the church has been for the great hereafter—something that is not to be belittled, but its mission was too exclusively a religion for "mansions in the skies." Now there is attention to the sternly fought battle of every-day life. There is found a mission to help men with the heavy burdens which they carry. The twentieth-century church will contribute more and more to the ennobling of individual life, the brightening of the home, the peace and equity of industrial toil, and the exaltation of citizenship.

This church, too, will be a missionary one in the highest and noblest sense. The distinction between home and foreign missions will largely cease. The wanderer will be sought wherever strayed. The down-trodden will be lifted up wherever fallen. Its mission will be to trade, business, politics, everything. It will seek to drive out heathenism at home and abroad, and make this world indeed the very kingdom of God.

Hearts on the altar laid
May seem to perish, slain;
The sacrificial blood
May seem to flow in vain;
But a secret voice still whispers,
"Oh true soul, not in vain!"

SAMUEL LONGFELLOW.

Selected Articles.

Reply to Mr. Stokes.

To the Editor of *The Spy*.

Dear Sir:—In your issue of June first you published a letter from James Stokes, which contains some claims that I desire to consider. He makes the statement, "After the death of the last individual on whom the apostles had laid their hands, miracles could not exist, and as a writer of half a century ago remarked, 'All pretences to them now therefore are of necessity characterized by falsehood and imposture.' It is the divine nature—the nature of the risen and glorified Jesus—which God is now seen to be engaged in propagating." With the latter part of this statement I heartily agree, and I would add that the propagation of the nature of the risen Jesus must of necessity improve not only the moral and spiritual condition of those who labor in this line, but their bodily condition in the same proportion. It is impossible for one to improve spiritually without improving physically. The best man that ever trod the globe was also the healthiest. Throughout the practice of Jesus among men, we find him healing the sick as well as the sinner. Indeed, he healed the sick man by destroying his sins, and he made no distinction between sickness and sin. He said, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" He also said on one occasion, "Sin no more, lest a worse thing come unto thee," clearly setting forth the idea that sin is the seed which produces sickness. Here it should be understood that the word sin means perhaps more than its most commonly accepted sense, and includes all the mistaken and ignorant acts of mortals as well as the wilful wrongs. It is true, many of the best people are sick—not because of their goodness, however, but because with all their goodness they are not yet good enough to escape the discords of life. Some of this class are more conscientious than the indifferent, wilful sinner, and fear more because of their little wrongs than the hardened sinner because of his greater wrongs, and this timidity is not a protection against disease, but rather renders them more liable thereto. On the other hand, oftentimes the wilful sinner seems to fare the best, and to be at present without suffering. Nevertheless, we can truthfully say the good man is on the way to harmony, though he may not yet have reached it; while the sinner is on the way to suffering, though he may not yet have found it.

If the day of healing the sick through divine influence is past, the day for preaching the gospel is also past, for we find these two statements given together in the Scriptures, "Preach the gospel" and "Heal the sick." We also find this: "He that believeth on me, the works that I do shall he do also," which is equivalent to the statement, "He who understands what I understand and who practises what I practise, shall be followed by the same results." In the latter part of St. Mark we read: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Just previous to this statement, we find our Master's words, "He that believeth and is baptized shall be saved." The same who are to be baptized and saved are to be followed by "signs." Those who were merged into divine grace sufficiently to merit their own salvation or immunity from sin and suffering were to be able to help others out of sin and disease. If it is true that these signs of our belief will cease, then it is also true that the day of salvation will cease. The statement is nowhere to be found in the teachings of our Master or of his disciples that the time will come when mortals must cease to look to divine power for health, and must depend

upon their own or the power of material remedies. Our critic asks some one to give the name of the beast referred to in Revelation. They are the various means and methods which claim to be divine and real, and yet are directly opposite to the genuine method which Jesus practised. The true method of healing recognizes no power but divine Love.

Respectfully yours,

ALFRED FARLOW.

In *The Worcester (Mass.) Spy*.

About Christian Science.

Mr. Editor:—The following brief exposition of some of the salient features of the Christian Science faith, is given in compliance with a request from the *Telegraph* for a statement, correcting so far as possible the general misconceptions concerning Christian Science, and differentiating between its teaching and that denominated "The Higher Thought."

A comprehensive definition of Christian Science is impossible in the limited scope of a newspaper article, hence reference is made only to those phases of the subject which are most generally misunderstood.

In a recent publication concerning a new church organization the author makes reference to the term Christian Science and attempts to define it.

The name "Christian Science" is the specific term employed by the Rev. Mary Baker G. Eddy "to designate the Scientific system of Metaphysical Healing," discovered by her in 1866. (*Science and Health with Key to the Scriptures*, p. 17.)

The Standard and Encyclopædic dictionaries which define the term refer exclusively to the theological and therapeutical system taught in the Christian Science text-book, "Science and Health with Key to the Scriptures," published by Mrs. Eddy in 1875, and containing the complete statement of the Principle and practice of Christian Science.

The Church of Christ, Scientist, is the denominational name of the Christian Science churches, and should not be confounded with the organization in question.

I would not be understood as assailing either the individual or the organization. The statement is made because those uninformed or misinformed sometimes classify the two together.

Christian Science pure and unadulterated neither includes nor resembles the various occult theories given out under the names of New Thought, Higher Thought, Advanced Thought, Mental Science, Theosophy, etc., nor are the phenomena evolved through these agencies, allied to the healing wrought by Christian Science.

Christian Science is not a revival of the pantheistic doctrine that God is in nature, *i.e.*, in matter or its phenomena. It does not make "gods many" nor endow mortals with the prerogatives of petty deities; it does not teach that Spirit and matter are different phases of the same thing; its teaching is in accordance with the dictum of the Bible, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are Life," said Jesus.

The theology of Christian Science inculcates faith in one supreme, infinite God; the God of whom the Scriptures bear witness; it repudiates the theosophical vagary that man is God or that God is in man; it acknowledges one Saviour, Christ Jesus, and affirms the verity and authenticity of the sacred Scripture; it declares that Jesus taught a complete salvation, saving from sickness as well as from sin; and that the law which he declared may be scientifically and practically applied to all human conditions.

This healing power of divine Truth is not an infraction of law; it is the fulfilment of law, testifying to ways "higher than our ways." It is the power of Truth over error, Spirit over matter, Soul over sense; it is Immanuel or God with us, it is the law of the Spirit of Life in Christ Jesus, which makes free from the law of sin and death. The operation of this law renders material phenomena subject to Spirit, and establishes in human consciousness the recognition of God as supreme over all, the Healer of sickness as well as the Saviour from sin.

The Scriptures from Genesis to Revelation attest God's willingness and ability to heal, and there is no Scriptural authority for assuming that His willingness and ability are less now than nineteen hundred years ago, since God is the same yesterday, to-day, and forever.

Jesus declared: "Ye shall know the Truth, and the Truth shall make you free." This freedom is attainable by mortals whenever they are willing to "put off the old man with his deeds," and earnestly and prayerfully seek the solution of the perplexing problem of human existence in a true knowledge of God.

The panacea for human ills is to be found in God, not in man. There never was, is not, and never will be any healing power in man.

Christian Science demands of its adherents absolute obedience to both the Law and the Gospel, and in solemn warning reiterates the decree: "Whatsoever a man soweth, that shall he also reap."

It does not make the superficial assertion that there is no sin and then leave mortals free to sin *ad libitum*, as has been falsely asserted by a critic. It does not tell the sick man that he only imagines himself sick, on the contrary it recognizes the sufferer to be in a condition which requires a remedy, but it finds that remedy in God, not in matter.

Only the highest morality and Christian practice are consonant with the teachings of Christian Science.

The feasibility of a purely spiritual therapeutical system is no longer an open question with those who have through such means been lifted out of hopeless invalidism.

The beneficiaries of Christian Science have found that there are more things in the heaven and earth of spiritual possibilities than are dreamt of in the realm of material pharmacology.

Christian Science asks of the public, not blind credulity, but intelligent and unprejudiced investigation.

Accurate information concerning the theory and practice of Christian Science is easily obtainable, therefore its adherents reasonably ask that judgment be suspended until the facts relative to it are known.

No falsehood however gilded with sophistry can stand the crucial test of time.

"If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

—CORA E. DOWNER.

In the *Kalamazoo* (Mich.) *Telegraph*.

A Word in Favor of Christian Science.

THE REV. W. H. P. FAUNCE, just elected President of Brown University, wrote an article (so it is stated) upon Christian Science, which was published in the *Examiner*, a Baptist newspaper issued in New York City, March 31, 1898, which is said to contain these words: "This new doctrine, if it be new, must have some truth in it because of its points. Jesus gave his disciples power to heal, and that power has never been revoked. It will not do for theologian or historian quietly to assume that Jesus meant such power to fade with lapse of years or to vanish at the end of the third century. Men will believe either that miracles are continuous throughout the history of

Christianity, or that they never occurred in the Christian Church. No middle ground is logically or theologically possible. It is absolutely certain that hundreds of men and women in this country have received in the healing of their diseases a demonstration that there is a fundamental truth in Christian Science. Beholding the men who are healed we must beware how we declare ourselves against it. Even though many have died while hoping to be healed, even though many have forsaken the faith they once held, a marvelous number of cures are being daily performed. It is easy to pronounce this Satan's work; but Satan's work is to bind men, not to loose them."

Book Notes.

• Science vs. Sight.

THE following from the pen of Professor S. C. Mitchell, Ph.D., of Richmond College, Virginia, appeared in a recent number of the *Standard*.

It is often said that religion is opposed, not to reason, but to sight. Science, the product of reason, is no less opposed to sight. An obvious illustration of this truth is found in the opposite conceptions of the sun given by the senses and by science. The eye reports that the sun rises and sets, a view in which man rested for thousands of years; science teaches that the sun is relatively still, that the earth revolves—knowledge revealed to the reason only after centuries of toilsome effort. In this case, as so often happens, the truth of reason stands in direct contradiction to the impression of the senses.

Hence it is that Sir John Herschel regards distrust of the senses as the prime requisite of those who wish to enter into the truths of science. "There is," says he, "no science which, more than astronomy, stands in need of such preparation, or draws more largely on that intellectual liberality which is ready to adopt whatever is demonstrated, or concede whatever is rendered highly probable, however new and uncommon the points of view may be in which objects the most familiar may thereby become placed. Almost all its conclusions stand in open and striking contradiction to those of superficial and vulgar observation, and with what appears to every one, until he has understood and weighed the proofs to the contrary, the most positive evidence of his senses."

Socrates was perhaps the first to realize fully that the same contradiction exists between popular opinion as to society and politics and the results of a scientific study of the facts in these domains. The principle of his reform was to reconstruct human opinion on the basis of "reasoned truth." The poignancy of his irony lay in his ability to puncture men; who, resting in popular generalizations, had the seeming and conceit of knowledge without its reality. The outcome of his life-work was the enforcement of the idea that truth must be tracked by the reason alone, in defiance of the senses, of our impulses, and of popular opinion.

As Grote has pointed out, Lord Bacon furnishes us a key to the purpose of Socrates, since he did for physics what the Greek philosopher had attempted to do for social, political, and moral truth. Bacon pronounces the first notions of the intellect radically vicious, confused, badly abstracted from things, and needing complete re-examination and revision. "*In notionibus nihil sani est, nec in logicis, nec in physicis.*" Thus science insists on the purification of the intellect as a prerequisite to a knowledge of the truth. In this it is at one with Jesus when he declared that only the pure in heart shall see God.

Again, it is often said that the great forces in nature are silent. Yes, and more; they are unseen. A venerable gentleman, who was in Baltimore when there came from Washington the first telegraphic message, told me recently how the crowd, apprised of the time at which the message

was expected to arrive, gathered on the street near the telegraph office and waited to see the message pass along the wires. He pictured their amazement when presently the message, whose arrival had been without the heralding of trumpets, was read to them. All events in nature come in the same way. No man ever saw, smelt, or felt a cause. Effects alone are seen, causes are among nature's arcana.

A still more significant fact remains to be stated. Science resolves all phenomena—stone, water, tree, and star—into primal forces that are invisible. "The things which are seen" are only transient forms, phantom-like, that those hidden forces assume from time to time. For example, that lump of coal, so hard and seemingly indestructible, can be converted into heat; the heat, into electricity; the electricity, into light; the light, into chemical affinity, and so on until the circle is complete. Is matter the coal, or the heat, or the electricity? No, matter is the invisible force of which these are the fleeting appearances. Some hand has roughly carved on a huge rock on one of the islets overlooking Niagara Falls this inscription, which states one of the deepest truths of science: "All is change. Eternal progress. No death." Huxley was led to say that in the last analysis there are in the world only energy and the law which controls it—both alike invisible. This conclusion of science is akin to that great principle struck out by Paul: "The things which are seen are temporal, but the things which are not seen are eternal."

Right Thinking as a Help to Success.

Most of the people who are down in the world financially, or from the success standpoint, have lost their ambition, their hold upon high ideals. They are poor and talk poverty. They think poverty, and make little effort to get away from it or to change their depression.

How could even a Raphael paint the face of Christ with that of Judas in his mind? The ideal, the model, is the first step toward betterment of one's condition. No sculptor can carve an angel's form out of rough marble until he has first seen the angel in his mind's eye.

To be forever thinking poverty, talking of failure, and living in an atmosphere of dejection and demoralized self-confidence, is just the condition of things that naturally brings poverty into our lives. There is no hope of success in such an environment. A strong, vigorous purpose, held firmly and persistently, is the first step toward progress. Without this there can be nothing but mediocrity or failure. Any one who constantly holds the picture of want in his mind, talks incessantly of his misfortunes or ill luck, and thinks that fate is against him, has no chance of winning in the battle of life. He must change his point of view or his fortunes will not mend. It is fear that makes beggars.

Neither dread nor anticipate poverty or ill luck, but surround yourself with the bracing atmosphere of prosperity, no matter how little money you may have.

It is not the greatest poverty to lack money, however, but rather to believe yourself poor, wretched, and unfortunate. To be without some of those things which we strongly desire should not make us miserable. One who has health, is possessed of all his faculties, and can appreciate the beauties and harmonies of nature can never really want. John Burroughs, the great nature-lover, says he cannot imagine how any one possessed of his senses can be wretched in a world where love and divinity are reflected in every blade of grass, in every flower, and in every bit of landscape.

The trouble with Americans is that they are brought up to believe that there is nothing of value in the world but money and the things that money can buy. But money can buy comparatively little, outside of the necessities of

life, that is desirable. Happiness depends upon a sound mind in a sound body, the love of our friends, and the ability to appreciate the beauties and harmonies of earth and sky which are the free gifts of the Creator to every living creature.

When the friends of Epictetus pitied him because of his poverty, he told them he had no use for money, that it did not afford any means of happiness to him, and that he could be rich without gold in his appreciation of the beauties of nature and the love of his friends. These to him were real wealth, and financial wealth by comparison would be a mere bauble.

What are houses and lands and a big bank account in comparison with a fine, rich culture, the ability to associate with the greatest minds in all history through books, the inestimable blessing of true and exalted friendship? Indeed, he who would be successful, in the best sense of the word, must rise superior to dependence upon money for his happiness.—*Success.*

The Russian Calendar.

It is stated that the Russian government is proposing to effect an alteration in their calendar, the dates in which since the end of last February, have differed thirteen days from those of western Europe and America. We are told, however, that they do not purpose to adopt the Gregorian reckoning, but to bring into use a scheme more simple and more accurate, and to invite other nations to accept this. It is then to be presumed that the plan in question is that of dropping a leap year regularly each 128th year, which would keep the calendar right and in accordance with the true lengths of the tropical year for eighty thousand years. Obviously this is far more simple than the Gregorian rule, which is this:—

Drop a leap year in each year the number of which is divisible by one hundred, unless it is also divisible by four hundred. This would keep the calendar right for over three thousand years; but, if it were further modified by dropping a leap year in each year the number of which is divisible by four thousand, it would preserve the year in accordance with its true length for one hundred thousand years. So that the modified Gregorian rule, with an exception of an exception of an exception, would be scarcely more accurate than the above simple rule, according to which the next leap year dropped, after the present one, would be 2028. To prove its accuracy it is only necessary to point out that it implies having, in every period of 128 years, ninety-seven common years of 365 days each, and thirty-one bisextile years of 366 days each. This makes in all 46,751 days in 128 years, or the average length of a year 365.24219 days, which differs only in the fifth decimal place from the true length of a tropical year.

London Notes and Queries.

Evening Service at Concord, N. H.

First Church of Christ, Scientist, hereafter will hold, in addition to its morning service, an evening service beginning at 7.30 P.M. To these services and to the Wednesday night meeting at 7.30 P.M., all are welcome.

Concord Evening Monitor.

Wanted.

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY, TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The New Hampshire Fair.

THE results of the New Hampshire policy of "expansion," a leading exponent of which is the able chief executive of that state, Hon. Frank W. Rollins, were made conspicuously manifest in the success attending the Annual State Fair held last week at Concord. It was, by common consent, the best Fair the old Granite State has ever had, and, in all its aspects, bore favorable comparison with any similar event in any state. The exhibits, as a whole, were of the first order, many of the paintings and pictures, as well as the large variety of household handiwork, such as fine needle-work (the old-fashioned patchwork quilts of our grandmothers being among the most attractive), and innumerable other articles of domestic virtue, having been donated for the occasion by the patriotic citizens of Concord and other places in the state.

The exhibit of stock was most creditable, an interesting feature of which was the large number of sleek and powerful oxen.

The daily balloon ascensions, as a rule, were successful and interesting, while the high diving was thrilling in its novelty. The artist—for such in his role he surely was—performed the feat of leaping from an eighty-foot tower into a pool of water only five feet in depth and of small circumference. The pose, during the swift descent, was graceful in the extreme, and to the Christian Scientists present, and no doubt to others, furnished a striking example of the dominion of mind over matter in consequence of the absence or overcoming of fear.

We, of course, cannot go into detail as to all the many interesting features of this very attractive exhibition, nor is it necessary. We confidently predict for the future a series of annual exhibitions in this grand old state that shall bring it more and more to the front among the sisterhood of states of the great Republic.

The present year surely evidences a revival of vitality and a laudable state pride that pre-ge well of the future.

Christian Scientists feel an especial interest in New Hampshire and her welfare, very naturally, because it is the native state of the Discoverer and Founder of their religious system, as well as her worthy ancestors for some generations back, and in the Rev. Mary Baker Eddy they recognize one of the noblest daughters of the long line of noble daughters this state has given to the world.

Thursday, September 6, was set apart as "Governor's Day;" and on this day, as hereinafter related, occurred events which gladdened the hearts of Christian Scientists in an especial sense—this was the appearance of their Leader, the Rev. Mary Baker Eddy, on the grounds by special invitation of the management, the clearing of the race course for the passage of her carriage around the circle, her escort by the governor's aide and by the marshals and policemen on horseback and on foot, and her cordial and warmly spontaneous reception, full and graphic accounts of which were published in the daily press of the country, from some of which we below extract. These accounts are so full and generous that there is nothing to be added to them in the way of detail.

The writer and his wife were honored by an invitation to accompany Mrs. Eddy in her carriage, and were thus afforded the privilege of witnessing her delight at the demonstration of welcome and cordiality, as well as her lively interest in all that transpired while she remained on the grounds. There were two events that deeply impressed her because of the thoughtful consideration evinced: the announcement of her name and designation as the Discoverer and Founder of Christian Science, and the request by the management that anything in the nature of a boisterous demonstration should be avoided because of her well-known distaste for undue publicity.

The incident quite reversed the Scriptural adage that a prophet is not without honor, save in his own country, and in his own house, for never did prophet or dignitary receive greater honor and respect than was accorded Mrs. Eddy on this occasion.

In view of the malicious falsehoods which have been so industriously circulated as to the state of Mrs. Eddy's health, it is not strange if she was deeply touched by this spontaneous exhibition of respect and confidence on the part of her eminent fellow-citizens and neighbors. Nor will her adherents be at fault if they feel a pardonable pride and gratification at the high honor thus accorded her whom they so well know and so much love. They do so feel, and their hearts in due proportion, are thankful to those who were instrumental in bringing about the happy event.

The *Concord Evening Monitor* gave the following interesting account of the event:—

"One of the most prominent Christian Scientists spoke as follows concerning the visit of Rev. Mary Baker Eddy to the Concord State Fair Thursday:—

"This is the first instance in recent years that Mrs. Eddy has attended a public function except such as might be connected with her church. The hearty reception by the vast throng expressed their recognition of the high character of the distinguished guest.

"This visit of the Discoverer and Founder of Christian Science to such a public gathering and the spontaneous and cordial reception by the vast multitude reveal Mrs. Eddy to the world as she has been long known to her followers.

"Every person present had the opportunity to see that Mrs. Eddy is in excellent health. She is in full possession of every faculty. She is youthful in appearance and vigorous in every act and movement. Her bright, sparkling eye, her clear, fair complexion, her quick, vivacious movements, bespoke a strong body and a forceful intellect. Her public appearance is conclusive evidence that she is no recluse. She is glad to meet the people, and the only reason for so seldom appearing is the strict attention she gives to the vast and important interests in her care. Her appearance on the State Fair grounds shows the breadth of her interests.

"No pent up Utica" confines her powers. The demands of her religious duties are exacting, but she is concerned with all that makes for the public's highest welfare. Her cordial patronage of this state enterprise betokens her hearty support of home interests. Though a great religious leader, her religion has not removed her from those concerns which are close at hand. It shows a public spirit of which the people have many proofs, and is evidence that every worthy public enterprise has her cordial support."

The *People and Patriot* of Concord, of date September 7, 1900, also contained an account which concluded thus: "Her appearance disproves the stories current of late of her serious illness."

We append also extracts from some of the other newspaper accounts.

The Sun, New York:—

"Concord, N. H., September 6.—This was Governor's Day at the Concord State Fair, and nearly thirty thousand people attended. The special guests of the Fair Association were Governor Rollins and staff, the Governor's Council, Senators Chandler and Jacob H. Gallinger, Congressmen Clarke and Sulloway, and a party of Boston and Maine Railroad officials, headed by President Lucius Tuttle. An unexpected feature was the appearance, this afternoon at three o'clock, of the Rev. Mary Baker Eddy, Founder of the Christian Science cult, who visited the fair in response to the invitation of the management. She was driven in a victoria carriage completely around the grounds and on the race track, which was cleared in her honor. She was received with much enthusiasm, and was accompanied by Judge Septimus J. Hanna and Mrs. Hanna of Boston.

"Mrs. Eddy was much pleased with her reception. She looked remarkably well, and smiled upon the vast audience in the grand stand."

The Boston Journal:—

"Concord, N. H., September 6.—Rev. Mary Baker Eddy was a guest at the Concord State Fair this afternoon, at the special invitation of Governor Rollins, the day being observed as Governor's Day.

"Accompanied by Judge and Mrs. S. J. Hanna of Boston, Mrs. Eddy arrived at the grounds at 3 P.M. in her victoria. She was received at the gates by the city and state authorities, represented by the City Marshal of Concord and an escort of police, mounted and on foot, and a mounted military aide of Governor Rollins, specially detailed. With her escort, Mrs. Eddy made the circle of the track, which had been previously cleared for her benefit.

"As the carriage approached the Governor's reviewing stand, she was announced to the throng as the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. The band struck up a patriotic air and the ten thousand spectators in the amphitheatre waved handkerchiefs, cheered, and applauded. In deference to Mrs. Eddy's distaste for undue demonstrations, the crowd had been requested by the authorities to refrain from a too boisterous recognition of her presence. After having made the circuit of the grounds, Mrs. Eddy and her escort, together with about fifty visiting Christian Scientists, witnessed the greater part of the afternoon programme. Before leaving Mrs. Eddy expressed to the authorities and to her escorts her appreciation of the honor paid her.

The Boston Daily Globe:—

"Concord, N. H., September 6.—The Concord State Fair drew the largest crowd to-day that has gathered in this city for a quarter of a century. The official statement from the management placed the number at twenty-five thousand.

"This was Governor's Day, and as usual attracted the largest crowd of the week. Before noon fifteen special trains came into the city, all heavily laden, and reporting, as yesterday, that the supply of fair tickets, which was thought to be adequate, gave out at every station.

"Governor Rollins, accompanied by his staff, the council, and guests, reached the grounds at 10.30 A.M., and as the party entered the combined bands of the exhibition played 'Hail to the Chief,' and a great cheer went up from the crowd. At the grand stand the governor and party held a brief informal reception, being presented by officers of the Fair Association. They returned to the city for dinner, and visited the grounds again this afternoon, remaining from 1.30 to 5 o'clock.

"In Governor Rollins' private box were seated the Governor and Mrs. Rollins, whose guests were Adj. Gen. A. D. Ayling and Mrs. Ayling of Concord, and General and

Mrs. W. E. Spaulding of Nashua. The remaining members of the staff and Governor's Council occupied adjacent boxes, and among other guests present were U. S. Senators William E. Chandler and J. H. Gallinger; Congressman Frank G. Clarke, Hon. F. D. Currier, Hon. Henry M. Baker, and Hon. Henry N. Blair, all accompanied by ladies.

"A company of Boston & Maine Railroad officials also occupied boxes, the party including Pres. Lucius Tuttle, T. A. MacKinnon, general manager; Frank D. Barr, assistant general manager; J. O. Melcher, superintendent, Fitchburg division; G. Bean, superintendent southern division; Henry Bartlett, superintendent motive power; A. C. Cheever, assistant engineer, and J. T. Chamberlin, master car builder.

"The feature of the day was not on the set programme. This was the appearance of Rev. Mary Baker G. Eddy. She arrived at the main entrance at three o'clock. The races on the track were immediately suspended and, under the escort of mounted police with patrolman on either side of her carriage, Mrs. Eddy drove around the race track in her victoria, drawn by a pair of handsome bays. On the seat beside the driver was Judge Septimus J. Hanna, First Reader in The First Church of Christ, Scientist, Boston, while Mrs. Hanna rode beside 'Mother' Eddy.

"The coming of Mrs. Eddy was announced through a large megaphone, and when her carriage was driven before the grand stand, filled with five thousand people, and surrounded by three times that number, there was considerable applause and many bared heads. Mrs. Eddy responded with a gracious smile and nods of recognition. She looked remarkably fresh and fair for a woman of eighty years, and in her quiet dress of lavender shade presented a picture not soon to be forgotten.

"Mrs. Eddy remained on the grounds over half an hour and when departing expressed much appreciation of the exhibit and the kindly reception given her by the people. The forty First Members of The First Church of Christ, Scientist, Boston, who were called here by special invitation yesterday, remained over night, and early this afternoon were Mrs. Eddy's guests at Pleasant View, her home, and also accompanied her to the Fair grounds."

Full accounts, similar to the above, were also published in the *Boston Post*, *Herald*, *Transcript*, *Traveler*, and other papers.

The *Manchester Union* (N. H.), contained the following:—

"Another feature of to-day's happenings which is quite noteworthy was the appearance of Mrs. Mary Baker G. Eddy, the Founder of the Christian Science doctrine, on the grounds. Mrs. Eddy was safely ensconced in a victoria, and was accompanied by Judge and Mrs. Hanna. She drove around the track and while passing the grand stand she was generously applauded. Judge Hanna acknowledged the compliment. Mrs. Eddy was much interested in the high diver and drove to the centre of the field to witness the act."

To Christian Scientists the day was verily an historical one, and no more appreciative people can anywhere be found than those who bear this name. Thousands of eyes, from all parts of the globe, will turn with renewed interest toward this state of diverse resources and scenic grandeur by reason of the kindly recognition of their beloved Leader as above chronicled.

We gladly bear personal testimony to all that is above said as to the health, youthful appearance, and activity of Mrs. Eddy. In the more than ten years of our personal acquaintance with her, we have never seen her when she expressed greater activity or better health. She moved around among her visiting students the sprightliest of the group.

Among the Churches.

Opening Services at Plymouth, Mass.

First Church of Christ, Scientist, Plymouth, Mass., which for some time held services in A. O. U. W. Hall, has removed to their new quarters, 93 Court Street.

A few months ago it was deemed advisable to seek new quarters; a little later the opportunity to purchase a place was offered. A business meeting was called, at which money was subscribed, and measures taken for immediate action.

As the work became more widely known, help was received from other sources, both in thought and deed, from kind, loving brothers and sisters, thereby enabling us to make the demonstration. We hope to show our appreciation by lives of faithful obedience to the teachings of Christ as given in the Bible, illumined by "Science and Health with Key to the Scriptures."

Work was commenced at once; the contract was made, and although error tried to confront us in many ways, the seeming obstacles were overcome and work went on. In one month the building had been renovated, and the main floor converted into a pretty, attractive hall for church services. The prevailing colors are green and white with touches of tan and mahogany shades. The furnishings are golden oak. Through the week the front part of the room is separated by a pretty screen for a reading room, and is tastefully arranged, affording a quiet place for all who wish to investigate the teachings of Christian Science.

The first service was held August 5, 1900. There was a good attendance. The hall was prettily decorated with cut flowers.

Previous to the reading of the Lesson-Sermon, we listened to the following remarks, by our First Reader, Edgar B. Pierce.

It is a pleasant privilege to speak the word of welcome at this opening service of First Church of Christ, Scientist, in this beautiful audience-room. A footstep in Christian Science has been taken, and as we look upon the pleasant surroundings, we realize that a forward movement has been made in the interest of our cause in this field.

It is a gratifying coincidence that here, in the shadow of Plymouth Rock, where the Pilgrim came for religious liberty, Christian Science has become established. In briefly referring to the history of our church we find that Christian Science came to the adjoining town of Kingston about 1884, since which time it has gradually advanced to Plymouth as a centre for the work in this field.

This church was organized in 1896, and chartered in 1898, and is now making favorable progress.

Every Christian Scientist joins in earnest love and thankfulness to God and our Teacher and Leader, the Rev. Mary Baker G. Eddy, author of the Christian Science text-book, "Science and Health with Key to the Scriptures," for to her untiring efforts is due the great blessing of Christian Science in the world to-day. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In the Epistle of James we read, "The effectual fervent prayer of a righteous man availeth much."

To quote from Science and Health, p. 315, "Christian Science reveals the necessity of overcoming the world, the flesh, and evil, and thus destroying all error. Seeking is not sufficient. It is striving which enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life."

In connection with this advance is the Christian Science reading room which is to be found with the churches of this denomination. The reading room will be opened during the coming week, and its object is that all may gain a correct understanding of Christian Science.—N. F. S.

Meeting Among the Thousand Islands.

It may be of interest to Scientists who frequent summer resorts to hear of an enjoyable meeting held among the beautiful Thousand Islands in the St. Lawrence River, Sunday, August 12.

Notices had been posted in all the large hotels that a Christian Science service would be held at Woodbine Cottage, St. Lawrence Park, to which all were cordially invited. At three o'clock, the hour appointed for the meeting, the cottage and veranda were well filled.

Music was furnished by the orchestra from the hotel in the park. The regular order of service was followed, being conducted by the First and Second Readers of First Church of Christ, Scientist, Utica, N. Y. It was apparent from the interest and attention of the audience that the words of the opening hymn,—

They who seek the throne of grace
Find that throne in every place.

were well verified.

At the close of the service strangers were well supplied with Christian Science literature.

Over sixty people were present, including Scientists from Cleveland, Rochester, Watertown, Utica, and other places.

There is a legend among the Indians that the Great Spirit promised His presence every evening at twilight among the Thousand Islands, because of their great beauty, and indeed the river, with its always clear water, seems a type of a spiritual "channel of thought" (Science and Health, p. 584).

It is expected that next summer regular Christian Science services will be held every Sunday in August at St. Lawrence Park.—C. F. H., Utica, N. Y.

From Mason City, Ia.

About twelve years ago, a few seekers for Truth, most of whom had been healed through the instrumentality of Chicago Scientists, began to hold Christian Science services at the home of one of their number. In 1890 we rented a hall for our services. In May, 1892, a church was organized under the direction of a loyal student of Mrs. Eddy. Many have gone to other fields of labor; several are Readers, and all are doing good work in their new homes. The growth of our church has seemed to be slow. Our present membership is sixty-two, and every Communion Sunday brings some new ones into the fold. We know that the good seed is being sown. Many, who do not seem to be able to come with us in person, are with us in thought, and are reading Science and Health and other Christian Science literature in their homes.

A year ago we purchased a lot in a beautiful part of the city for nineteen hundred dollars. We hope to build a church in the near future.

We have a Sunday School, numbering twenty-five, and the little ones give many beautiful demonstrations, showing their understanding of the healing power of Truth.

We have many good workers and hundreds have been made better and happier through the understanding of Love and Truth. A Christian Science reading room was opened in December, 1899, and all the works of Mary Baker G. Eddy are kept on sale, and many Sentinels and supplements distributed free.

We have had two lectures; one by Mr. Edward A. Kimball and the other by Judge Ewing. Both were well attended. They were well received by the people, and were very helpful to the church.—ELIZABETH DENISON.

Before we can have any progress, we must have faith in the possibility of progress. We must believe in the capacity and destiny of man.—JAMES FREEMAN CLARKE.

A Wednesday Evening Meeting.

THE following testimonies were given at a recent Wednesday evening meeting at Savannah, Ga.

One gentleman told about his aunt in England who was a great sufferer from a complication of diseases, among them rheumatism, paralysis, dropsy, asthma, and cataract of the eye. The attending physicians had given her only one month to live; their skill had been exhausted in trying to relieve her. This gentleman had recently been benefited by Christian Science, so immediately sent her some Christian Science literature. She soon ordered a copy of *Science and Health*, and commenced to take treatment. At once there was an improvement in her condition, and now, although she is an old lady, she is able to attend to her household duties and can see. This was a year ago, and to-day she says she is in better health than ever before in her life, and knows that Christian Science saved her from the grave.

Another gentleman said that a great many people say "Oh, you would have gotten well anyhow," trying to detract from the power of Science. But he is confident that no material remedy could have done anything for him, as he had been under medical treatment since boyhood, and steadily grew worse. He had pulmonary trouble since childhood. The doctors said his left lung was full of ulcers, and finally pronounced it entirely destroyed, and the right one liable to go in the same way. He had lived on medicated air for eighteen months, and gone through every form of treatment advised. After a while a specialist decided that he had Bright's disease also. He bought medicine by the wholesale, but grew worse and worse until, in his extremity, he found Christian Science. He immediately commenced reading the text-book, and his health began to improve. That was seven years ago, and to-day there is not a stronger, healthier man in the city, all his old diseases have completely disappeared.

A lady stated that she had been brought into Christian Science by the healing of her uncle of rheumatism, asthma, and hay fever. She was healed also of several troubles, and to-day rejoices in a consciousness of health and peace that only the religion of Christian Science can bring.

Another lady spoke of the healing of hereditary diseases through the understanding of Christian Science. She said no material means had ever been discovered that was able to destroy the fear of disease which had been handed down from parent to child and held so many people in bondage. But the realization that God is the Father of all mankind, and that in Him there is no disease to be inherited, completely destroys the mortal belief of inherited evil, and shows that man's birthright is health and not sickness.

A gentleman told how he had been healed of appendicitis in one treatment two years ago, just as he was on the eve of going to a hospital for an operation, and he had never had a return of the trouble. He said that he was steadily growing in the understanding of Truth that lifts man above the claims of mortal mind, and its endless train of diseases and discords, and was finding that an absolute reliance on divine Mind instead of matter brought a corresponding sense of peace and safety from all ills.—H. P. W.

Oh voice of Duty still,
Speak forth: I hear with awe;
In thee I own the sovereign will,
Obey the sovereign law.

Thou higher voice of Love!
Yet speak thy word in me;
Through Duty let me upward move
To thy pure liberty.

SAMUEL LONGFELLOW.

From Our Contributors.

A Hymn.

BY M. P. CAMERON.

LORD, I was blind, I could not see
Aught in Thy life's sweet purity;
But now, Truth shining on my night
Giveth eternal sight.

Lord, I was deaf, I could not hear
God's message to this world so drear;
But now, Thy voice comes from above,
Listening, I know 'tis Love.

Lord, I was dumb, I could not speak
Nor sing Thy words, O Master meek;
But now in humble prayer and praise
My voice to Thee I raise.

Lord, I was dead, I could not move
Nor wake, my sense of life to prove;
But now with joy, I rise to see
Life "All-in-all" with Thee.

Material Destruction and Spiritual Construction.

BY R. P. VERRALL.

THE process of erecting one of the large buildings of modern times offers an apt symbol of practical Christian Science. In a large city, where the ground is already occupied, it is frequently necessary to pull down a number of small houses, that one large structure may be built. After this is done, excavations are commenced; all loose material, soft soil, and sand are removed, and eventually a reliable formation, perhaps rock, is reached. The surface has now to be prepared to receive the stone blocks and iron chairs on which will rest the vertical columns of the new building. In most cases a temporary fence of wood is made between the street and the building site, to avoid the interference of inquisitive people, and to prevent the workmen from being hindered by the distraction of surrounding objects.

These preparations having been made, the work of construction can now proceed. The parts have all been made at a distance and are brought to the spot to be placed in their relative positions. The perpendicular columns are first set up in their respective places and tested carefully by plumb-line and level; then come the iron girders, cross-beams, and joists, all bolted together and forming a metal frame work, or skeleton, which will soon be filled in with stone and brick. When this is done, an army of sculptors, decorators, and skilled mechanics are set to work to beautify the exterior and interior of the building. Modern inventions are introduced for heating and ventilating, and interior communication by bells, telephones, and elevators. The premises are now ready for occupation, and all who see this new triumph of art and industry admire its outline, proportions, and utility.

Having sketched this material symbol, let us draw from it the spiritual lessons that it has in store. In the mental development from sense into Soul, spiritual growth leads us into the recognition of our limited surroundings, and compels us to admit that our foundation is unsafe, and our dwellings unfit to meet present requirements. Having arrived at this conclusion, there is but one course to pursue, namely, to pull down the old beliefs of life, substance, and intelligence in matter, and start afresh on a spiritual foundation, which reveals the "house not made with hands, eternal in the Heavens," "whose builder and maker is God." In Paul's first epistle to the Corinthians, he says, "Now if any man build upon this foundation gold, silver, precious

stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

In modern construction, perhaps the two principal materials employed are iron and stone; let us subject these to the ordeal by fire, and see what will become of them under the influence of heat. Iron is first made pliable and then melts; if the heat is increased still further the molten metal will evaporate and pass away in a blue smoke. Granite, marble, or even a diamond will fare no better; under the action of intense heat they will disintegrate and become dust. We are now compelled to admit that no material element can be used if we would construct a permanent abiding place. Having exhausted the resources of this world, and found them to be at best imperfect, we turn at last to find the original, of which these have been but poor imitations. Christian Science here comes to our rescue, saying: "Spirit is the only substance," reminding us of the words of Paul: "Ye have in heaven a better and an enduring substance." These comforting words give us new life and courage to advance, and we now willingly turn from matter to Mind to find the true foundation and superstructure of Spirit.

The process of excavation typifies the removal from our minds of the sand and rubbish of mortal thought, which must be disposed of before the rock, the true character, can be revealed. The vertical columns are upright thoughts that represent honesty and trustworthiness; these support the entire superstructure that will follow. The temporary fence is the protection which separates the individual from the world and its distractions, while developing the stature of perfect manhood in Christ. The parts coming from a distance are the lesser ideas that are brought out through spiritual attraction, and fit into the places, without noise, "so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was building." The sculptors, decorators, and skilled mechanics represent the beautifying and utilitarian forces that are brought into our lives, producing the graces of the Spirit and the amenities of disposition which make our character building beautiful and useful.

The perfect man can only be manifested by the architecture of divine Science, which alone demonstrates Elohim of the Hebrew Scriptures, and reveals Him "as one Father, with His universal family, held in the Gospel of Love" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 568).

To carry on this work, from our present standpoint, money is needed to pay for the work as it proceeds. Those who possess this world's goods give them gladly, and so free themselves from the bondage due to the love of materiality. Those who are under beliefs of poverty learn to declare for the affluence of the divine Mind, and to deny sense limitations, on the ground of man's God-given inheritance, as heir to the Kingdom of Heaven. Having one common object in view, the work goes on rapidly. Each day brings us nearer to its completion, and as we rise higher in spiritual understanding we are led to see that, by uniting in our desire for the establishment of God's kingdom on earth, we have at the same time forged the bands of brotherly love, all being joined in the One Mind, and under the guidance of one Leader, whose wisdom and love have first found and then shown us the way to Life Eternal. Our gratitude to her can only be shown by a willingness to submit to the discipline of divine Love, as it leads us higher, and gradually fits us for the reception of absolute Christian Science, when we shall hear the voice of Revelation, saying: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

We learn through Christian Science that man is the

temple, or dwelling place of God, and this temple is built of spiritual qualities of thought, such as honesty, truthfulness, purity, courage, strength, affection, justice, obedience, patience, humility, love, and every good motive and purpose, making up the Christ character or ideal man in God's image and likeness. These component parts, like precious stones, are found in the rough, and have first to be dug out of the earth, and then cut, polished, and finally prepared for their respective places in the fire-proof structure of Christian Science.

No building can be occupied, or even furnished, until it is completely finished; this accounts for the fact that while at work on our characters, perfecting them for the habitation of the Holy Spirit, we must wait patiently for the realization of our purpose, knowing that in Christ the building is "fitly framed together" and "groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

Our highest aim in life is to become naturalized under the government of divine Principle, which will take possession of our motives and actions, and force us gently but firmly to understand the infinite nature of omnipotent Mind; and "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Pulling the Weeds.

BY L. G. O.

A FEW days ago while pulling the weeds along the back walk, I had many uplifting thoughts which I will try to put into words, hoping they may help some one as I have so often been helped through that blessed messenger of Love, the *Sentinel*.

I started out with a fixed purpose to pull the weeds along the walk, but soon found myself wandering away ever so far, straining and reaching and really accomplishing very little, when right at hand was more than I had the time to uproot. I came back and started afresh. There were all kinds of weeds; the tough and beld standing up straight and tall, seeming to say, "Try me if you dare; I am too much for your feeble strength." But when they were grasped firmly they were comparatively easy to uproot. Then came a small vine which was grasped in a half-hearted manner. I was surprised that it did not yield. I pulled harder and a small bit broke off in my hand, then I began to look for the root. Following branch after branch I finally reached the root. I gave a good strong pull and up it came, bringing with it countless branches I had not seen and would not have believed were there. It was quite large and uncovered countless bugs, worms, and nests of vermin which hurried away in dire alarm at the penetrating rays of the sun. When I was through the ground looked ragged and torn, and as I looked I wondered if I had improved it any, but during the day came a flood of rain and the ground was smooth and clean.

Thus it is in our daily experiences. When Christian Science first touches us we start out bravely but soon find ourselves wandering away from the tasks of to-day to speculate on the future or sigh over the past. Meantime the weeds of mortal thought are growing apace; when we come back and go to work earnestly the bold, hard thoughts that mortals call wrong are easily seen and destroyed, but not so with the hidden, secret, creeping thoughts. When by patient, earnest seeking we find the roots they seem to rend our very heart-strings, so interwoven are they with our whole being, seemingly, but by faithfulness they are finally uprooted, and what was under it, all uncovered. The sunlight of Truth pours in illumining and uplifting. All the loathsome vermin of mortal thought disappear, for they cannot live in the sunlight of Truth. Thus the

battle leaves us scarred and oftentimes weary, but victorious. Then come the floods of spiritual understanding, rounding off the corners, leveling up the work, and leaving all in harmony for the growth of tender humility, typified by the grass.

How my heart goes out to God in gratitude to the dear Mother for her patient work of a lifetime and all her faithful helpers in this great labor of Love.

What is Christian Science?

BY I. NELSON WARD.

DOUBTLESS there are to-day many people who would be glad to know just what Christian Science is. Many do know, and the percentage that do not is smaller than one year ago. Judging by the inquiries from all classes of people, we see the time is near at hand when all shall know.

Ask a student of the Massachusetts Metaphysical College, at Boston, Mass., and he will tell you that Christian Science is Christianity demonstrated. Ask the person who has been healed of disease, through some Christian Science practitioner, and he will tell you the power of God is omnipotent and omnipresent, that God is the Great Physician. Ask the person who has been spiritually benefited, who by reading the text-book, "Science and Health with Key to the Scriptures," has been shown man's true relation to God, and he will tell you God is Spirit, Soul, Mind, Life, Truth, Love; for God is All-in-all.

Christian Science explains the life of Jesus, and upholds this wonderful man as the only true example, as the only true type of manhood, and demonstrates that the power of God is with us now the same as it was with Jesus. As the Apostle James said, "Shew me thy faith without thy works, and I will shew thee my faith by my works," so it is with a Christian Scientist, he shows his faith by his works.

We are glad to know the day is at hand when man can understand his relation to God. Jesus prayed, "Our Father," without condition as to time or person. If God was our Father in the time of Jesus; He is to-day and forever; and we are the Sons of God.

If our relation to God is understood, why should not Christian Scientists, in accordance with their understanding of the Omnipotent Good, teach and practise as Jesus taught and practised when here on earth? His command was to preach the gospel and heal the sick, and he said the believer should do the works he did, and even greater.

Good Measure, Pressed Down, and Running Over.

BY S.

PROBABLY to others whose privilege it was to attend our last Communion, these words may have come as they did to the writer again and again during those beautiful days. What a feast it was! and how faintly words express the meaning of it all! The joyful coming together, the blessed Communion, Mother's message, the meetings, and, to crown all, the visit to Concord on the 7th, and the priceless greeting so unexpected, the free access to the beautiful grounds and the house; symbol, indeed, that this is God's hour, and every door wide open toward the New Jerusalem.

With our little party to Concord was a dear friend from Colorado. This was her first visit to the Mother Church. Only those who may have had a like experience can appreciate her deep, quiet joy as one day's privilege followed another. Back again with grateful hearts to our work, we recognize, as never before, the obligation to joyful labor, and also to let a few words of heartfelt acknowledgment go out to the Giver of all good through our *Sentinel*.

Testimonies.

Found Health in Christian Science.

How well I remember the day I decided to take Science treatment. I had been to our family physician and he had told me he could give me nothing which would *cure* me, that if I found any drug that relieved me to use it. At that time I was taking tonics and stimulants continually. *No cure*, only relief! No one to whom that has not been said can realize the utter hopelessness of such a statement.

On my way home I met an old friend to whom I related what the doctor had said, and he urged me to try Christian Science and I consented for him to write to a practitioner at once. I commenced reading and studying at this time. My healing was very slow. I think I was treated about three months and it seemed to me I was little if any better. My sense of health was freedom from aches and pains, and it did not seem to me I was in any less bondage to them than before, but time has proved I was mistaken. Many troubles that I considered of minor importance disappeared at that time, such as chronic sore throat—sometimes quinsy, sometimes diphtheretic,—an inability to travel either by land or water, nausea, constipation, fear of getting feet wet, weak ankles, inability to eat certain articles of food, a liability to fever and delirium at the slightest provocation. It seems to me as I look back that I was freed from almost all the ills that flesh is heir to, but because the trouble for which I had come to Christian Science had not been destroyed I did not see why I was not healed. However, as I progressed in understanding, I found that true health was spiritual wholeness, that as I became better spiritually I was better physically. Three times during my first years in Science I was healed instantaneously of severe pain, once of an ulcerated tooth.

Always before I came into Christian Science I was obliged to go to a dentist every six months or oftener, but have only been to a dentist once within the last four years. I was probably treated more than a year, and every one of those treatments helped to free me from beliefs in material laws and the direful consequences of those beliefs.

From the first the theology of Christian Science was beautiful to me. Baptized and confirmed in the Episcopal Church, I was never satisfied. My father's people being all Baptists, I tried the Baptist Church, but found nothing there better than I already had. When I decided to join the Christian Science Church and wrote asking for a letter from my old church the rector, while refusing to give me a letter, said he would give me two years to come back, and that he would pray that the Spirit of Truth would lead me into all Truth. *I had no doubts*. I knew his prayer was answered and that the "Spirit of Truth" was leading me unto all Truth.

Christ is risen. I have learned what Paul meant when he said, "I die daily [to material sense]." Every death of material sense is spiritual gain, and if any think as I did that they are slow in being healed I can say from experience that if they are patient and persevering, omnipotent Truth will make a "new heaven and a new earth" and "former things will pass away." If the battle is well fought it will always be won. Success is natural, and there are no failures in Truth.—KATE BUELL MOREY, Chicago, Ill.

Many Blessings Received.

Christian Science was brought to my notice in February, 1898. I did not accept on account of physical help, but I went to church the first time to please my brother, and that Sunday happened to be the dedication of our church. I was not in the habit of going to church, but after attending the service there that Sunday morning, I was so impressed with the happy looks of the people, that it was impossible for me to stay away, and I went to church again

that evening through a heavy snowstorm. My wife was a Lutheran, and her father was a Lutheran minister. I was just thinking of joining the Lutheran Church to please my wife; I even went so far as to take confirmation lessons from the minister, as I could not be a communicant without being confirmed. I told the minister that I would be confirmed, but I would not promise never to leave that church. After attending the first service I had my name withdrawn, and of course the minister asked me the reason of this step. I told him Christian Science is what I want. I gave my last money to buy "Science and Health with Key to the Scriptures," Hymnal, and the *Quarterly*. I soon began to realize the meaning of the text: "Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you."

Shortly after my wife and I received class instruction from a loyal student of Mrs. Eddy. We are members of the church in Detroit, and this spring I had the blessing of attending the Communion service at the Mother Church in Boston, and we were both received as members.

It would be impossible to tell of the many blessings that we have received since we accepted this Truth that makes men free, but I will speak of two. One was a case of an accident that happened last May at the shop. I am a tinsmith and one Friday morning I was going to do some soldering and in trying to remove the cork from the muriatic acid bottle it exploded and the whole contents went in my eyes and face. The pain was intense, and for one hour I was unable to open my eyes. The fear of becoming blind presented itself, but was destroyed by realizing the Scientific Statement of Being and John, 6:63, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." After that one hour the fear and pain were entirely destroyed; when I arrived home my wife treated me. The following Sunday our teacher gave me one treatment. The following Wednesday, when I gave my testimony in church, every evidence of the burn had disappeared.

The other case was that of a thirteen-month-old baby that had the measles. His little body and face were all covered. We made no difference in his daily habits, excepting that my wife took him up from his play oftener and treated him, and in a few days the eruption had all disappeared.

After I had the first conversation with my brother about Christian Science my wife said to me, "If it is wrong to take medicine, it is wrong to smoke." I have never smoked from that day. How can we be thankful enough to our dear Heavenly Father for giving us this wonderful Truth!

I am so grateful for all these blessings. Christian Science has made me better physically and spiritually, and brings the peace that passeth all understanding.

HENRY MARX, Detroit, Mich.

Hereditary Diseases Healed.

Christian Science has done *everything* for me, and in gratitude I would tell some of the demonstrations.

The physicians said I had three incurable diseases, and what would relieve one would aggravate the others; that my days were numbered; that I could never go up or down stairs, lift my babies, or be of any further comfort to myself or others. Truly those were dark days.

Through my mother's earnest entreaties I was led to try Christian Science. I wrote to a healer, and began absent treatment. I wrote, not because I had any hope of being healed, but to please my mother, thinking she would feel better after I was gone if I had tried Christian Science.

After several days' treatment I read on page 171 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, "Matter has no life to lose, and Spirit

never dies." The Light of Truth flooded my mentality, and gave me hope. My thought was changed from death to life, from sorrow to joy, from pain to peace. The physical healing was complete and permanent. But far above and beyond the physical healing was the spiritual regeneration. To *know* that God is a present help in every time of trouble, and that underneath are the everlasting arms, brings a sense of peace and security that the world can neither give nor take away.

No medicines or material remedies have been used in my family since my own healing. I have been enabled through my understanding of Truth to perform tasks that would have been impossible in the old thought. I have been able to be on my feet almost constantly from early morning until late at night for the past five years, without fatigue or inconvenience to go up and down stairs *many* times each day, and lift any necessary articles (much heavier than my babies) with perfect freedom.

In my own family three cases of so-called hereditary consumption, one broken limb, one dislocated joint, tumor, and many less dreaded diseases have been healed by the blessed Truth as taught by our dear Leader and Mother, Mrs. Eddy.

My heart goes out in deepest love and gratitude for what she has done for all mankind. I cannot be grateful enough for all Christian Science has done for me, for it has raised me from a helpless, hopeless sufferer, and made me a healthy, happy, and useful woman.

NETTIE Y. COYLE, Eureka Springs, Ark.

God's Ways not Our Ways.

When I first heard of Christian Science in the spring of 1897 from a friend who had left our chapel to become a Scientist, I so chemicalized over the answers to my questions, that for several months I denounced it, and warned my friends against it. At last I realized that I was condemning a thing which I had not really studied. I then determined to go right into it, prove its falsity for myself, and also prove it to my friend and save him. I scorned the idea of healing by its means.

With this view, I occasionally attended the meetings, and began reading Science and Health at the reading room. While reading, I was conscious of assimilating the Truth it contained. This alarmed me at first, but the fear soon subsided, for I said, "If it is Truth, I want to know it, but if not, I want to be fully persuaded against it."

I had read nearly half through the book, when, like Gideon, I wanted a sign that it was not simply a theoretical religion, but a practical one. I had a trouble at the time of ten years' standing or more. I thought, that if Christian Science was true, it would cure me, and I could prove it for myself. So I took up my own case with the slight understanding of Christian Science that I had, honestly, and unprejudiced, with the result that within a fortnight, the trouble had gone and I was healed.

For two years previous to this, I had come to a standstill in my religion, I could not move on; I was a member of a Calvinistic Baptist Church, and the sermons I heard seemed to profit me no longer; I was reaching out for more than they had to give; and not knowing why, this verse was almost my only prayer constantly: "O send out thy Light, and thy Truth: let them lead me." The answer came through Christian Science, for Light and Truth was revealed to me as never before.

Also, a significant part to me is, that about the time that I began to feel an unrest, a seeking for something more, Christian Science meetings were about to be organized in this country. Thus the Scripture is fulfilled: "Before they call, I will answer; and while they are yet speaking, I will hear." History repeats itself. Like St. Paul I joined the very people I came to persecute.

R. GIDDINGS, London, England.

Religious Items.

Theodore L. Guyler says in the Baptist *Standard*: "Prevailing prayer must always be accompanied with prevailing effort on our part. God never puts a premium on cowardice, or laziness, or palpable neglect of duty. There is no haphazard in prayer. All God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop unless he has ploughed his field and sowed his seed. Be sure, my Christian friend, that you are honestly and perseveringly doing your part, if you expect God to do His part."

The *Congregationalist* has the following: "A United States military officer last week, commenting on the contrast between the grim facts and the sensational reports of luxurious living by the officers in Tientsin and of the jealousies between the Powers, said with truth 'the Pekin relief expedition is the first military expedition in the history of the world in behalf of whose success the efforts as well as the sympathies and prayers of the whole civilized world have ever been enlisted. I wish that some of the writers who are trying to discredit and embarrass it could comprehend and appreciate that fact.'"

The *Congregationalist* says: "A bubble is bigger than a drop, but it does no more to fill the spring, for bubbles are but drops distended. Bubbles of pride, bubbles of hypocrisy and self-assertion, bubbles of outward seeming unhelped by inward worth, shine on the surface of the river of time, until God's finger touches them and they are gone. It may be well for some of us to pray that we may not be bubbles on the stream, deluding others by pretense of worth; but we need to pray also that we may not be bubble worshipers, caught by social pretense or intellectual arrogance."

The (Episcopalian) *Church Standard* says: "If we are right in saying that one chief cause of the loss of power in the pulpit is not so much that it has lost in learning or in eloquence, but that it has lost in authority, that the hearers, have, in the excellences or defects of one who seems to be speaking his own words and thoughts, lost the idea of a message from God spoken by one sent for that purpose, then our problem is, how to bring back to the pulpit that divine prestige."

The New York (Methodist) *Christian Advocate* says: "As the sentinel watches for the approach of the enemy, and does not give way to slumber for a moment, so must we watch against the prince of this world. One unguarded moment may cause our ruin. And when we have done all we can, and guarded ourselves by constant vigilance, we must realize our helplessness. Pray as well as watch. Pray without ceasing. Pray everywhere."

A writer in the *Universalist Leader* says: "Through fidelity, self-denial, prayer, patient and loving service to men, by sweetness of disposition by humility, by opening the heart as a little child to receive the heavenly guest, the soul is brought into harmony with the touch of God's spirit. Whatsoever things are true, honest, just, pure, lovely, and of good report, think on these things. Let them fill your thoughts, the whole nature. This is spiritual culture."

The (Baptist) *Watchman* says: "When a man has lived in such a way as to win the confidence and become the guide of others, he bears a responsibility which he can meet only by unalterable fidelity. Every word of his is believed and rested upon. What if he speaks an untrue word a word which misrepresents the divine teaching! His example, too, is of infinite importance."

To accept the will of God is not to surrender, but to order a charge. To say, "Thy will be done," is not to sink back discour-

aged and resigned before misfortune or sin, but to consecrate ourselves unreservedly to warfare against it, and at last to complete victory over it. It is not the prayer of resignation, but the prayer of enlistment.

W. W. FENN.

A writer in the New York (Methodist) *Christian Advocate* says: "When Satan tempted Jesus he found nothing in his spirit which responded to his evil suggestions. So pure and guileless was his inner life that the solicitations of evil fell harmless at his feet. There was no inclination, no desire, no propensity rising up in response to the temptations of the devil."

The *Christian Register* has the following: "Every one who knows himself, his neighbors, and human nature in its many forms, knows that there are retributions which match every crime, sufferings which match every vice, and a hell of woe which endures so long as the evil cause persists."

The (Episcopalian) *Church Standard* says: "The curiosities displayed in the new Babylonian room at the British Museum include a memorial tablet 6,400 years old, Nebuchadnezzar's bronze doorstep, and the seal of Darius, of the den of lions fame."

"If only we could once try the highest form of Christianity on a large scale in our treatment of the heathen or in the relations between nations, an astonishing change might be noticed," says the *Christian Register*.

The *Congregationalist* says: "You cannot live up to your ideal, you say. But at least you can keep your ideal from being lowered. Are you doing that?"

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We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

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The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be

relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

We again ask that no money remittances whatever be made to the Editor or Editorial Department.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

The biennial state election for choosing of a governor and other state officers, representatives in Congress, and members of the State Legislature, was held in Maine September 10. The Republicans carried the State by a plurality of 33,245. In the State election in September, 1896, the Republican plurality was 48,377, showing a Democratic gain of 15,132.

It is said that of all the line and staff generals in the United States army to-day, only two—Ludlow and J. M. Wilson—are graduates of West Point. The men who are now at the head of affairs are those who filled up the reorganized army at the close of the Civil War, coming from the volunteers as lieutenants and captains.

Tammany Hall, under the leadership of Richard Croker, controlled the Democratic New York State convention in Saratoga last week in spite of the strongest opposition that David B. Hill could offer. John B. Stanchfield was nominated for governor.

In 1790 three per cent of the population of the United States lived in cities, in 1890 twenty-nine per cent, and the indications now are that the census of 1900 will show that thirty-three per cent of the present population resides in cities.

Chester B. Jordan was nominated for Governor at the New Hampshire Republican convention held in Concord, September 11.

At the opening of the September term Boston had eighty-two thousand children in the public schools.

Foreign News.

The fugitive emperor of China has appointed Li Hung Chang to act as peace commissioner, conferring on him absolute and unconditional authority to negotiate with the Powers for a settlement of the questions growing out of the Chinese troubles.

Affairs in China were still very much unsettled last week. The foreign powers were not of one mind in regard to the withdrawal of troops from Peking, and the programmes suggested by Russia and France on the one hand, and Germany and Great Britain on the other, were irreconcilable, as Germany insisted on holding Peking with a strong military grasp, and Russia wanted to withdraw all troops. A compromise seems to have been effected whereby the American proposal to keep the allied troops in Peking until the Chinese form a government capable of safely administering affairs, is likely to be adopted.

A Peking dispatch of August 28, delayed in transmission, describes a triumphal march

of the allied troops through the imperial palaces and grounds in the "Forbidden City," which occurred on the date the dispatch was written. It says that by previous agreement the triumphal column was made up of 800 Russians, 800 Japanese, 400 British, 400 Americans, 200 French, 200 Germans, and detachments from the Italian and Austrian forces. The diplomatic corps of all the foreign nations headed the line, which is described as having marched through the "Forbidden City" with banners flying and bands playing.

President Kruger and other officials of the South African Republic went to Lourenzo Marquez, in Portuguese South Africa, last week and stated that the affairs in the Transvaal would be directed from that place, and it was reported that Mr. Kruger would sail for Europe in a German vessel on September 28. Press dispatches of September 14 state that he had been virtually made a prisoner by the Portuguese governor, who is reported to have refused permission to the French consul to visit the Boer leader, but later reports say he will be permitted to sail for Europe with his wife.

The protocol for the arbitration of the claims of the United States citizens for the seizure of vessels in the North Pacific by Russia was signed by the diplomatic representatives of the two countries last week. The signing of the protocol terminates negotiations which have lasted five or six years. The amount of the claims to be arbitrated is nearly four hundred thousand dollars.

The Canadian postal authorities issued a notification to all postmasters on September 8 that on and after October 1 next the domestic rate will apply to Porto Rico, Hawaii, Guam, the Philippines, and the American islands of the Samoan group.

Industry and Commerce.

On September 12 the executive board of the United Mine Workers of America issued a general strike order for the anthracite coal region of Pennsylvania, to go into effect September 17. A strike has been threatened for some time past. The principal demands of the miners are higher wages and the abolition of company stores. The mines in the district affected employ about 145,000 and about 80 per cent of these men belong to the union. Before ordering the strike the miners' union proposed arbitration, but the operators took no notice of the proposal.

A Berlin press dispatch says that it is officially announced by the board of directors of the Disconto-Gesellschaft that the Norddeutsche Bank of Hamburg, the M. M. Warburg Company of Hamburg, and Kuhn, Loeb, & Co. of New York, acting in conjunction with the National City Bank of New York, have taken over eighty million marks of four per cent treasury bonds of the German Empire, falling due in 1904 and 1905. With the approval of the Imperial bank, the issue will be placed on the market in the United States.

The Maryland Steel Company has received contracts to build two large Atlantic liners for Kidder, Peabody & Co. of Boston. The vessels will be the largest freighters under the Stars and Stripes, and will operate between Boston and England. They are to be twin-screw steel ships, 500 feet long, 58 feet wide, and 40 feet depth of hold. They will carry 12,750 tons of dead weight cargo, and will register 9,700 tons gross.

Cotton again leads in the export record of the United States. The seven months ending with July, 1900, showed an exportation of cotton amounting to \$142,576,097, while of breadstuffs the total exportation during the same period was \$138,304,529; that of provisions, \$106,808,856, and that of mineral oil, the next largest item, \$39,498,151.

The Chicago drainage board has adopted the report of the joint commission for a

\$2,500,000 bond issue, the money to be used for river improvements, including the erection of Baccule bridges in substitution for the centre pier bridges across the river.

The wind storm which passed over the country from Chicago to Massachusetts, wrought great damage to the apple, peach, and pear crops. Great quantities of late apples were shaken down by the wind, and practically no use can be made of them.

General News.

A West Indian hurricane visited the Texas coast on September 8 and 9 causing the partial destruction of Galveston and many other coast cities and villages and the loss of thousands of lives. Galveston bore the brunt of the disaster, as more than two thousand of her people are counted among the killed, and property estimated to be worth \$25,000,000 was destroyed. The storm began at two o'clock Saturday afternoon, September 8, and increased steadily in violence, sweeping the waters of the Gulf before it in huge waves. When darkness came on Saturday the city was completely submerged. By 1.45 o'clock Sunday morning the streets were ten feet under water and the highest ground in the city was covered with two or three feet of water. The wind and water subsided suddenly leaving behind a city of wreckage. Huge ocean steamships were found perched on the docks and on high ground, railroad bridges connecting with the mainland were badly damaged, and even the largest buildings were in ruins. The Weather Bureau records show that the wind attained a velocity of eighty-four miles an hour when the measuring instruments blew away. The United States Government, the mayors of the large cities and towns, and the citizens of the country in general promptly furnished aid.

The question as to what shall be the future of Galveston is being considered by the citizens and by the transportation companies. The people are anxious to see the city rise again, but much will depend on the decision of the railway and steamship companies.

To enable people to get away from Galveston the President authorized foreign ships to carry passengers from Galveston to other United States ports. The law provides that American vessels only can carry passengers between American ports.

The newspapers quote reports from the forest officers in the central provinces of India of the discovery of a food substance exuding from the trees in the bamboo forests in the famine district which has been gathered by the natives in considerable quantity and used for food. David Hooper, a scientific writer, refers to the substance as manna, and says: "The occurrence of the manna at this season is all the more remarkable, since the greatest famine India has known is this year visiting the country, and the districts where the scarcity is most felt are in the Central Provinces."

An exchange says: "The general testimony of those who do business with the Chinese is, that the word of the Chinese merchant is as good as his bond. Cases are known where a man will spend his life's best efforts paying a debt contracted by his grandfather. The corruption seems to be among the rulers. With the Japanese, on the other hand, their rulers are more upright and public spirited, while their merchants have not so good a reputation as the Chinese."

Professor Otto Tittman of the Coast and Geodetic Survey attributes the damage of the Galveston storm in part to the removal of the sand dunes which originally protected the eastern end of the low, flat island on which the city is situated. In the regular course of improvements these dunes were levelled off, and there is now no break for a violent wind coming from the east.

The Odd Fellows order now has 1,093,899 members and its invested funds amount to \$27,714,364.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Oklahoma's Quick Rise.

In Ten Years it has Become Prosperous.

ONE of the first bills which will be presented this winter for the consideration of Congress will be an enabling act for the Territory of Oklahoma. Having secured the passage of the Free Homes Bill, which gave to this territory remission of cash payments upon land of over \$15,000,000, the people are now united in an effort to secure statehood. It seems most probable that with the showing which is now made in this remarkable territory Congress will accede to the wishes of its people and prepare the way for the organization of a new Commonwealth.

In round numbers, the population of Oklahoma is about 375,000, the taxable value of her property is over \$75,000,000, and her area about the same as the State of Ohio. The most remarkable feature of this existing wealth is that it has been created within the past ten years. This has been accomplished so quickly for several reasons, the first and greatest being the natural fruitfulness of the soil and the ease with which it can be made to repay the agriculturist for his labor. Another reason for this rapid development and accrued wealth is the fact that Oklahoma has been settled and is now occupied by an American-born people, full of enterprise, energy, and love of adventure and speculation.

It required unusual nerve ten years ago for a man to betake himself, to say nothing of his family, into the lonely valleys or out upon the wind-swept prairies of this virgin country and there, struggling with all the difficulties incident to lack of transportation and the ordinary facilities of business, to build himself a home and produce sufficient surplus to reap the advantages of far-away cash markets. The dangers, difficulties, and risks which surrounded this enterprise deterred all except those who were physically and mentally fitted to do their share in the building up of a new state. With these men, of course, came many whose love of adventure amounted to lawlessness and who were uncomfortable in more settled communities under the stricter guardianship of the law.

During the first years succeeding the formation of the territory this lawless element brought it into disrepute, but after all it was but a very small percentage of the community whose doings occupied such a prominent position in the annals of the time. To the one "bad man" there were a thousand steady, sober, brave, and industrious citizens, who, with an eye single to the future, builded, ploughed, fenced, and planted, for they had come to stay and were determined to reap the full benefit of their pioneer hardship. The lawless element at first so prominent was rapidly eliminated as civilization spread over the prairie and put its stamp upon the little towns and villages which sprang up along the lines of railroads or on the banks of flowing streams.

The story of the organization and settlement of this territory which is now knocking for admission as a state

reads like a romance in the greatness which has apparently come from nothing. In the early days the buffalo herded by thousands across the grass-carpeted prairies, and later they were followed by the vast herds of cattle from Texas, working their way northward to the ranges which have since had their rise and fall. Summer and winter, man and beast found means to sustain life in this country, as nature had prepared, and it needed but the stirring of the soil to turn the sources of this fertility into other channels and to produce results which are now so plainly marked. At first it was supposed that only the eastern portion of Oklahoma was fit for human habitation, but the farming settlements have been pushing out to the westward until the desert, so-called, is rapidly receding before the plough. The older history of the Western frontier is being repeated in Oklahoma, and it will not be long before sections of this country which are even now considered unfit will be as densely populated as those sections which were first settled upon when Oklahoma became a territory.



This year Oklahoma has an area in wheat greater than that of many entire countries; her corn crop rivals that of the well-known corn-growing state. Her people have built seven hundred churches, and one hundred and fifty newspapers are published within the boundaries of the territory. The area of Oklahoma is equal to the combined area of Vermont, New Hampshire, Massachusetts, Rhode Island, New Jersey, and Delaware. Nearly all this area is south of the thirty-fifth parallel, and it is the most northerly state or territory in which the cotton crop is one of the great sources of wealth. As a whole, the country is rolling, with several large rivers and smaller streams flowing generally from the northwest to the southeast, and in the eastern portion of the territory are large areas of valuable timber. The elevation above the sea is an average of about fifteen hundred feet.

The country known originally as Oklahoma, meaning "beautiful land," comprised less than three million acres, and was opened by proclamation of the President in 1889. The territorial government was not provided until 1890, however, and during that interval of a year more than seventy-five thousand people lived under a code which originated in the common consent of those who were governing themselves. With the creation of the territorial government "No Man's-Land" was added to Oklahoma, thus doubling its area, and in the latter part of 1890 several Indian reservations were opened to settlement, once more adding as much again to the area.

In 1893 came the opening of the Cherokee strip with six million acres of fertile land. In succeeding years more Indian reservations were added to Oklahoma, until in the present year there are about nineteen million acres open to settlement and seven million acres included within Indian reservations in the territory. Every child in Oklahoma is afforded full opportunity for securing an education at public expense, and over one hundred thousand attend the public schools. In the first year of her existence as a territory Oklahoma had less than six per cent of illiteracy among

her people, which was a smaller percentage than that of thirty-five other states and territories. During the past two years, as a result of four successive great grain and cotton crops, the deposits in the Oklahoma banks have gained over one hundred per cent. Three great railroad systems cross the territory and find it to be one of the most profitable feeders to their total receipts.

One important point in the rapidity with which this territory has acquired wealth is the enormous return which is received from one good crop upon money invested by the farmer. It is not an unusual thing for a wheat farmer in Oklahoma at the close of a good season to realize enough money from the sale of his product to cover more than the entire value of his farm and the improvements upon it. It was not thought possible ten years ago that cotton could be raised farther north than Texas, but this idea has been dispelled by the energy of the Oklahoma farmers, and the cotton crop of the territory now brings in over five million dollars a year to the people of the territory.

The politics of Oklahoma are distinctly Republican, and especially so this year. Delegate Flynn, who did much to secure the passage of the Free Homes Bill, will be re-elected to Congress this fall, and he has announced that he will devote his entire energies this season to securing the passage of the proposed enabling act.—J. D. W.

In the *Boston Transcript*.

The World's Mountain Observatories.

MOUNTAIN observations, for the purpose of studying astronomical, meteorological, and physiological questions at high levels, have been established in almost all civilized countries. It is a well-known fact that the ascent of high mountains is, in most instances, connected with many risks and disadvantages. It must also be borne in mind that observatories on high mountains must either be abandoned altogether during the winter season or, if occupied, the observer must be subjected to extremely trying conditions and to some danger from terrific storms of wind, snow, hail, from lightning, etc. The discomfort and monotony of such a life, subjected to very low temperatures and surrounded by clouds and snow for long periods, will unfit an ordinary individual for making the best use of the few clear days which an alpine winter presents. Telephone and telegraph lines cannot be maintained in working order under such conditions without taking extraordinary precautions, and there must be days and weeks together when travel between the summit and the valley is shut off. Even on Mt. Hamilton, explorers have been without any communication with the valley for a week, and without stage communication for three weeks, and Mt. Hamilton winters are a bagatelle to the summers of Mt. Blanc in Switzerland.

Some of the material hindrances in the case of mountain stations are:—

1. The great expense of erecting suitable and safe buildings at such sites. The cost of building M. Vallot's observatory on the flanks of Mt. Blanc was \$74 per cubic metre.
2. The cost of maintenance.
3. The immense difficulty in arranging for an adequate water supply.
4. The great expense of freight. Transportation to the summit of Mt. Blanc costs \$2.50 per kilogramme, or about twenty-three cents per pound.
5. Forest fires.

So far back as 1760 the naturalist, De Saussure, offered a prize for the discovery of a practical route to the summit of Mt. Blanc (15,780 feet), but it was not until 1786 that such a route was found by Balmat, the guide, and the ancestor of a family of guides. In the next year De Saussure himself made the ascent, and spent several weeks on the flanks of the mountain. Since that time many ascents

have been made, but none of them without difficulty and danger. Mountain sickness has been experienced on Mt. Blanc by the great majority of climbers from the time of De Saussure until now.

The establishment of a meteorological observatory on the Pic du Midi and of stations at the Theodule pass (13,300 feet), and on the Sonnblick (12,600 feet), of late years, suggested to M. J. Vallot of the French Alpine Club, that a station on Mt. Blanc might be practicable and useful. In 1887 a party of thirty guides transported to the summit a tent and sufficient material to allow M. Vallot and three other persons to remain three days. M. Vallot recognized the great difficulties to be overcome in establishing a station at the summit, and, therefore, determined to erect a permanent meteorological station at the Rochers des Bosses, 14,321 feet. It was erected in 1890. In the same year, M. Janssen proposed to build an observatory at the very summit, and as a preliminary step did erect an observatory station at the Grands-Mulets, 9,843 feet.



The observatory of M. Janssen at the summit of Mt. Blanc, 15,780 feet, was erected in 1893, under the greatest difficulties. M. Janssen (by the way a member of the French government physical observatory of Meudon, near Paris, an institution which paid the whole expenses), says that he is perhaps the only person who has stood on the summit of Mt. Blanc without having made severe exertions to reach it, and who, therefore, was completely possessed of his intellectual vigor, which is always diminished after bodily toil.

Before leaving Paris M. Janssen had a sled constructed which resembled in general pattern the reindeer sledge of the Laplanders. In front and behind this were double parallel cords, united by wooden rungs like ladders. A long line was attached to the front of the sled, and another to the rear. The ascent was made as follows: M. Janssen was seated in the sled and twelve selected guides managed its movements. Two guides, far in advance, sunk an ice axe in the snow as far as it would go and kept two turns of the forward line wound round its handle. The remaining guides pulled on the rope ladders front and back, or, when possible, supported the sled at the sides. In this way, foot by foot, the sled was moved. It was necessary for the guides to cut steps in the steep slopes for their feet to rest in. Two days and a half had to be spent in waiting at the station des Bosses during the prevalence of a hurricane, and at the end of the seventh day the summit was reached. The descent, M. Janssen says, was much more dangerous than the ascent.

The main work of M. Janssen's stations is to be in the fields of astronomy, physics, and meteorology. The cost of building the observatory was about sixty thousand dollars.



The Sonnblick meteorological station, in Austria, was built at a cost of \$13,200, and is located at a height of 9,843 feet. The sunniest month yet experienced at the Sonnblick observatory was July, 1893, when there were 204 clear hours. There is eight times as much snowfall as rainfall. All meteorological phenomena are daily observed at the Sonnblick, and these observations are employed in daily weather predictions. The movements of the barometer; the wind pressures and velocities, the relative humidity, the formation and movements of clouds, the amount of atmospheric electricity, etc., are also daily observed.

The meteorological station on the Saentis was erected in 1887 at a first cost of \$60,000 (\$12,000), and its annual budget is \$6,000 (\$1,200). It serves especially for astronomical purposes. Dr. Muller of the Potsdam astrophysical observatory spent a considerable time on the

summit of the Saentis, engaged in photometric and spectroscopic observations. The station is situated in a height of 8,200 feet (Switzerland). Very valuable astronomical observations are constantly being made there.

The meteorological observatory on Pike's Peak was for many years the highest meteorological station in the world. The station was continuously occupied, without accident, for fifteen years, from October, 1873, till September, 1888. A telegraph line from the summit to the town of Colorado Springs, some ten miles distant, and eight thousand feet lower, was maintained for a considerable portion of this time. A railway to the summit was completed in 1891, which is regularly operated for the benefit of tourists during the summer. The running time from Manitou (6,563 feet), to the summit (14,115 feet) is an hour and a half, and the fare is five dollars. The distance from Manitou by rail is eight miles. The maximum speed is eight miles, the minimum three miles per hour. This station can be constantly occupied, is very accessible, and only 1,646 feet lower than Mt. Blanc. The mean temperature of Pike's Peak is about 19 deg. Fahr. The highest observed temperature was sixty-four degrees, and the lowest minus thirty-nine degrees. Mountain sickness does not affect observers permanently stationed there. The electrical storms at the summit, however, are terrific. By taking proper precautions they are not dangerous to life, though most appalling. The lightning is nearly continuous for long periods, and the deep rolling thunder is shattering to the strongest nerves.

Among other leading mountain observatories in Europe and America are those on the summit of the Etna (Italy), 9,652 feet; at Nice (France), and Arequipa (Peru), 16,650 feet.—*Boston Herald*.

Twentieth-Century Religion.

THE twentieth century will not be a century of atheism or mere secularism. People still have souls to save and they are interested in those vital and fundamental themes which are ignored by the political and literary journals. Religion is still a mighty element in life, but it must be the real thing, not some imitation of it. The old polemic treatment is as much a thing of the past as the bleeding and cupping to which our fathers heroically submitted. The religious weekly of the future must be irenic or it is lost. It must breathe the spirit of the Master and be instinct with his life. It must not only admonish sinners but comfort saints. It must emphasize all the manly virtues and the womanly graces. . . . Into the household it will come enriched by all the resources of art, itself a product of the highest mechanical skill and displaying genius and faith in every line. Many papers now living will die, in some of them the process of dissolution can be no longer disguised, but those will survive which are fittest to survive, and those are the journals consecrated not to a catechism or a past, but to a living Christ and a glorious future.—*The Interior*.

From the French.

It is because we have not learnt to persevere, that the work seems never to progress.

More than half one's troubles arise from an exaggerated idea of one's own importance, and the efforts we make to increase our position in the world.

Let us each cultivate carefully and joyously the portion of soil Providence has committed to our care. Let us never be hindered, or distracted by ambitious thoughts that we could do better, or a false zeal tempting us to forsake our daily task with the vain desire to surpass our neighbors. Let this one thought occupy our minds: To do *well* what is given us to do, for this is all that God requires at our hands. It may be summed up in four words: simply—zealously—cheerfully—completely.

Selected Articles.

Critic of Christian Science Answered.

To the Editor:—Will you kindly grant me space to reply to some of Dr. Kummer's criticisms of Christian Science as published in your issue of August 13.

In seeking "to ascertain why Methodism has not had a greater numerical increase in the last quadrennium," the doctor says, "we must not overlook the leakage of distinct organizations with such doctrines as 'divine healing,' 'Christian Science,' etc., that have drawn to themselves many of God's true people from all denominations." This being the case it might be well to ascertain why "many of God's true people" are leaving the other denominations and identifying themselves with the Christian Science Church; and if this is done, the reason will be found to be that they were not satisfied with the results of their former teachings and were seeking a religion that would make them "every whit whole," which they have found in Christian Science.

When Jesus sent his disciples forth on their mission, "he sent them to preach the kingdom of God, and to heal the sick, . . . And they departed, and went through the towns, preaching the gospel and healing everywhere." Thinking people are asking: If when Jesus was on earth the ministry of Christ included healing the sick, why should it not do so now? Is not Christ "the same yesterday, and to-day, and forever"? When Jesus said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," did he limit that promise to any time? Did he not, rather, announce a divine law of cause and effect that is ever-operative, that the understanding of Truth makes man free from all error? and did not Jesus and his disciples prove throughout their ministry that this freedom included freedom from sickness as well as from sin? Christian Science does not make of none effect part of the Gospel, but recognizes a full salvation from sin and its effects, sickness and death, and those who are experiencing this salvation are rejoicing in a religion that brings forth the fruits of the Spirit, and an understanding of God which the other denominations failed to give them.



Dr. Kummer says: "We may admit the sincerity and culture of many of the Christian Scientists and also concede to them many wonderful cures without medicine, but any one who has even a slight knowledge of the history of this mysterious realm knows that miraculous cures have been claimed all the way from the wild medicine man of Central Africa to the smooth-tongued magnetic healer of San Francisco and San Jose," and he seems to see nothing more in Christian Science healing than the action of the human mind. But what does this prove? Because there is a counterfeit, does that make the genuine any the less true? Because Simon used sorcery, is that any evidence that Peter did not have the Holy Ghost? The true healing of Christian Science not only removes physical disorders but gives a spiritual illumination that can only come from the divine Mind.

The doctor says: "If the principles of Christian Science are true, food should not be necessary." He then quotes from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy: "Teach your patients that their bodies are nourished more by Truth than by food," and asks, "Then why do they not quit eating?" Why did not the disciples "quit eating," if the teachings of Jesus were true, when he said, quoting from the Scriptures, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"? The reason is given in Science and Health, p. 387,

where it says, "It would be foolish to venture beyond our present understanding, foolish to stop eating until we gain more goodness, and a clearer comprehension of the living God. In that perfect day of understanding, we shall neither eat to live, nor live to eat." So until that day comes we shall continue to eat, and through our present understanding of Christian Science, we may do so without dyspepsia or indigestion.

In regard to the question of the use of drugs, the doctor quotes from a writer who is not a Christian Scientist; draws conclusions that are not taught in Christian Science; and then kindly refrains from expressing the "irony, ridicule, and sarcasm" that this theory invites. At the same time he admits "that in many cases the effect of medicine depends considerably on the imagination, and physicians have been known to give pseudo medicines and pseudo treatments which produce all the desired effects." The broad position of Christian Science on this question is, that drugs have no curative power in themselves; that the power of God, who healeth all our diseases, is all-sufficient, therefore drugs are unnecessary; and we have the example of Jesus, who did not use drugs, and who said, "He that believeth on me, the works that I do shall he do also."

Dr. Kummer also says: "The limitations of Christian Science are such as to reduce the whole system to absurdity. Take all those cases of extraordinary accidents such as to render surgery necessary, and Christian Science is perfectly helpless. The loss of a limb, a broken bone, a missing organ; to these may be added insanity, which yields to scientific treatment and surgery; the perpetuation of youth and the abolition of death." Does the doctor admit that the whole system of medical practice is reduced to absurdity because it does not replace a lost limb or a missing organ, or has not abolished death? There is abundant evidence to show that in cases of accident and broken bones, recovery is quicker under Christian Science treatment than under medical care; many cases of insanity have been cured by Christian Science; and those who have gained some understanding of this Science testify that their "youth is renewed like the eagle's," and the Scripture is fulfilled, "They shall run, and not be weary; and they shall walk, and not faint." Paul said: "The last enemy that shall be destroyed is death." With the overcoming of each lesser enemy, sin and sickness, the foundation of death is being destroyed, and in the understanding and demonstration of the Life that is God, the last enemy will disappear.



In considering some of the so-called "evil effects of this strange hallucination," as the doctor calls it (as strange, no doubt, as the teachings of Jesus were to many of the scribes and Pharisees), allow me to say that Christian Science is not "a degradation of the true idea of God," but is the reappearing of the true idea of God, as promised by Christ; it is not "Pantheism gone to seed," for rightly understood it has nothing in common with Pantheism; it does not "confound God as a personality with the human mind and its ideas," but carefully distinguishes between them; it does not "rob God of His personality," in its higher sense, "and of all those characteristics which have brought Him nearest our faith and hearts," but brings Him still nearer to us as ever-present Love, and reveals God as the only true remedy for sin, sickness, and death.

Christian Science does not "substitute strange vagaries and unrealities for the sure word of God and the bedrock of axiomatic and rational truth," but brings out the Scientific understanding of that Truth; it does not "feed upon impressions and intellectual vagaries," nor "make great use of dreams," but gives a clear consciousness of the reality of Being that destroys dreams.

Christian Scientists cannot truthfully be charged with a

"denial of the God-made remedies and their stubborn refusal to use them," for there is no Christian evidence that matter or drugs are "God-made remedies," and the Christian Scientist insists on using God's remedies, Truth and Love.

The claims that Christian Science "tends strongly to fanaticism" and "endangers life," are disproved by the harmonious results of this Science and the sick that are healed by it after all other remedies have failed.

The last charge the doctor makes is that "they disrupt the church of God. Many have gone out from the fold of Christ from all denominations." Did the Methodists "disrupt the church of God" when they went out from the church of their fathers? Do members of other denominations "disrupt the church of God" when they leave them and join the Methodist Church? Let the other denominations preach and demonstrate the full gospel of Christ that heals the sick as well as the sinful, and they will have no cause to complain of the Christian Science Church, for then all will be doing the same work. When that day comes, and Dr. Kummer learns something of what Christian Science really is, he will no longer denounce it in the name of many things which practically deny Christ, but will manifest more of that Truth and Love, which to know aright is life eternal.

FRANK W. GALE.

In the San Jose (Cal.) *Daily Mercury*.

The Bible and Christian Science.

To the Editor of *The News*:—I desire to reply to the questions asked by "Inquirer" in your issue of August 25 concerning the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. It is not my province nor my intention to enter into a controversy with any one, but it may be well for me to allude to a few points in connection with "Inquirer's" questions.

"Inquirer" says, "Now it is a fact which needs no further proving that the Holy Scriptures are written in a style so plain and simple that even when speaking on the sublimest subject a child may grasp their meaning." This statement is remarkable in view of the fact that many of our Saviour's sayings and parables, St. Paul's intricate doctrinal writings, many of the Psalms, the prophecies, and especially the Apocalypse, have puzzled the deepest thinkers. There is one thing upon which all theologians and Bible students agree, and that is the obscurity of most of the Bible language and the need for interpretation, and it is also admitted by all that there must be a spiritual meaning back of the Bible language. It is because of the different interpretations that the many hundred religious sects and denominations have arisen. If the Bible language is "so plain and simple," why are there so many interpretations, and why are there so many agnostics and infidels among the most intelligent and cultured classes? As your correspondent's premise is therefore wrong, his conclusions are necessarily wrong and therefore valueless throughout.

If the language of Science and Health "is so complicated and mystical as to be, in most parts, beyond comprehension," as "Inquirer" asserts, how is it that there are nearly two hundred thousand copies in circulation, and that at present about two thousand copies are issued each month, and also that there are now a half million believers in Christian Science who read and understand this text-book of the denomination? As a matter of fact, I want to say that children understand Christian Science very readily and are able to heal. This may seem strange to "Inquirer," but when we remember that Jesus said, "I thank Thee, O Father, . . . because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," we can see that it is the pure, childlike thought, devoid of self-righteousness, that is capable of receiving spiritual

Truth. Little children, as a rule, are more humble, loving, and teachable, not being wrapped up in materialism and sin as older folks are, and therefore they are better able to perceive the spirit of Truth, which Jesus said could come only when we "become as little children."

In regard to your correspondent's criticism of the price of the book, I will merely say that Christian Scientists, or those who understand it, would not part with this book for any sum of money. Its value is incalculable to them because it has given them blessings such as no amount of money could buy. If the price of this text-book is compared with the price of text-books on medicine, surgery, mathematics, etc., it will be found to be a just price.

The lady of whom I spoke who was healed of a fibrous tumor by reading this book, and to whom "Inquirer" refers, secured the book from a public library and after her healing purchased a handsomely bound copy for five dollars. A year later her husband told me that whereas he had had an invalid wife for five years at an expense for medical and surgical treatment of about two thousand dollars a year, his wife was now perfectly well and his only expense during the year on account of her health was five dollars for this copy of "Science and Health with Key to the Scriptures," which he considered a most excellent investment.

The charge that the price of this book keeps it from the poor is groundless. It can be read at all public libraries and Christian Science reading rooms, and experience proves that all who earnestly desire it find themselves able to secure a copy, even "the suffering poor."

HERMANN S. HERING.
In *The News*, Baltimore, Md.

In Reply to Professor Riddell.

THE following letter in response to the lecture of Prof. N. N. Riddell at the Danville Chautauqua Assembly last week, in which he devoted some time to Christian Science, is from the pen of Archibald McLellan, and explains several issues made by the speaker in his address here, and which are handled by argument of Scripture. The believers in Christian Science are many and they endeavor to answer all arguments worthy of notice which conflict with their belief and teachings:—

Chicago, August 13, 1900.

To the Editor:—In your issue of August 10 is a report of an address delivered by Professor Riddell at the Chautauqua Assembly, in which you say, "the speaker devoted himself to the facts and fallacies of hypnotism, mind reading, spiritism, Christian Science, and kindred things."

Please permit me to say that Christian Science is not kindred to hypnotism, mind reading, and spiritism. It stands by itself as the practical exemplification of the religion of Jesus Christ, through which sinners are reformed and the sick are healed. That it is doing this work is proved by the testimony of hundreds of thousands of persons who are described by the *Chicago Chronicle* in an editorial as "intelligent and educated men and women," and Professor Riddell himself is quoted as having said that "he had not known any one to become a Christian Scientist but he was greatly bettered by it."

The professor is reported to have said among other things that a great error of Christian Science is in "holding that God is a Spirit and that God is all; that we are of God, hence we are spirits."

If the professor is correctly reported, his statement is equivalent to saying that Jesus taught "great error"—for we find in John, 4 : 24 that he used the identical words, "God is a spirit." The following from Revelation, 1 : 8: "I am Alpha and Omega, the beginning and the ending," certainly implies that God is all. That we are of God is sound doctrine, as is proved by Genesis, 1 : 26, 27: "And

God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him." Also Matthew, 23 : 9: "And call no man your father upon the earth; for one is your Father which is in heaven."

It is a mis-statement to say that Christian Scientists hold that "we are spirits." Nothing in the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, can be construed into anything of the kind.

Christian Scientists in denying the reality of sin and pain do so upon Scriptural authority: "And God saw every thing that he had made, and, behold, it was very good." "All things were made by him; and without him was not anything made that was made." The wildest flight of imagination cannot call sin and pain and death "very good." It is in the sense that sin and sickness and death are not of God's creation that their reality is denied by Christian Scientists. If sickness and pain were real—of God's creation—would Jesus have destroyed them, or would Paul have said, "The last enemy that shall be destroyed is death"?

The person who can demonstrate the rule of Christian Science by healing the sick and reforming the sinner, is the only one who knows—understands—what it is. Demonstration is the only proof of sufficient knowledge of the subject to justify any one in assuming to explain or criticise.

ARCHIBALD McLELLAN.
In the *Danville* (Ill.) *Daily News*.

Wanted.

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

Applications for Membership.

Applications for membership in the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 6, 1900, must be in the hands of the Clerk of the Church on or before the 15th day of October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

Manhood Overtops Titles.

It is one thing to succeed in business according to the ordinary acceptance; it is another and a totally different thing to succeed in life, writes O. S. Marden in *Success* for September. Many a man has failed in business and yet lived a truly successful life, because he has lived up to his highest ideal. The man who does the very best he can under all circumstances, who makes the most of his ability and opportunities, who helps his fellow-man whenever it is in his power to do so, who gives the best of himself to every occasion, who is loyal and true in his friendships, kindly, charitable, and magnanimous toward all, is a successful man, though he may not leave enough money to pay his funeral expenses.

He who regards manhood and character as the supreme objects of life may not be rich in money, but he is rich in a truer and better sense; for manhood is above all riches and overtops all titles, and character is greater than any career.

He is truly good who desires always to bear the inspection of good men.—ROCHEFOUCAULD.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY, TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Lectures.

I HAVE the pleasure of announcing to our readers, by consent of Judge Joseph R. Clarkson of Omaha, Neb., that he is now available as a lecturer throughout the United States and Canada. Any Church of Christ, Scientist, can call for his valuable services in this capacity, and be supplied according to the rules regulating the Board of Lectureship.

MARY BAKER EDDY.

A Congratulatory Letter.

WE take pleasure in publishing, by permission, the following letter of congratulation written by Mr. George H. Moses, editor of the *Concord Evening Monitor*, to the Rev. Mary Baker Eddy:—

Monitor and Statesman Company,

Publishers *Concord Evening Monitor*, *Independent Statesman*.

GEORGE H. MOSES, EDITOR.

WILLIAM D. CHANDLER, PUBLISHER.

Concord, N. H., September 8, 1900.

The Rev. Mary Baker Eddy, Pleasant View, Concord, N. H.

My Dear Mrs. Eddy:—Ere this you have doubtless seen Mr. Pearson's account of your reception at the Fair Grounds on Thursday. I trust his language is acceptable to you, though, with the weight that the Fair has put upon us, I am surprised if anything has gone as we would wish it.

The main thing about your visit which should be remembered, as I regard it, is the genuine spontaneity of your reception. Nothing was pre-arranged, nothing was studied. It was the true recognition of your personality—and as such is worthy to be cherished as indicating the real feeling of the people.

Speaking for myself, and for the other managers of the Fair, I beg to express our thanks for your visit, and our wish that we may see you on future Governor's Days, when you may fitly share with "The First Citizen" the honors of "The First Resident" of the state.

Faithfully yours,

G. H. MOSES.

A Word of Caution.

THERE seems to be of late a wave of speculation sweeping over the country. It appears largely in the form of syndicates and stock companies. Some of these purport to be organized on a Scientific basis, promoted by Christian Scientists, and Christian Scientists are asked to interest themselves in them for that reason.

It is obvious that business enterprises should not be put upon such a basis. Scientists should not feel bound to patronize any business venture simply because they are solicited to do so.

Whenever anything has proper endorsement, it is so announced in our periodicals. Unless it is so announced the Field should know that it is simply an individual undertaking, and if they enlist in it, they do so as individuals and on their own responsibility.

This is true, no matter what the form of the proposition, or how it is placed before Scientists.

We will say in this connection that when the time arrives for ascertaining, in a systematic way, the membership of the branch churches, it will be done under proper authority.

A Prophetic Letter.

WE publish below an extract from a letter written over eleven years ago by a prominent clergyman to one of his parishioners who had shortly before been healed of a most serious malady through Christian Science. This letter was in reply to one written by the lady healed, giving an account of her healing. It is not strange that the clergyman wrote in an enthusiastic strain, for the lady, for years, had been a confirmed invalid, and the best medical skill obtainable had been called into requisition, and her case pronounced beyond its reach.

She is now, and ever since has been, in the enjoyment of excellent health, and an earnest adherent of Christian Science. The names are, of course, withheld.

"June 6, 1889.

"Dear Brother and Mrs. —:—Mrs. — and myself are delighted to hear from you. Under any circumstances it would have given us pleasure, but bearing such good news your letter was doubly welcome. We rejoice with you both. To Mrs. — it must seem the opening of a new life. I cannot say I am astonished, for I have long been convinced that there was more in that form of healing than the world has dreamed of. Yet it is very wonderful, and the practice is only in its infancy. It seems to me sometimes that we are on the borderland of a new order of things and forces. That gradually a new era is being developed in which mental and spiritual forces are to be supreme, at least dominant. The materialistic philosophy is going out of fashion. It has failed really to explain anything. The mystery of cause remains untouched in the materialistic scheme. So the tendency is apparent in the philosophy of science to look to immaterial forces to account for material things. Matter alone cannot account for itself. More and more is Spirit being invoked to solve the problems of the ages. The tendency is no less apparent in the matter of social problems. Brute force is less and less relied upon to solve the problems of poverty and crime. They are seen to be restrictive only. Spiritual forces—love, sympathy—are curative. . . . That there is an unworked realm of spiritual forces, in and outside of the individual life, forces superior to, and in a measure independent of, matter, will be in time the belief generally accepted and acted upon. That truth is bound to change the order of procedure in every phase of life and thought. Somewhere in this Spiritual philosophy of things will be found the new methods of healing. It is to be Mind *versus* Doctors, Spirit *versus* Drugs. I think we may expect great things of it in the future. It falls in with the new idea of things; that is to say, it runs with the currents of the latest thought. It will be found eventually to be a part of the same universal movement toward a Spiritualized philosophy of things."

A Letter to Mrs. Eddy.

WHITE MOUNTAIN HOUSE.

R. D. ROUNSEVEL.

White Mountains, N. H., September 10, 1900.

My Dear Mother:—Pardon me for trespassing on your time, but one of my guests in conversation with another guest, said, "I never expected to live long enough to see a church and hotel run together so successfully, but I have." It came to me when I heard it that it would please you

to hear it. This gentleman is not a Christian Scientist, and this made it more noticeable to me.

It rejoiced me very much when I heard of your presence at the Concord State Fair. I am,

Sincerely yours,
R. D. ROUNSEVEL.

Among the Churches.

In their New Home.

In its issue of the 18th ult. the *Saturday Review* of Galveston, Texas, had the following to say regarding the growth of Christian Science in that city. It will be understood that this was published previous to the recent calamity which brought such great destruction of life and property. Word has been received from Mr. Chauncey G. Sweet, First Reader, that with but two exceptions all the members of the church were saved. The church building also withstood the storm, and services were held as usual on Sunday, September 16.

We learn from the Galveston papers that the use of the church was cordially extended to any denomination whose church was so damaged by the storm as to be unfit for service.

If any religious sect has made more rapid advancement in Galveston than the Christian Scientists the past few months I am not aware of it. Three years ago five believers in Christian Science organized the First Church of Christ, Scientist. Gradually there were additions to the quintette until a private house was too small and a hall was engaged. And it was only a few Sabbaths ago that the enthusiastic workers settled down with a sigh of satisfaction in new chairs resting on a new carpet within the newly decorated walls of their pretty house of worship. At an expense of nearly one thousand dollars they have transformed the one story square building on the southeast corner of Twenty-second and Ball Avenue, opposite the Ball High School, into a most inviting meeting place.

The auditorium is not large, but between eighty and ninety members and interested listeners gather there Sunday mornings and Wednesday evenings to worship God in their own way. The walls are rose tinted. Emblazoned on the south wall in gold is the following, taken from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy: "Divine Love always has met, and always will meet, every human need." One of the most conspicuous things in the auditorium is a handsome electrolier of burnished brass which lights the place at night.

Beyond the auditorium is the reading room, open every evening from five until seven o'clock, where any one may become conversant with the teachings of Christian Science through books, pamphlets, and papers.

Opening Service at Chillicothe, Ill.

Perhaps no place of worship was ever opened under more favorable circumstances than those attending the formal opening of the new suite of rooms over Kelly's store by the Christian Scientists of this city last Sunday (August 5). The weather was extremely warm, but otherwise the day was a beautiful one, and lent enchantment to the services with which one of the most beautiful places of worship in the city was opened.

The members of this church had labored faithfully to equip the rooms and on the above day they shone forth in all splendor. Beautiful plants blended with the tastefully decorated and painted walls, and seemed to bring out all the splendor of the results of the work of the designers.

After the usual opening exercises, the following address was delivered by the First Reader, I. T. Kahn:—

Before continuing our regular form of service, it becomes my pleasant duty to express, in my feeble way, the pleasure we feel in having so many of you here to-day to rejoice with us in the possession of our new rooms which we believe will add to our happiness, and we hope to the happiness of others. Our pleasure is not based simply on having you with us in large numbers, but the presence of each one of you is gratifying, so you may see how inadequate words are to express our feelings on this occasion. However, we cannot depend entirely on words so we shall leave our future actions to attest our sincerity. We hope you feel at home in these new rooms and that your desire will be to share them with us on all future occasions to the end that you may also share with us the peace and happiness which comes with the understanding of omnipotent Truth.

In viewing these premises, the thought may occur to you that to make all these necessary alterations and buy these furnishings must have been quite a task for so small a congregation, but our efforts, I can assure you (and I know that I voice the expression of each member of this church) have been a pleasure to us and not a task. We have been upheld in our efforts by the abiding consciousness that we were not doing this from selfish motives; quite the contrary: our object and purpose is for the general welfare of mankind.

It will probably not be out of place to state that this church is out of debt, and when all bills were paid we had a surplus of over one hundred dollars which was turned over to the building fund, and brings the total of that fund to the sum of \$1,328.52, and with a lot bought and paid for on which we expect at some time in the near future to build our church. For all these manifestations of love we are indebted to the living God, the giver of all that is good, and to our Leader, Mary Baker G. Eddy, through whose efforts and labor it has been possible for us to destroy the sense of limitation and come into our rightful inheritance, and in this way we have accomplished that which is well-pleasing in His sight.

For the benefit of those who are not so familiar with the history of the growth of this church, I would say that services were held as early as the year 1890. At that time the little band worshiped in private houses. Some five years later, when the active members numbered but four persons, a hall was rented, and for two years the services were conducted in what was known at that time as the A. P. A. Hall. The next move was into Kauff's Hall, where an organization was perfected as a church and services have been held up to the present time. It is acknowledged by all competent authorities in religious matters that the growth of Christian Science has been a phenomenal one. Is it not patent to every one unfamiliar with this new dispensation, or who have heard nothing to cause them to make inquiries, that the proper place for any information on this subject should be at the fountain-head? For this reason we have opened up reading rooms in this building, where such information can be obtained free of cost. These rooms are for the benefit of the inquiring public. They are under the superintendence of Christian Science practitioners who have experienced benefits from the understanding of this grand Truth. Here you will find books on this subject that are accessible to every one who is earnestly seeking the Truth, and Christian Science literature is placed on sale.

The rooms were well crowded for the services, and to those who had never before had the pleasure of attending them they were a revelation, and created a very favorable impression. A very notable feature of the meeting was the fact that no collection was taken. It is a rule with the

Scientists that no church or place of worship shall be dedicated until all bills are paid, something radically different from churches in general. The Scientists may well feel proud over their new home and the successful services attending its dedication.—*Chillicothe Enquirer*.

Christian Science in Clinton, Ia.

A few weeks ago we saw the necessity of a better location for our reading room than we at that time possessed. Divine Principle guided us, and we soon found ourselves located in a front room on the ground floor near the principal street of our city,—a suitable and desirable place. In the rear of the reading room is a tasty little parlor at our disposal when needed. In one corner of the reading room upon an easel stands a large photograph of Mrs. Eddy, and two large pictures in crayon, one of her home in Concord, and the other of her birthplace, adorn the walls; also the cross and crown in India ink. There is no attempt at elegance, but with the pretty shades, lace curtains, and neat-patterned carpet, the room has a home-like appearance. We have all Mrs. Eddy's works; the *Journal*, *Sentinel*, and supplements; beside other books from The Publishing Society. Our book-case, writing desk, library table, ebony clock, window shades, and Bible, were the gifts of our Sabbath School children as was also the sign upon the outside of the building,—“Christian Science Reading Room,”—which tells the passer-by of the opportunity to inform themselves upon the subject of Christian Science.

When we opened our little church the children gave fifty dollars, also the Readers' desks and twenty-five chairs for the school. Later they placed Science and Health in the High School library and in the county jail; furnished the money to send for one thousand tracts for free distribution, and purchased six boxes to hold Christian Science literature. These boxes will be placed in public places, the children of the school keeping them filled.

Our hearts are full of praise and gratitude to our beloved Mother who gave us the book, Science and Health, which unlocks the Bible and leads us daily and hourly to know that “God is All-in-all.” We are thankful for our sentinels at the Publishing Society, and glad that by their watchfulness and care our literature is not contaminated or adulterated.

Our Bible Lessons lead us higher and higher each quarter into the light of Spirit and teach us to “walk in the light while we are in the light.” We are filled with gratitude that we are privileged to enjoy all these blessings.

HARRIET A. CRIDER, Clinton, Iowa.

From Vinalhaven, Me.

First Church of Christ, Scientist, in Vinalhaven, Me., has six members. This Church was organized August 28, 1899, and previous to that time was known as the Christian Science Society of Vinalhaven, Me.

This Society subscribed to the *Christian Science Journal* and *Sentinel* for the Vinalhaven Public Library, and also placed in the same library a copy of “Science and Health with Key to the Scriptures.”

The Society at first held meetings in a private house, but afterwards secured a desirable hall on Main Street, which they furnished, being able to pay at once for fifty chairs, two Readers' desks, two large hanging lamps, and a lamp to be placed outside the entrance door, which, with furniture previously obtained, prettily furnished their new church home. It should also be stated that the Society had purchased and paid for a piano in one year and ten months.

Since the organization of the church, two literature racks have been made and placed on board the passenger steamer Gov. Bodwell, whose route lies between Vinalhaven and Rockland, one in the ladies' and one in the

gentlemen's cabin, which are kept filled with Christian Science literature.

Five hundred copies of “Christian Science History” were received from Boston, and have been placed in all the barber shops in town and in the Board of Trade rooms. One lady went through the net factory and handed one to each of those employed there.

A Sunday School is connected with the church, the little members of which have purchased two mottoes for the hall and have subscribed for the *Journal* and two copies of the *Sentinel* for six months to be placed in our literature racks on the steamboat, and have purchased one hundred tracts for the same purpose.

The church opened a reading room, Thursday, June 14, 1900, and both *Journal* and *Sentinel* subscribed for to be placed on the reading table.

From a mortal sense standpoint, these people have not much worldly means with which to maintain a church, but it is done through the realization of God as the source of supply.

STELLA SMITH LAWRY, Clerk.

Progress of Second Church at Rochester, N. Y.

The Communion season just passed brought vividly to mind the thought of progress. Nearly five years ago I attended the Friday evening service of a group of worshipers who met in a small office, and perhaps numbered fifteen or twenty persons. Having become interested in their work, it has been my pleasure to see the steady growth of this body, as they took the steps pointed out to them through their understanding of divine Principle.

After some six months they rented an adjoining room, and then, later on, came the thought of organization as a church. This was accomplished, and very soon, our quarters having become too small, we found a delightful suite of rooms, consisting of a hall capable of seating nearly two hundred people, and two pleasant offices opening therefrom.

One year ago this Communion but one person asked for admission, but this year nine came knocking at our portals.

In compliance with the request that the “Christian Science History” be circulated, we distributed about fifteen hundred in this city, and have also sent out a number of lectures and other literature. We are laboring that all who come may receive spiritual, mental, and physical aid, and that Love may be reflected in such a manner that the harvest given us by the Father shall be well garnered.

C. R. FRICKEY, Clerk

From Elwood, Ind.

First Church of Christ, Scientist, of this city, was organized March 27, 1899, with six charter members. A state charter was obtained, and articles of incorporation filed in the county. The first services of the organized church were held at the home of our First Reader on the first Sunday morning in April. It was indeed a most glorious Easter morn to the half-dozen Scientists. There were two visitors in attendance. A hall was secured and the following Sunday the services were held there.

Hymnals and quarterlies were purchased for the church, and the work progressed as nicely as could be. At the December Communion two members were received into the church, and at the last Communion five, so now we are thirteen in number. Average attendance from twenty to twenty-five.

Last March a reading room was opened under the auspices of the church. The room is open daily from two to four o'clock, except Sunday.

MAMIE E. WOODS, Clerk.

From Our Contributors.

The Reflection of Love.

BY W. M.

THE meek Nazarene demonstrated the law of Love. The proof of the Truth he revealed lies in the work he accomplished. His existence was the living embodiment of Love. His teaching was practical and susceptible of proof, as seen by his achievements. A continual contemplation of his words, the pathos of his life, the injustice he received, and the persecution he suffered, results frequently in ecstatic emotion, sometimes mistaken for spirituality, but far removed from it. Becoming rapt in adoration of the man Jesus, losing sight of the Christ-Truth he reflected, does not solve the problem of Being, nor enable one to do the works he did. The Truth he proclaimed was the revelation of God with us as the divine Principle of existence,—all-inclusive, all-embracing,—the kingdom of heaven at hand, available to all who choose to enter therein.

These were the glad tidings his life attested, and he promised that those who hunger and thirst for righteousness shall be filled; those who seek shall find; and those who strive shall attain. Expecting to benefit by another's life and works, effort and sacrifice, will end in disappointment and despair. Sooner or later each must realize his own responsibility if he would gain the fulfilment of the glorious promises of our great Master. What could be more sublime than their fulfilment? Worldly success, place, and power, pale into insignificance, for such are but the transitory vaporings of worldliness, compared with the substantial realities of spirituality.

Consider Jesus' life and works; his power; his healing; his purity, meekness, and gentleness; his calm amid the seething discord of error; his uniform sweetness and light; his tender compassion, kindness, and love. All the turmoil of mortal mind could not ruffle his tranquillity. Cruel indignities and insults provoked no retaliation. Ingratitude and persecution beat relentlessly upon him, yet "opened he not his mouth." All the forces of this world could not prevail against the power of divine Love. He stood, and still stands, as the highest earthly representative of divine Love, demonstrating the inseparable unity of God and man, as Principle and idea, and forever establishing the superiority and might of Truth over all error.

To emulate him, mortals must become as little children, unburden their beliefs, materialistic intellectuality, preconceived notions, pride of opinion, and selfishness. The old Mosaic law of an eye for an eye, a tooth for a tooth, with its corollated law of retaliation,—a blow for a blow, scorn for scorn,—has yet to give place to the law of Love, ere the demonstrations of Jesus become practical. Pride spurns meekness, mistaking it for weakness, yet the promise is that the meek shall inherit the earth. Envy, malice, and revenge occupy the place of love, gentleness, and mercy, yet it is recorded, "Blessed are the merciful: for they shall obtain mercy." Selfishness, self-seeking, and covetousness leave no room for kindness or generosity, yet a cup of cold water given in his name shall not be unrewarded. Sensualism and sin seem triumphant, yet it is declared, "Blessed are the pure in heart: for they shall see God." These solemn words, words which shall not pass away till all be fulfilled, cannot be ignored nor lightly discarded. They were given for practical use, for every-day application, and until thus applied, mortals will continue to grope blindly, continue to believe evil a power, selfishness a necessity, sickness and sin irresistible, and death inevitable.

Most people, while not questioning the soundness of Jesus' teaching, consider it impracticable in this age, and the centuries have rolled on in ignorance of the Science

which makes his words and works practical. In the fullness of time, one whose exceptional life, purity, and goodness had specially fitted her for the revelation, discovered this Science, reduced it to a system, and gave it forth to the world in her inspired text-book, "Science and Health with Key to the Scriptures." She, Mary Baker G. Eddy, one of earth's noblest and best, when in the twilight of the border-land, caught a glimpse of the true Light, which resuscitated her, and afterwards enabled her to declare the Principle of existence and the Truth of Being. She called her discovery Christian Science, and since its discovery it has been amply tested and not found wanting. It makes practical that which has hitherto been considered visionary and transcendental, and enlightens man as to who and what he is, and his relationship to his Creator. This understanding is followed, as was promised, by signs and wonders. The world will yet unreservedly acknowledge its deep debt of gratitude to her who alone, amidst the maelstrom of mortal mind, was not sucked into its vortex nor overcome by its tumult, but ever steadfast at her God-appointed post of duty, guided by Wisdom and Truth, reached the haven of divine Love, to proclaim to a weary world her momentous discovery for the benefit of all mankind.

Christian Science is the loadstar to eternal life, harmony, peace, health, and holiness. To imbibe its Spirit is to become Christ-like; to adhere to its rules, is to attain the power to do the works Jesus did, and to live the life he lived. It commences with the first commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," followed by a second of equal importance, "Thou shalt love thy neighbor as thyself," and it shows how and why these commands are to be obeyed. It also makes Jesus' teaching applicable to every-day life.

Christian Science reveals God as the one and only Cause, Creator, and Intelligence of the Universe.

God is Good, and He made all that was made and made it good. In Good there is no evil, nor can evil emanate from Good, or form any part of His creation, for God is All-in-all. Evil, then, not being in or of Good, is consequently an illusion, existing only in contemplation, not in reality; having no substance or inherent power of its own, for Omnipotence is indivisible, and Omnipresence is never absent.

Man, made in the image and likeness of his Creator,—Spirit,—partakes of His constituent qualities and is spiritual, good, and perfect; co-existent with and inseparable from Him, having no life, mind, or intelligence of his own. He is not dependent upon or sustained by aught else than God, the divine Principle of his being. Error urges that man is physical, an independent entity, a self or something apart from God. Truth declares that God and His idea—man—are the only realities. Man reflects only the good and true, the real and eternal, and whatsoever evil appears, is not reflection, does not emanate from God, and must be false and illusive.

As man reflects Life, Truth, and Love, he shows forth his God-likeness, and his unlikeness to the creature of error. Man lives in Mind, not matter, and thus can say with St. Paul, "In Him we live, and move, and have our being." Living in body instead of Soul; in matter instead of Mind; ascribing Intelligence to non-intelligence. Substance to shadow, Truth to error, leads to bondage and servitude, wherein man is believed to be mortal and material, unrealities seem real, and sin, sickness, and death appear to be actualities. This mortal material falsity misnamed man,—the counterfeit of God's man,—is neither the offspring of the one and only Cause and Creator, nor sustained by Him, but possesses all the elements of self-destruction; whereas man, the idea of the Infinite God, being sustained by Him, is indestructible and eternal. This

is the teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures."

Thus Christian Science, separating the real from the unreal, Truth from error, reveals the indissoluble unity of God and man, establishes the brotherhood of man and the universal Fatherhood of God,—ever-present Life, Truth, Love.

How I was Led to the Truth.

BY LILLIAN L. MORSE.

THE account of the "new birth" in an individual "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," has a perennial interest for us all. In "Miscellaneous Writings" by Mary Baker G. Eddy, p. 15, we read, "The new birth is not the work of a moment. It begins with moments, and goes on with years." So it has been with me. As a child I was taught that man and the universe were the mechanical products of mindless matter. In such a universe there was no room for God; hence the belief in God was a superstition, the Bible a lie, and its central character, Christ Jesus, an impostor; a hereafter was a fiction born of human hope and affection; death and the grave were the end of that soulless but intelligent machine called man.

Along with this teaching I was educated into dyspepsia, sick-headache, and medicine dosing. My father was a dyspeptic, and gave much time to the study of the digestible properties of different articles of food. Gradually one food after another was condemned, until only hot water and medicine were thought an entirely safe diet. In time I almost eliminated those two articles, and would go many hours without taking anything into my stomach. The headaches became so bad that I was like one crazy while they lasted, and morphine was my final resort.

During these years, while I was growing up, I was not satisfied with the atheistic-materialistic theory of existence I had been taught. Something within was always pushing on in search of a truth more satisfying. I felt that there was a Supreme Being, even if reason allowed for none. I studied the older churches, and also investigated every new theory and cult that came to my notice,—theosophy, spiritualism, hypnotism, but adopted none.

Then my attention was called to Christian Science. I met a dear old lady who had been wonderfully healed of rheumatism, and it was amazing to see her work and go about like a young girl. She loaned me *Science and Health*, which I tried to read, but with indifferent success. It denied the existence of matter, in which I thoroughly believed. I returned the book, and in my conceit decided that the old lady was somehow pleasantly deluded.

A few months later I went to study in one of our large universities, taking special work in philosophy. I entered a materialist; as time went on I was forced to confess that there was much argument on the other side, and against materialism; before the year was finished I was convinced that all was not matter but Mind, a pure idealism. I rejoiced to learn that in God "we live, and move, and have our being." I saw that the Bible was a book of rare moral and spiritual wisdom. I was glad to know that I was not a soulless, material machine, but God's child, with the hope of immortality. I recalled that such was the teaching of that book, *Science and Health*, a copy of which I procured from the University library, and spent many hours poring over it. It seemed more comprehensible now that that stumbling-block, the belief in matter, was destroyed. I perceived that Christian Science was a rational and also a heart-satisfying religion, making plain the miracles and mysteries of faith.

But a new stone obstructed my path. I had found the pearl of great price, but I thought I could not afford to buy it, so I did without *Science and Health* and Christian Sci-

ence treatment, though I continued to suffer extremely. I grew worse, and finally was so ill that I did not sit up half the time. An honest doctor told me that he knew of nothing to cure a case like mine; he had been afflicted the same way for years. I decided to write for treatment at any cost, and did so secretly, knowing that I would have no sympathy from friends and relatives. I was well from the hour the healer received my letter and began treatment. It seemed as if a new life were breathed into me; there was a novel buoyancy of mind and body; I went about like one walking on air. I was surprised and delighted, but continued treatment for three weeks, as I feared a return of the trouble. Not only was I healed of the dyspepsia and headaches, but an eye trouble vanished directly it was mentioned. After such practical benefits I was glad to pay the small price charged for healing and teaching and the Christian Science literature, that I might learn of this wonderful Science of God and His creation, and the marvelous healing influence of thought when Truth is understood and realized.

Again I would refer to the article on "The New Birth" in "Miscellaneous Writings," p. 16, which so beautifully and completely describes this spiritual development of an individual, speaking of it as "the awakening from the dream of life in matter, to the great fact that *God is the only Life*." What a large hope is ours, as expressed in these lines on page 18, "The purification or baptisms that come from Spirit, develop, step by step, the original likeness of perfect man, and efface the mark of the beast." "For," according to the Bible, "whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

Lessons from Experience.

BY FRANK DUNLAP.

My occupation is that of gardening and fruit raising. I have learned that by constant cultivation of my crops the weeds will not appear, but if I delay cultivation and let the weeds get a start, my work is much greater. Once let the weeds get well started, I can only destroy them by uprooting them.

I have learned that in the same manner we must work in Christian Science. If we keep our thoughts filled with Truth and Love, error cannot master us; but if error is allowed to take possession of our thought and is then permitted to take root and grow, we have hard work to pluck it out.

Another lesson I have learned is that work partly done, which is put off for a more convenient season, will very likely have to be all done over again. I have often found that when I have returned to complete the work I had stopped to attend to something else, the unfinished work was in worse shape than when I left it.

In Christian Science we learn that if we stop our work before we have fairly mastered a particular form of error, it may re-appear in a worse form.

When many things have demanded my attention at the same time, I have felt hurried and worried, but by performing the most important first I have accomplished the whole work. So in Christian Science, when error pours in upon us we cannot accomplish anything by striking first at one error and then another, but by giving our attention to the most important work, the rest will be easy.

In the west of England, after some engineers had laid the piers of a bridge upon what seemed solid rock, they found that the latter gave way and shifted its position. The true firm rock lay beneath it, and when that at last was reached, the superstructure was sound, but not till then.

ANON.

Testimonies.

A Business Man's Testimony.

I wish to express my appreciation of the article in a recent number of the *Sentinel* entitled, "There is Rest and Peace on Earth." The reading of this beautiful contribution has been very restful indeed to me, and I am sure it has also brought a new sense of peace to other readers of the *Sentinel*. How true it is that there is "rest and peace on earth" to those who are trying to apply the teachings of our beloved Leader to their daily experience. Rest in Christianly Scientific work—peace in the consciousness of work well done.

In my business I have just had an experience which was particularly satisfying, because the problem involved almost no element of material loss or gain, to me. I was notified one morning recently that some people with whom our firm has business had failed to provide promptly a large sum of money which was due other people on a certain date. Ordinarily a delay of this nature would inconvenience and perhaps embarrass a large number of people, so when I first heard of the seeming neglect I was temporarily overcome by a great sense of disappointment, anxiety, and condemnation of the one who had apparently failed to do his duty. I, however, went at once to a part of the office where I could be alone, took "Science and Health with Key to the Scriptures," read a few sentences of the Truth contained therein, and worked against the sense of error which had been presented to me until it was completely destroyed. After sending the necessary telegrams and doing what seemed wise from a business standpoint, I went about the other duties of the day without the least anxiety, fear, worry, or resentment. Within forty-eight hours from the time the matter was presented to me, the necessary funds had been supplied and the whole affair had been adjusted harmoniously and in a manner perfectly satisfactory to all concerned. So far as I know, the incident has worked no hardship to any one. I am sure it has been a positive benefit to me. I give Christian Science credit for the happy outcome of what ordinarily would have been a very disagreeable business complication.

After an experience of several years as a student of Christian Science I have learned that a demonstration of the Allness of God, in business, does not always consist in the attainment of some particular end or object. Oftentimes we may think we want something which really is not at all in harmony with our ultimate good. Although I give Christian Science credit for a marked improvement in my so-called material condition, nevertheless, to my sense, the highest demonstration of Christian Science which a business man makes, lies in constant, watchful application of the teachings of the Bible and Science and Health to his relations with his fellow-men, letting "that Mind . . . which was also in Christ Jesus" unfold itself in his consciousness and bring out a higher sense of honesty, humility, patience, and Love. This sort of demonstration is not tainted by the thought of "loaves and fishes," but approaches, in a measure, the beautiful and unselfish work of our dear Mother.

G. S. C., Chicago, Ill.

Healed of Many Ills.

For many years I sought the understanding of the Scriptures, which I found at last in "Science and Health with Key to the Scriptures." It was with great joy I learned how to pray aright. My baby boy, two and a half years old, was passing away with bowel trouble. Medicine had no effect whatever, and he was given but a short time to live. This seemed more than I was able to bear. Five months previous to this, my husband and little girl had an attack of malarial fever in its worst form, while living in

California, and were convalescing at the time my baby was taken ill. I was led to call upon a Christian Science practitioner. I was told my baby could be perfectly well through Christian Science. I was given the tract on "Prayer." After waiting two days I carried him to the practitioner's home,—a helpless little form with high fever, moaning with pain, and all the symptoms accompanying such a complaint. Treatment began at once. In less than an hour he was enjoying health such as he had never known before, and when he returned home had a natural passage of the bowels, the first in ten days. His sister was also healed at the same time, and to-day they are pictures of health.

From the time of my birth it was predicted if I lived I would always be frail and sickly. I never knew what it was to feel well. Each winter I was confined to the house with my eyes, most of the time in a dark room. The best oculists in New York failed to cure me, giving only temporary relief. Contagion in the neighborhood always found me a ready subject. As I grew into girlhood consumption claimed me, but that was destroyed after coming to Colorado, only to take other forms. When Christian Science found me I was doctoring for biliousness, chronic malaria, dyspepsia, female trouble (having passed through an operation for tumor), and nervous prostration. During the second treatment I was awakened from a refreshing sleep, the first in many months, to receive the manifestation of Truth casting out error. In less than a minute I was transformed from the old self into a perfectly well woman with marvelous strength, a wonder to all who had seen me before the change. Glasses were left off, the sight restored in the left eye as perfectly as the right eye, the sight, but not the light, having been lost several years ago.

Could any one doubt the love and gratitude which goes out to our dear Mother who has labored long and patiently to bring this blessed Truth which makes free, to suffering humanity? But infinitely greater than freedom from suffering is the freedom from doubt and fear, and the understanding that plants our feet upon the rock, Christ. Recently my husband and I have had the great privilege of class instruction from a loyal student of Mrs. Eddy.

MRS. SARAH M. SMITH, Cripple Creek, Col.

Fear Overcome by Christian Science.

Before coming into Christian Science, some five years ago, I suffered from intense nervousness, and could never be left alone at night. When my husband was away, he always took care to see that I was provided with plenty of whiskey, in case I should have one of my heart spells; also that a companion could stay with me at night. After the glorious truths of Christian Science were presented to me, life assumed an entirely new outlook. I realized so vividly the omnipresence of divine Love that there seemed to be no place for fear in my consciousness. When my husband had to take his customary trip East, I declared I would stay alone, as it seemed unreasonable to depend upon a frail mortal to look after me, when I could realize Love's protecting presence. When he suggested the whiskey, I almost laughed in his face. I had found my heart's Saviour, and where was the need of drugs or whiskey?

That very first night my faith was tested. About two o'clock in the morning I was suddenly awakened by the old suffocating feeling of fright, but through it came the still, small voice of Truth, speaking so clearly that it seemed to me it could have been heard all over the house: "Thou shalt not be afraid for the terror by night. . . . There shall no evil befall thee." Instantly I lay down with an indescribable feeling of peace and security that no words can ever express. Every bit of fear had fled, and I calmly and quietly went to sleep. That was the last of that old trouble. It has never returned since.

I also desire to give a demonstration I had with my little boy some months ago. He was playing with a group of children in the yard, when he was pushed violently to the ground, and fell on some rusty nails that protruded, point upwards, from a piece of wood. One of the nails pierced the eyeball, and he ran screaming with pain, to me. His sobs were so distressing that I could think of nothing but the first few lines of "Shepherd, show me how to go." I took him in my arms, and sang those lines repeatedly, while his little voice tried to join with me, until his head fell on my shoulder and he was fast asleep. Then I went to work to calm my own fears. Then he awoke with a severe spell of vomiting, but I realized the Truth for him, and he again went to sleep. My husband wanted to take him to an oculist to have the eye examined, but I begged him to wait until the following day, I felt so sure of the victory. The following day there was such a decided improvement that nothing more was said about the oculist, and on the morning of the third day he was entirely healed. There is not even a mark to show where the nail entered.

A. M. J., Denver, Col.

Healed by Reading Science and Health.

Over three years have passed since I first heard of Christian Science. I was then living in Kendrick, Idaho. I happened to go across the street to one of my neighbors, and in speaking of my illness (the trouble was called by several good physicians, consolidation of the lower part of my right lung), my neighbor in some way mentioned Christian Science. She knew very little about it herself. She gave me some tracts and also procured a book on Christian Science for me. With it and the tracts I went home and began to read. From that hour I was healed. I was very happy because of what I had found, and felt as if I wanted to get on the very housetops and shout to every one. I did not know what it was, but I did know I was in every way a changed woman.

I have had many beautiful demonstrations of God as an ever-present help in time of need.

I am very grateful to the neighbor who first presented Christian Science to me, and to the dear Scientist to whom I wrote a few days after I heard of the blessed Truth, asking her to come and tell me more of what Christian Science was. She came promptly, and was willing to tell all she could to help me, and she did open the way for me.

In a few days, I purchased Science and Health, and money could not buy it if I could not get another. I have had no teacher except Science and Health, and have been very little associated with Scientists.

I have had many hard battles to fight. Unless we fight, the enemy (error) will be victorious, and we cannot allow the victory when we have the sure weapons. Truth and Love.

I desire in this way to thank the person who wrote in the June *Journal*, "Humility." It is a grand lesson, and was just what I needed.

To our dear Mother who has worked, and is still working so faithfully for all, words cannot express my love and gratitude.

There are only three of us here, but God is with us.

MAME CROW BREYMAN, Hilo, Hawaii.

Healed after Operations Failed.

An old farmer in Scotland had been laid up during the winter, with blood-poisoning in his leg. This was a great trouble and loss to him, as he was unable to do any work. When the Christian Scientist first went to him, he could not believe it possible for him to be healed, as the doctor

had failed. However, after four days' treatment, all the swelling and discoloration had completely disappeared, and to his intense joy he was able to put his boot on and get to work once more. The doctor was much astonished to meet him walking to market, perfectly well.

Another case was that of a young man who had been in the infirmary in Glasgow, to undergo two operations at different times, and was finally sent home incurable. He had been laid up three years when he began to take Christian Science treatment. He was on crutches, and quite unable to go outside his cottage door. At night he was unable to sleep for the pain in his leg. He had two running sores which had baffled all medical skill, but after one week's treatment they were quite healed, and he was able to put away one crutch, and slept well all night.

After continuing treatment for four weeks, he was able to walk without any crutch, but with two sticks, which he has since put away. His leg has now grown as long as the other one, and all the stiffness and swelling are completely gone. It is some months since he was healed, and he writes that he is able to work now and to walk any distance, and that he weighs fourteen stone (196 pounds).

V. M., London, England.

A Joyful Message.

"Remember you are God's child!" What a message that was to one who had been for many years a sufferer from what physicians said was an inherited and incurable disease. All through the following night, as I awakened—and I did so very often—those words came to me, and I would repeat, "Yes; I *am* God's child!" I had heard them before, now they had a strange, new meaning. The Truth of Being was beginning to dawn upon my darkened sense. I soon learned that God's child could not inherit disease nor suffer pain.

That was the beginning of the Christ-healing with me. My physicians were dismissed, and medicines thrown away, and for ten years the understanding, and demonstration of the Truth, as taught in Science and Health, has been my only physician; through it I am to-day a well, happy woman. Often, I hear the sweet, encouraging voice of the dear Scientist who was instrumental in turning my thought from sense to Soul, still repeating those life-giving words, just as she in turn, had understood their deep significance through the teachings of Christian Science. I am deeply grateful for all that Christian Science has done for me.—J. L. L., Louisville, Ky.

Grateful for the Communion Service.

Since my return from attending the annual Communion at the Mother Church, I have been filled with the deepest sense of gratitude for all the privileges enjoyed there, and would like to express my loving thanks to all the dear brothers and sisters in charge, who were always so patient and kind in answering the questions continually put to them at such a busy time.

What the Communion service and the hearing of the Mother's message meant to me on this my first opportunity of attending, I cannot find words to explain. I only know that I came home with an earnest desire to do whatever work my Father has for me, obediently, humbly, and steadfastly looking joyfully for the day when all shall realize the oneness of Mind, when that blessed experience of the presence of Love, which was so evident at the meeting, shall be shared by many more and become indeed a foretaste of Heaven—the reign of Harmony.

E. A. L., Elgin, Ill.

Religious Items.

The *Universalist Leader* says editorially: "Religion is vital even in this commercial age. In spite of the current indifference to many of the religious forms, no one can question the interest in religion itself. There is hardly a novel published to-day that commands attention, which is not at heart a religious dissertation or discussion; in editorial words in the great journals, the moral side of important questions is emphasized, and national acts require moral justification. The serious danger which is faced to-day by the Church, is its loss of the personal hold upon the individual, for which it has itself to blame in abandoning its unique function of securing personal righteousness, and trying to regulate the affairs of nations and races for men instead of through men."

Commenting on the worldly methods of attracting attendance sometimes practised by churches, the (Unitarian) *Christian Register* says: "Piety and good works will lag in the rear of the advance whose banner flaunts worldly watchwords. The innovation always sufficiently new is the life which makes deeper gladness than distraction, the interpretation and fulfilment of religion which shall make it the root of all courage and good cheer. The preachers who hunt for novelty do so, perhaps, because the chief opportunity is laborious, and the expedients are easy and seductive. The great novelty is the preaching of the highest things, so that they will inspire and direct the common life. New works of spirituality will be most welcome to the world-sated men of the day."

The (Episcopalian) *Church Standard* gives the following concerning a sermon preached by Kaiser Wilhelm on board the Hohenzollern to German soldiers about to leave for China: "His Majesty drew a picture of the trials of war—the long marches beneath a blazing sun, the longer nights under pelting rain, thunder of cannon, bursting of shell, the slaying of comrades—'this,' said he, 'demands more than edged weapons, more even than youthful courage and the fire of enthusiasm. It needs living strength and victorious might from above. And this heavenly world is accessible to prayer—alone. Prayer is the golden key to the treasury of our God.'"

The New York (Methodist) *Christian Advocate* says: "There is real pleasure in self-sacrifice. An eminent English author has recently written a book on the pleasures of life. This great thinker does not appear to have discovered one of the chief sources of human happiness. Too many look upon self-sacrifice as an irksome duty. To them there is no beauty in it that they should desire it. But one of the sweetest experiences that can enter the human heart is the consciousness of having given up some light or good or pleasure for the good of others or the advancement of righteousness."

A writer in the *New-Church Messenger* says: "The spiritual alone is anything. Loves and friendship that have any other foundation than the spiritual, are but as the contact for a moment of figures in a dissolving view, in which scene follows scene, each with some variation in the outward show, but each as it closes leaving only fading memories of sensations that have forever passed away; but spiritual truths once seen and loved, become identified and as it were incorporated with ourselves, and never decay."

"Men cannot live isolated; we are all bound together, for mutual good or else for mutual misery, as living nerves in the same body. No highest man can disunite himself from any lowest. Not in having no business with men, but in having no unjust business with them, and in having all manner of true and just business, can either his or their blessedness be found possible, and this waste world become, for both parties, a home and peopled garden."—CARLYLE.

A writer in the (Baptist) *Watchman* says:

"Communion with the Father and with the Son is that we have all things in common with Him, and then it becomes easy to understand how all things are held in common with each other; and the spirit is here in order that through the people having that communion under the Lordship of Christ, God's work should be carried on and God's enterprise brought to consummation."

In an editorial dealing with the general lament of religious writers over the "decline of faith," the (Baptist) *Watchman* says: "A man of devout habits, who fills his mind with the thoughts of the Scriptures, who keeps a clear conscience, responding to every duty as it arises, who takes delight in communion with God in prayer will seldom be found to be lamenting the dulness and deadness of his faith."

The *New Church Independent* says: "The knowledge of what is Divinely good and true and heavenly is attainable by all, and with a desire to possess this knowledge, with a love for its growth within us, there come an increase and multiplication of its effects in our lives, if we are also laborers in the field of active life of goodness and of truth."

The *Congregationalist* quotes Caroline Gilman as saying: "To repress a hard answer, to confess a fault, to stop, whether right or wrong, in the midst of self-defence, in gentle submission—these sometimes require a great struggle for victory, but these three efforts are the golden threads with which domestic happiness is woven."

A writer in the (Baptist) *Standard* says: "Only he who walks with God, who knows the meaning of Paul's admonition to pray unceasingly, can know the blessedness of communion with Him in the Chamber when the door is shut. Without this vital connection with a prayer life, the stated prayer time becomes perfunctory and dead."

"All the wise words that are poured into a child's ears from birth to maturity," says a writer in the *New York Evening Post*, "cannot begin to equalize the weight of influence absorbed by watching the actions and accepting the practical decisions of its father and mother."

"The joy of doing good! Is there any joy like it? The opportunities for securing such joy are all about us, but they come only to the men and women who are unselfish, and true, and brave," says the (Episcopalian) *Church Standard*.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

The National party has abandoned the idea of keeping a presidential ticket in the field, and Archibald L. Howe of Massachusetts, who was nominated for Vice-President in New York on the 5th inst., is expected to follow Senator Caffery of Louisiana, the presidential nominee, in formally withdrawing his candidacy.

While the Governor of Utah was absent in Idaho attending a political meeting at which Governor Roosevelt was the speaker, the president of the State Senate, who was acting governor, appointed Judge O. W. Powers, a Democrat, to fill the place in the United States Senate left vacant because of a deadlock in the Legislature.

A general election for the choice of delegates to the constitutional convention was held in Cuba, September 15. There was 186,240 votes registered. The party in favor of absolute independence will be in a majority in the convention.

Governor Roosevelt, the Republican candidate for Vice-President, made public his letter of acceptance last week.

Foreign News.

Lord Roberts last week had pushed his lines up close to the Transvaal frontier, with the results shown in the following report which he made September 20: "Of the three thousand Boers who retreated from Komatiport before the British advance from Machadodorp, seven hundred have entered Portuguese territory; others have deserted in various directions, and the balance are reported to have crossed the Komati River and to be occupying spurs of the Lobombo Mountain south of the railway."

Lord Roberts reported on September 14 that General French had surprised and captured Baberton, a Boer supply depot, and secured forty-three locomotives, many rifles, large numbers of cattle and sheep, and other valuable supplies. Later fifty additional locomotives were captured.

The national debt of Sweden at the end of 1899 was \$91,000,000, and against this the State owns about \$98,000,000 worth of railroads and has lent \$12,400,000 to private roads, with rights of priority. Budgets of recent years have shown a surplus of \$3,000,000 to \$4,500,000, and the unused surplus in the treasury now amounts to over \$21,000,000. The indebtedness per capita of Sweden is 2.47 per cent, only one-tenth that of France, one-fifth that of Great Britain, one-quarter of Germany's, and but a small shade more than that of the United States.

The Chinese problem seemed no nearer a settlement last week. Germany, in a circular note to the other powers, asks, as a condition precedent to entering into peace negotia-

tions with China, that the ringleaders of the anti-foreign party be punished personally, and not by proxy. As it is generally believed that the Dowager Empress herself, and leading men in the government were at the head of the movement, it is thought, in some quarters that Germany's demand is equivalent to demanding the downfall of the present dynasty.

Canada's financial statement for the year ending June 30 last, showed that the revenue was \$51,000,783 and the expenditures \$42,976,051, leaving a surplus of \$8,024,732, and after all ordinary obligations were met, there was \$771,828 to apply toward the reduction of the public debt.

Justin McCarthy, the novelist and historian, who has been a member of Parliament for North Longford since 1892, and who was formerly chairman of the Irish Parliamentary party, has announced his retirement from parliamentary life.

Count von Waldersee, the German Field-Marshal, who is expected to take supreme command of the international forces in China, has arrived on the ground.

A bill has been introduced in the Mexican Congress providing for an appropriation of thirty thousand dollars for the Galveston sufferers.

Industry and Commerce.

The great strike of miners in the anthracite coal region of Pennsylvania went into effect on September 17, as declared. On the second day of the strike President Mitchell of the mine workers, stated that 118,000 of the 141,000 mine workers of the region affected by the order are idle. The number of men out, he says, exceeds that of any other industrial contest in the history of the United States. At Shenandoah, the men still working in the Indian Ridge colliery belonging to the Reading Railroad Company, were intimidated by the presence of a number of strikers, and the sheriff was asked to protect the men. When the sheriff and his posse were escorting the men from work on September 21 they were stoned by the crowd, and one shot was fired from a saloon. Thereupon the sheriff ordered his men to fire, killing a man and a little girl and wounding seven other men. The sheriff telegraphed for military assistance and Governor Stone ordered out twenty-five hundred men of the National Guard, and on September 22 the region about Shenandoah was under military control.

Captain J. H. McClintock, in *Ainslee's Magazine*, says: "To-day the seat of the sheep-rearing industry of the Union has shifted from the middle west to the plateau region between the Rockies and the Sierras. Ohio is still doing very well in the business, with nearly three million head, but she has dropped from first to fourth in the list of mutton-producing states. New Mexico is at the head with more than four million eight hundred thousand; Montana has nearly as many, while Wyoming leads Ohio by a few hundred thousand head. Idaho closely follows Ohio in the rating. Oregon, California, and Texas each has about two million five hundred thousand sheep.

A French scientist, M. A. Dufour, has succeeded in constructing a thermometer for high temperature by employing quartz. For a long time quartz, or rock crystal, was regarded as a matter which could not be melted or softened, but the English physician, Dr. Boys, succeeded finally in softening it to a paste with a flame of oxy-hydrogen. M. Dufour based his experiments on this fact, and finally succeeded in making tubes of quartz for his thermometer. In this instrument the bulb and tube of quartz are similar to those of an ordinary mercury thermometer, but the metal inside is tin. The scale runs from 240 up to 580 degrees Centigrade.

Coal deposits in China are said to be the largest in the world, and Herr von Richthafen, the famous geographer, estimated the anthracite coal deposits in the southern

milliards of tons. But these are only a small part of China's wealth of coal, more especially in the provinces of Shangpi, Hunan, Shantung, Szetschwan, and Yunnan. Mining of coal in China is far older than in Europe, more especially in the western and northern part of the Chinese Empire, where it dates back more than one thousand years.

It will take two and one-half years more and \$7,000,000 to finish the new East River bridge between New York and Brooklyn. It was begun May, 1896, and has cost, up to the present, \$5,135,516. It will have twelve highways, with total width of 118 feet, suspended 115 feet above the river.

To change the motive power on the New York elevated railway system from steam to electricity will cost twelve million dollars, it is said, not including the loss entailed through the abandonment of the locomotives now in use, of which there are several hundred.

W. W. Sylvester, vice-president of the Kansas City, Mexico, & Orient Railway Company, which purposes building a new trans-continental line to the Pacific coast, says that contracts have been awarded for the construction of about four hundred miles of the total fourteen hundred miles.

Chicago is agitating the question of a subway to relieve the congested street traffic in the down-town sections. The plans provide six loops, and are so arranged that passengers desiring to be transferred will not have to walk further than a single block.

A Constantinople dispatch says that the bid of the Carnegie Company to supply all material for the railway from Damascus to Mecca is lower than that of any other competing firm.

Sudero, one of the Faroe islands in the Atlantic ocean between Scotland, Norway, and Iceland, is thirty miles long by twelve miles wide, and is said to be virtually a solid block of coal.

According to Chicago Board of Trade statistics the damaged grain elevators at Galveston contained 2,223,000 bushels of wheat.

General News.

The fourth Zionist Congress, which met in London last month, numbered 748 delegates. It voted one thousand francs to the Jewish public library at Jerusalem, and two thousand francs to the Agricultural Society at Jaffa. It reported increased antipathy to the Jewish race in nearly every country. The aggregate funds in the bank in support of the movement are \$2,000,000.

Professor Hilpreche estimates that five more years will be necessary to excavate the unexplored part of the great library at Nippur, when he thinks one hundred and fifty thousand tablets will be added to those already unearthed. There will be no example in the world's history of so complete a recovery of the records of an ancient civilization.

Four Filipinos, who have won the privilege by gaining the highest rank in competitive examinations held in Manila, have arrived in this country, one of whom will go to the University of California and three to the University of Michigan, to study on scholarships provided by the International Club of Manila.

Colonel Henry M. Robert, United States Corps of Engineers, and divisional engineer of the Atlantic and Gulf coasts, says that Galveston can be absolutely protected from every storm by a sea-wall built along the Gulf front.

Galveston was thoroughly renovated last week and order was established. The needy were cared for and prospects for the rebuilding of the destroyed portion of the city are bright.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Light Without Heat or Waste.

A Wonderful Substance Discovered by a Woman.

PROFESSOR LANGLEY, of the Smithsonian Institution at Washington, D. C., is in receipt of a wonderful little piece of what the inventor has termed "radium," that has sent a thrill of wonder through every scientist in the land. The specimen was received incased in a small box made of lead, accompanied by instructions for the professor to open it in the dark. This was done. A number of the principal officers of the Institution repaired to the photograph "dark room" and the wonderful substance, no bigger than a silver dollar, was taken from its bed, and before those present could realize what had occurred the room was lit up as completely as though the full rays of the sun had penetrated the place. The substance emitted a clear greenish glow, and the features of every one were clearly outlined. There was a natural hesitancy on the part of those present to touch the thing, but investigation soon proved that the source of this wonderful light was cool and solid, and that it could be handled with ease.

What is this wonderful substance? It is a discovery made by a woman, Mme. Sklowdowska Currie, of the Municipal School of Physics in Paris, and if what is claimed for it be true it is the light of the future—the dream of alchemists—in short, a lamp that will burn forever, consume neither oil nor wick, is devoid of heat and requires no attention. Mme. Currie was awarded four thousand francs, and had her name enrolled on the books of the French Academy of Sciences for this discovery, which is regarded as one of the most stupendous of the age, upsetting as it does all hitherto accepted theories of heat, light, and physical energy, and opening up fields of knowledge heretofore regarded as beyond the scope of man. This light, it is claimed, will not only be very cheap when first installed, but after that there will be absolutely no expense in maintaining it, even though left to itself for centuries. Night after night for an indefinite period it will throw out its brilliant rays, and at the end of untold years the illumination will be as great as at first. No underground or overhead wires, no dynamos nor gas retorts, nothing but a little disk of greenish stone. Place this in the wall or in the ceiling and rooms will be lighted as long as the houses stand.



The origin of light as accepted by the layman is that it is merely the demonstration of energy produced by the destruction, combustion, or consumption of certain substances, like coal, oil, or gas. Heat is produced by the destruction of burning coal. This, transformed into motion by the steam engine and the dynamo, results in electricity for arc and incandescent lights. In short, no artificial light has ever been made for man's use that has not been the result of some material that was consumed in order to make it. A feeble light without heat is obtained from phosphorescence, but even this owes its origin to the slow consumption of the substance that produces it. To produce light without the expenditure of some sort of energy has

been looked upon heretofore as an idle dream, but the discovery of the wonderful properties of the X-ray caused the scientist to put on his thinking cap. The X-ray discovery proved that there was more than one form of radiant energy, although all of them have the same qualities in certain directions, yet entirely different in others. Thus, while the powerful rays of the sun were unable to penetrate a thin piece of cardboard, the X-ray, which could hardly be seen, was able to go through wood and metal. This fact contradicted the universally accepted theory that the power of light was due in all cases to the material consumed. Experiments along this line soon convinced scientific students that uranium possessed remarkable qualities—that it had the power of absorbing light and emitting it afterward. It was then discovered on experimenting with salts of the metal that it would produce substances having properties similar to the X-rays, and that while they could not be seen by the human eye they yet had the power of "fogging" a photographic plate when brought in contact with it.



Different investigators produced different forms of these rays, but all failed of producing anything more than a laboratory experiment. There was energy, but unaccompanied by luminosity, and all the experiments were useless, so far as the commercial world was concerned. Then Mme. Currie began her work where the others left off. She reasoned that the wonderful properties manifested by different substances obtained from uranium were not due to any real power in the metal itself, but to some substance which is held in a state of non-activity. Working on this theory she began her work with a substance known as "pitch-blend," which is uranite, chemically considered, and which is simply the refuse from the factories where various uranium products are made. She first discovered a substance similar to bismuth, but several thousand times more powerful than the uranium salt from which it was obtained. The presence of this metal in combination with uranium was, up to this time, unsuspected, and the discovery was regarded as an important one. About three months ago the efforts of the talented lady scientist were crowned with success along the lines laid down by herself. By using different salts in combination with the bismuth she produced a substance with some of the properties of barium, which, after being heated, had the power of emitting visible rays of light. This is the substance which she has named "radium," and which promises to revolutionize the system of house lighting.

After she had obtained the long-sought-for substance, Mme. Currie set herself about measuring its power, and found that there was no need for the fine instruments which she had prepared for this purpose, as the light was strong enough to be measured by ordinary methods. A negative of ordinary density was placed in a frame in front of a fast photographic plate. She found, after repeated trials, that she was able to obtain a strong impression in about fifteen minutes—the slide produced was perfect—just as good as could be produced by daylight. A duplication of the plate showed that another could be produced in exactly

the same time, which demonstrated that the power of the light was unchanged. At the end of two weeks, during which time the precious substance had been subjected to all sorts of conditions, still another test was made, with the same results, thus proving the stability of the power of the new light. The first piece of radium being produced, Mme. Currie argued that some accident might have been responsible for it, instead of scientific manipulation, but investigation proved conclusively that the results were sound—that radium could be produced at will. Tests were then made to show the exact nature of the material. Pieces were dropped into gunpowder, and, while a glow spread through the inflammable material, no explosion took place. There was no heat and no fire—merely light. Everything was tried that was at all likely to start combustion, but all failed.



The only thing that would destroy the luminosity of radium was boiling water, in which it must be kept for an hour. On taking it from the water it resembles green quartz—cold and dead. On heating it again, however, to the point of incandescence, it regained its luminosity with the same powers as before. It was then that several pieces of radium were manufactured and sent to scientists throughout the world, and this is how Professor Langley came to receive the queer little thing done up in a leaden box.

Recently Professor Bach of Berlin, a noted scientist, has made tests of the light, with a view of establishing its claims to permanency, and was unable to discover any waste of material whatever. He gave it as his opinion that it would require the lapse of one million years or more to destroy the luminosity of a piece of this radium no bigger than a quarter of an inch square. When it came to explaining the reason for the light's existence, however, he was dumb.

Even as the discovery stands to-day, it is one of the most useful on record, as small pieces may be used to illuminate dwellings, public buildings, and theatres, with the absolute certainty that there would result no flame from their extinguishment, as sometimes happens from the use of ordinary means of lighting, and that the expense of maintaining them would be absolutely nothing.

In its present stage of development there are many uses for this magic substance, yet without doubt it has been left to a talented member of the fair sex, whose work along this line exceeds all others, to benefit the world by one of the greatest discoveries of the age.

The Enquirer, Cincinnati, O.

Electric Railways.

WITH each succeeding year we approach nearer to the final electrification of the main line railway, and to-day we are very close to the happy era when the steam locomotive shall be no more in the thickly inhabited section of cities. It has been everywhere a tendency of population in this country to gather itself in large centres, and, as if by a re-action, subsequently to tend to spread into the region surrounding those centres, and while increasing in numerical total to decrease in density in city areas. In other words, the great suburban movement has begun, and this has called for classes of transit unknown twenty years ago, and has made demands upon all varieties of engineering for its improvement and perfection. It is still far from perfect.

In all quarters where great centres of population exist we hear accounts of the change of existing steam railways serving this suburban travel into electric railways. During the next year a large and important installation of medium-class railways is to be made in New York City

and its adjacent neighborhood. This variety of work can only be considered as a step in the direction of electric power for heavy railway uses.

The question of motive power for a railway, alone and uncomplicated with other considerations, resolves itself into a purely economical problem. It is not difficult to calculate with great exactness what it will cost to equip a certain line of railroad with electricity, and what it will cost to operate it afterward. In any given instance a comparison between this cost, and that for steam locomotives may be made, but even as a basis for argument it is scarcely worth making. The reason for this statement is that the mere cost of motive power is by no means the largest factor in determining the choice of an electric system. It will probably be hard to convince railroad superintendents and presidents that a more expensive power might be advantageous, or that a change in equipment involving the expenditure of a large amount of money would produce an entirely new and highly profitable condition of affairs as regards passenger traffic; yet one has only to look around and see what has already been done to gather an idea of what it is possible to do in the same direction. It is not possible to know the magnitude of the future of the electric railway, as every one may realize who will think back ten years ago and consider the derision with which he would then have met a plain statement of the growth of the electric railway in the decade now ending.



Looking at the problem, then, of long-distance railroad-ing by electricity, one sees that the engineering questions involved are few and comparatively simple. It is obvious that alternating current in some of its various forms must be employed; consequently the choice of a system lies between a purely polyphase system and a sub-station system feeding direct current to the track conductors. The sub-station, in which rotary converters are installed, necessarily involves an increase in the labor cost. It is probable, considering everything, that some form of polyphase distribution, using induction motors on the trains, would be simplest, for its whole conducting and distributing system from power house to moving trains would not require further supervision than that necessary for the maintenance in good order of outdoor equipment. So far, experiments with railway motors of this kind have been confined to Switzerland and Italy, but the results have been promising.

For long-distance work, the main difficulties that have been urged against these machines are of small importance. The question of stopping and starting is not so important on these long lines as that of keeping moving at a uniform speed. The conducting system necessary, if the track is included as an element of it, will naturally consist of at least two elements for three-phase work, which is the simplest that can be conceived. While some additional complexity in switches and yards will be introduced by this doubling of the conducting system, it will not be of a sort to cause serious difficulty. It should not be beyond the inventive ability of those who have done such admirable work in the perfection of the electric railway as it now exists.

No one can foresee the economic results that will follow from a change in the method of railway operation such as can be made alone through the agency of electric power. It would have been impossible to foresee ten years ago the immense increase of business that has followed the electrical equipment of comparatively short interurban lines. In one well-known case the traffic on such a line has increased eleven-fold in two years since the adoption of electricity in place of the steam locomotive, the reason being that trains are more frequent, rates of fare are lower, rates of speed are actually higher, and the pleasure and convenience of travel are much increased.

It should be borne in mind that great increases of speed are not really necessary. The average railway journey can be accomplished within a day, which means, for the average traveler, within a night. Between New York and Boston, for example, it is useless to attempt to reduce the time of night trains below seven hours, because the passengers sleep on the train, and the reduction would be of no benefit to them. High speeds are not the desideratum; what is wanted is uniform speed; light trains; freedom from dirt, cinders, and dust; and the flexibility of electric service, which will permit as many and as frequent trains to be operated as the exigencies of travel may require. In the direction of the application of electric traction with its manifold advantages to the main line railways lies the greatest opportunity now before the electrical inventor and engineer.—*Electrical Review*.

Typewriting by Wire.

TYPEWRITING by wire is the newest marvel of electrical science. To the ordinary person the statement that one may sit at a typewriter keyboard in New York and write a message in San Francisco as easily as though the receiving paper were in the machine before one, while sufficiently wonderful, is less startling than it would have been before the other marvelous achievements of electricity became common property. To the man who is versed in electrical science, however, who knows its limitations as well as its wonders, the news of the invention comes as a surprising piece of intelligence. Thousands of dollars and the energies of scores of inventors have been bent to the task of bringing about exactly this result. Within the past decade half-a-dozen machines have been built in the attempt to reach a practical method of long distance writing. None of these have been entirely successful, and electricians, though not denying the possibility of a successful result, will be inclined to accept any new solution of the problem only after the most severe practical tests.

These tests the inventors of the new device claim they can satisfactorily meet. For some time they have been working an experimental line demonstrating the method of operating the machine. Recently it was tried over a circuit of 265 miles of wire belonging to the Central Union Telephone Company in Illinois, and the results of the test were satisfactory in every way, according to those who witnessed it. Within a few days the invention will be exhibited to electricians and telegraph men in this city, and will be put to practical long distance tests here. It is intended, later on, to try it upon the Atlantic cables, as the inventors are confident that it may be made to work across the ocean.

The men who have originated the typewriting telegraph are two young Chicagoans, Mr. Z. G. Sholes and Mr. A. C. Gilmore. The former is the inventor of the Sholes-Remington typewriter, and the latter is a young electrician, who has had a thorough training in the practical application of that science. They have been working upon this problem for several years, their first machine having been built in 1896. This early machine was a success so far as the recording of messages was concerned, but it was not sufficiently reliable for long distance use, as a current of more than ordinary strength was required for transmission. Accordingly, the inventors abandoned the plan that they had been following, and set to work on a new tack, the result of which they announce they now are ready to give to the world.

The unique feature of the new machine is that while it receives and delivers messages in the ordinary alphabetical spelling, it transmits them in the Morse code. Thus both

the sending and recording instruments are transformers which change the messages that pass over them from the ordinary medium of written expression to that in use in regular telegraphic work. The transmitter turns each letter, figure, and point into the Morse equivalent of dots and dashes, and the recording instrument, by means of a curious device called a selector, turns the dots and dashes back into the more familiar signs.

In appearance the transmitting instrument differs but little from the regulation typewriter. Its only unfamiliar feature is a shaft along which raised brass points corresponding to Morse signs, are grouped. These dots and dashes, representing the various letters, run around the shaft in a circle, so that each letter has its place at some point along the bar.

When a key of the instrument is pressed, a contact brush similar to that used in other electrical machines, is brought against the shaft at the point where the corresponding Morse letter is located. The shaft revolves once, causing the brush to touch successively the dots and dashes which make up the letter. The connections thus made flash the various signals along the wire, and, with an ordinary receiving instrument at the other end, the operator would have exactly the same sounds as in the prevalent method of transmission.

The Sholes-Gilmore receiver, however, is another electrical device. It includes two magnets, one intended for the dots and one for the dashes. These are connected with the selector, which, as the name indicates, picks out and records the letter indicated by the Morse signals. The moment one letter is recorded an arm breaks the contact and sends the selector back to its original position, ready for the next letter that is to be sent.

The advantages claimed for the new machine by the inventors are two. The first is a saving of expense. As their instrument records messages automatically its general adoption would do away with the necessity for one-half the telegraph operators now employed. At the same time, there would be no loss in the capacity of the wires. Duplex messages could be sent in opposite directions over each wire with only two operators, instead of four, as at present required.

The second argument advanced in favor of the apparatus is its absolute accuracy. As the method of recording messages is automatic, this does away entirely with the factors of human fallibility, and makes the machine especially desirable for train despatching and other uses where accuracy is the great essential.

The trials which the mechanism will receive within the next few weeks probably will determine absolutely its success or failure. But if all that is claimed for it can be accomplished, there is small reason to doubt that within a short time all our ordinary telegraphing will be done via typewriter.—*New York Herald*.

The Literature of the Chinese.

Chinese literature is so extensive that a catalogue of the books in the four imperial libraries of the present dynasty classifies and briefly describes no less than ninety-three thousand books, and itself fills two hundred volumes! Although some western writers have described the collection as a whole as a vast library of Oriental conceit and a dreary wilderness of words, the Abbé Rémusat, a genuine student of the Chinese language, wrote enthusiastically regarding their charm, saying he found in them "eloquence and poetry, enriched by the beauty of a picturesque language preserving to imagination all its colors." The description is a very accurate one, too.—*Success*.

Selected Articles.

An Answer to Rev. M. J. Grable.

Editor *Plain Dealer*.

Sir:—My attention has been called to an article in your paper of August 20, 1900, being a summarized account of a sermon by Rev. M. J. Grable of the Dunham Avenue Disciple Church, the subject of which was Christian Science. The article states that he had received a number of questions about Christian Science during the previous week and answered them before he began his sermon.

It would seem that the Rev. Mr. Grable was a student of the Christian Science text-book, if he was able to answer the questions correctly. That does not seem possible when he states "Christian Scientists have laid hold of an important principle of healing, namely, suggestions." I have been a student of Christian Science for about twelve years, and have yet to learn that there is the first word in the text-book relative to "suggestion" as a method of healing; therefore, there is no ground upon which such an assertion can be made. The charge of suggestion as a healing method in Christian Science is most common and it is generally referred to as "mental suggestion." Can any one but practitioners of Christian Science tell by what power they heal, and are not assertions to the contrary by any minister, assuming more than they have any right to do when they insist that the Christian Scientists do not know by what power they heal? Christian Scientists heal by divine power, not by any other method. Suggestion is akin to hypnotism, which claims to assume control over a subject by an idea suggested to his mind. This is evidently on a material basis. If hypnotism is a science it is mortal made and is not taught by Christ. There is, therefore, no affinity between "suggestion, hypnotism, innuendo, etc., and Christian Science," for Christian Science is the Science—knowledge—of Christ. Christians are not taught in the Scriptures that Jesus hypnotized his patients. He said that without the Father he could do nothing, therefore, God healed by His word and Christian Science interprets the word of God and thereby heals, demonstrating the power of Truth over error.

Does Rev. Mr. Grable mean that Christian Science teaches the suggestions that God is All-in-all; "God is love;" There is but one God, Spirit, Supreme Being, divine Life, Substance, Intelligence; "Thou shalt have no other gods before me," and "Thou shalt love thy neighbor as thyself;" We should have that mind in us which was also in Christ Jesus; We should be pure, merciful, just; That God forgives sin by destroying it? Then I would agree with him regarding suggestions, for these teachings accord with Christian Science.

Rev. Mr. Grable states that putting part for whole is one of the mistakes of Christian Science, but inasmuch as Christian Science teaches that God is the Principle of Christian Science and that God is All-in-all, it is evident that his statement is erroneous. He states that the Principle of Christian Science is not so used as to secure a maximum of good and a minimum of evil. God being All, is the maximum of good. He being too pure to behold iniquity, in His presence evil is destroyed. This accords with the teachings of Christian Science, that is, the maximum of good and the destruction of evil.

Rev. Mr. Grable endeavors to place Christian Science in the same category with the deductive and inductive systems which were practised before and after the time of Francis Bacon, claiming, therefore, that it is not a science and its methods are not scientific. The methods of Christian Science are certainly Scientific, for they follow the teachings of Jesus, who was "the Way." His method was spiritual and Christian Science interprets His method to this age through the Christian Science text-book, "Science

and Health with Key to the Scriptures" by Mary Baker G. Eddy. If Christian Science heals one case of sin or disease, is it not a natural consequence that if Principle is proved in the one case it is able to heal any disease? Thus far it is deductive and inductive. But Christian Science has not only healed one case, it has healed over one million cases. It has healed typhoid fever, yellow fever, locomotor ataxia, etc.

Christian Science can be called syllogistic in the following propositions:—

Divine Mind—God—is perfect.

Man in the likeness of God reflects perfection.

Hence all men—ideas of God—are perfect.

Again:—

God is Spirit.

Man is created in His likeness.

Therefore God's man is spiritual.

Christian Science is metaphysical, spiritual, not material in its science. There is extant a fulsome store of material science, so-called, much of it scientific, and some of it drawn from incorrect premises, but after all, the all-knowing, omniscient God is all the Science there is, and Christian Science demonstrates the Principle of Being.

Rev. Mr. Grable states that "a man who can throw a brickbat over the back fence might as well claim that he could throw a locomotive over a high building," as well as for a Christian Scientist to assert that because Christian Science can heal one case, it can cure them all.

In the first proposition, mortal man is a finite being, limited in power and strength, unstable and mutable. In the last proposition, "with God, all things are possible." Jesus said, "If ye have faith as a grain of mustard seed, ye can say unto this mountain, be thou removed," etc. Does not Christianity to-day adhere to the teachings of the Christ? Does not Christianity to-day believe that Jesus healed with disregard to material laws, that he did not diagnose any case, but healed in accordance with spiritual law—God's law? Christian Science is not a material science, does not treat of material laws, else its name were not "Christian." Christian Science follows the platform laid down in its text-book: God is the Supreme Intelligence. Power, Life, Being.

E. A. MERRITT.

In the *Cleveland (O.) Plain Dealer*.

In Reply to Critics.

Editor of the *Springfield Daily Press*:—Will you kindly permit me to reply to the remarks of Rev. S. O. Royal and Dr. C. W. Barnes made at the Urbana Camp Meeting as reported in your Sunday morning issue. It would appear that Christian Science is classed with Dowieism and Spiritualism. Had Christian Science been more carefully studied, these ministers would never have stated that it is allied to Dowieism, or that it is associated with Spiritualism. To thus class it shows a lack of understanding of the subject of Christian Science.

As in mathematics, so in Christian Science, one must understand, and the proof that one does understand Christian Science is that he can heal the sick in accord with its teachings, and unless this demonstration can be brought out at least in a small degree it cannot be intelligently discussed, and it would show greater wisdom to leave the subject untouched. When a course is pursued otherwise an exposure of ignorance is made.

A careful perusal of the twelfth chapter of Matthew shows that Jesus proved the practicability of his teaching by healing the sick, that this practice greatly incensed the Pharisees, and that after seeing instance after instance of healing, they accused him of doing his work "by Beelzebub the prince of the devils." Then they said to him, "Master, we would see a sign from thee. But he answered and said unto them. An evil and adulterous generation

seeketh after a sign." The life of Jesus Christ was one constant manifestation of goodness and this was manifest in what he commanded his disciples to do, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." Among the last words uttered by our Master as recorded by Mark he stated that when his gospel was preached as he taught it, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

We would ask, Is it foolishness to take the Bible for our guide? Is it foolishness to have but one Supreme Infinite God? Is it foolishness to have but one Christ? Is it foolishness to acknowledge Jesus as the "Way-shower"? Is it foolishness "to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus"? Can it be classed foolishness to "love one another, and to be meek, merciful, just, and pure"? We believe any honest, unprejudiced, unbiased thinker would say, No. We believe Dr. Barnes would say No when he learns what Christian Science is. That this is the teaching of Christian Science may be seen by a perusal of the tenets of the denomination as found in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. In Luke we read "And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. . . . And they cried out all at once, saying, Away with this man, and release unto us Barabbas: Pilate, therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done?"

To-day there is scarcely a city or hamlet in this country and in many foreign countries wherein may not be found living witnesses of what Christian Science is doing in healing the sick, comforting the sorrowing, and reforming the sinner, teaching them to trust God and to lead a purer life. Can this work be classed as foolishness? Go to the bedside of the sick that have been under the best medical treatment (and here we wish to state that we believe that the honest physician does all he can to relieve suffering), and how often we hear the patient cry "Is there not something to relieve me?" At the present time in more than one million instances this has been answered. Would it not be wise to heed Gamaliel's advice: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

LLOYD B. COATE.

In the *Springfield (O.) Daily Press*.

The Mission of Christian Science.

To the Editor of the *Boston Journal*.

Sir:—In the article entitled, "Hypnotism as it is Used in Medicine," published in your issue of the 9th inst., referring to Doctor Quackenbos's comments, it is stated: "The author takes occasion in his chapter on auto-suggestion to oppose the claims of Christian Science healers, while at the same time he admits the efficacy of the so-called science in many cases."

The opinion seems to be quite prevalent that Christian Science is simply a system of curing physical ailments,

while to the Christian Scientist this is the very smallest part of its mission. The exalted purpose of Christian Science is to make the world better morally and spiritually, to inculcate into the minds of its students higher ideals and the earnest desire to be better themselves, and to make others better—with the understanding that it is possible to so regenerate mankind as to abolish suffering and discord.

As an example of the good effects of Christian Science in the home, I have procured from the Rev. Mary Baker Eddy the following letter for publication. This letter is written by a thrifty business man of Chicago, and is only one of thousands in her possession.

Chicago, Ill., July 30, 1900.

My Dear Mrs. Eddy:—In May, 1895, I was led to read a copy of Science and Health to see whether or not I considered it a fit book for a sweet Christian girl, my daughter, then a miss of fifteen years, to read. I read first the chapter on "Prayer."

For upward of thirty-five years preceding, I had in a way endeavored to lead a Christian life, but after reading the chapter on "Prayer" in Science and Health, I saw myself as never before; this was one Sunday afternoon in May, 1895. Mrs. Hubbell and myself continued to read Science and Health from about five o'clock in the afternoon of that day until one o'clock Monday morning. The copy of Science and Health was then given to the daughter at breakfast, Monday morning, with the request that she and her brother, then a lad of about seven years, make that book and the Bible the guides of their lives. The following Sunday we attended what was then the Third Church of Christ, Scientist, in Kansas City, and by constantly endeavoring to follow your teachings, my wife says I am a better husband, my children say that I am a better father, and a great many people say I am a better citizen, and I know that I am a better man, and through the desire to "Seek first the Kingdom of God and His righteousness," solely because it is right to be right, my cup literally runneth over.

This morning I begin a new business in a new location, and I feel that in entering upon this work I first want, in a measure, to pour out to you something of the depth of gratitude with which my heart overflows. This is not done in any sense of hero worship, because I respect and revere your desire that your followers shall lose sight of your personality and that we shall glorify God only because your light has so shone into us that we see through and beyond the medium, and therefore discover the real power and gain a faint glimpse of eternity.

With loving gratitude, yours sincerely,

IRA C. HUBBELL,
1504 Fisher Building.

Rev. Mary Baker G. Eddy, Concord, N. H.

Boston, September 19, 1900.

ALFRED FARLOW.

Wanted.

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

Applications for Membership.

Applications for membership in the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 6, 1900, must be in the hands of the Clerk of the Church on or before the 15th day of October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

My Reply.

BY MARY BAKER G. EDDY.

THE *Granite Monthly* published in New Hampshire, for which I requested Christian Scientists to subscribe one year, is not adapted to the issuance of Christian Science literature, and it was not my intention to make it an organ therefor. If you have paid a subscription fee for said magazine one year, that suffices. My purpose in calling on you for this subscription, was personal, not however in relation to myself, nor was it to aid our Cause—it concerned alone the interest of the proprietors.

Pleasant View, Concord, N. H., September 22, 1900.

Some Suggestions about Hypnotism.

THE Baptist *Watchman* for September 20, contains an editorial under the above title referring to a Baptist minister who has been giving exhibitions upon the subject of hypnotism, and asks, "What should be the attitude of reasonable men in regard to it?" The editor quotes from authorities and makes comment as follows:—

"Dr. John Duncan Quackenbos says:—

"The responsibility of the moments that follow the induction of hypnosis is awful beyond the power of language to depict. The operator stands in a closer relation to the mind in rapport than father and mother, teacher or preacher, husband or wife, can ever attain; and it becomes his Christian manhood to act only as the vicegerent of the Almighty in the use he makes of this great power and sacred opportunity. Would he dare to smutch a soul so completely at his mercy with a single untoward thought? Would he venture to trifle with what is holy in character?"

"These questions indicate the danger in the practice of hypnotism. . . . The facts, as we gather them, are that the "suggestion" of the operator tends to permanence, quite independently of its moral character.

"The power that hypnosis confers is too vast to be intrusted to any one in whom one does not absolutely believe; and we strongly incline to the opinion that, in spite of the good that may come from it in occasional instances, no sober-minded, well-balanced person will be apt to give this power to another human being. If the statements that are made in the books on this topic are to be believed, one should exercise greater caution in intrusting to another an absolute "power of attorney," to deal with his property as he saw fit, than in giving another the keys of his soul, to enter at will and work his pleasure.

"Ministers of the gospel, who happen to have hypnotic power, in our judgment will do well to refrain from exercising it. Those who are seeking to "uplift humanity" by this power are playing with edged tools. . . . There are danger signals all along that path."

Even among those who believe and practise hypnotism it is frequently admitted that the good one may seem to

receive in this way does not compensate him for the risk he runs in permitting himself to be governed, even for the time being, by the mentality of another.

The mortal mind (or the carnal mind as Paul calls it) takes away the rights of man. What man needs, more than all else, is the governing and sustaining power of divine Mind, but this he cannot have if he yields willing obedience to the suggestions of mortal mind. These should be guarded against rather than submitted to. Mortals, blinded by the thought that hypnotism may relieve suffering and seem to heal disease, are not ready to see that "the last state of that man is worse than the first." The most bitter experience may be necessary to open blind eyes, but when this awakening comes humanity will learn that divine Mind can and does bestow all good.

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, clearly points out the evils of hypnotism and shows how they can be overcome through the understanding of divine Mind.

A Cordial Spirit.

The following extract from a letter recently received from a Christian Science friend, emphasizes the growing spirit of cordiality toward Christian Science entertained by many of our clerical friends.

The spirit thus manifested, the good fellowship thus exhibited, by the brother referred to, is deeply appreciated, and he may be sure it will return to him, not void, but laden with a full measure of reciprocal love.

"We had a call from a preacher who preaches every other Sunday at the country church (Free Will Baptist) and he listened with earnest attention to a little talk on Christian Science and expressed himself as highly interested. When he was invited to attend the 'Grove meeting' Sunday afternoon to listen to the Lesson-Sermon, he suggested that the Christian Science meeting be held at his church. We accepted the kind invitation, and also the invitation to be present at the morning service to hear him preach. We were on hand, and he kindly came down the aisle to our seat, and extended a loving invitation to occupy a seat in the pulpit. The latter was declined with thanks. He preached from the text: 'Seek ye first the kingdom of God and his righteousness' etc. It was an honest, sincere effort.

He was very much disappointed at the conduct of the church trustees, who refused to allow the church edifice to be used for a Christian Science meeting. But the minister announced from his pulpit that a meeting would be held in the grove at 3 P.M., and extended a cordial invitation for all to be present. There was quite a large turnout. The Lesson-Sermon was read, and a few remarks made on the subject of Christian Science. At the close the minister came forward, and was the first to thank us for the spiritual feast, and with tears welling up in his eyes invited us to visit his home and be his guests, and he would guarantee us the church there, and an audience every night."

Christian Fellowship.

THE following letter given by the Pilgrim Congregational Church of El Reno, Oklahoma, to Dr. and Mrs. J. M. Patterson, recommending them to the fellowship and care of First Church of Christ, Scientist, of that city, is an evidence of that truly Christian fellowship which should characterize the lives of all God's children in whatever part of His vineyard they may be working.

Differences of opinion on questions of theology are of little importance compared with the spirit of meekness and humility which enables one to work out his own salvation according to the light that is given him. It is evident that

the present limited understanding of Truth must be greatly increased before evil will be overcome, and it is also evident that one can gain more only as he makes an honest, conscientious use of what he has.

The world greatly needs that Christian charity which "thinketh no evil," and grants to another all the rights and privileges one claims for himself, "Till we *all* come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The letter was as follows:—

The Pilgrim Congregational Church of El Reno, Okla.,
To the First Church of Christ, Scientist, of El Reno,
Okla.

Greeting:—This certifies that Dr. and Mrs. J. M. Patterson, members in good and regular standing of this church, are at their own request hereby dismissed and affectionately recommended to your fellowship and care, and, when received by you, their membership with this church will cease.

By vote of the church.

June 4, 1900.

JNO. C. DELANA, Clerk.

The Lectures.

At Duluth, Minn.

Judge Joseph R. Clarkson of Omaha, lectured at the Lyceum last evening (Thursday, September 13) on Christian Science. The theatre was filled and the audience was a very attentive and evidently a studious one, for the speaker was followed closely throughout the discourse. Judge Clarkson is a man who has won distinction at the bar of Omaha, having been a partner of Senator Thurston and associated in much important litigation. He is a member of the Board of Lectureship of the Christian Science Church. His voice is very distinct and his enunciation perfect so that not a word was lost. He talked for a considerable length of time and his lecture was thorough and comprehensive.

D. G. Cash introduced Judge Clarkson, saying:—

Ladies and Gentlemen:—No one can look far into the centuries past without being deeply impressed with the progress which man has made in subjugating the forces of nature and making them obedient to his will; and we usually indulge in a feeling of pride when we contemplate the especially rapid progress our race has made during the last half of the present century. We like to draw a contrast between the rude implements and weapons with which our remote ancestors carried on their war for supremacy over the forces of nature and the powerful machinery in use to-day; and with the delicate instruments by which we are enabled to transmit messages almost instantaneously from one end of the world to the other; carry on conversations in ordinary tone of voice with friends hundreds of miles away; store up the human voice in wax receptacles and reproduce it at will in future years; photograph running animals, flying birds, and projectiles fired from a gun while at full speed, and the still more delicate and ingenious instruments by means of which scientists carry on their work of investigating other worlds, and are amazed at the marvelous advance that has been made, the almost miraculous results already accomplished, and wonder at the possibilities of the future.

The lords of creation arrogate to themselves by far the greater part of the honor and glory which they deem are justly due to these signal triumphs over what are commonly termed the material forces of the world, but it remained for a modest, unassuming American woman, inspired by

the dawning advent of the sixth sense, first to formulate and publish to the world the doctrines of a new Science, which appeals more strongly to humanity than any material science, because it deals with more subtle forces and powers, and teaches that we can overcome here on earth those arch enemies of the human race, poverty, disease, and death. Christian Science wages war against these evils with weapons as far transcending in power the mightiest machinery in use to-day, as the most powerful battleship excels in power the first crude war canoe of the savage, as far surpassing in delicacy of adjustment the most sensitive instrument used by the skilful astronomer in prosecuting his researches among other worlds, as his instrument excels the first rude implements fashioned by man from wood or stone.

The foundation doctrine or Principle of this new Science is that "All is Mind," and the all-powerful weapon with which it encounters and overcomes the enemies of mankind is the realization of God's presence and power. Its doctrines have been gladly accepted by the most intelligent classes everywhere, and have spread with startling rapidity throughout this continent and beyond the seas to the uttermost bounds of civilization. Its foundation doctrine has already been accepted by some of the most noted leaders of the scientific world.

If the marvelous doctrines taught by Mrs. Eddy are true, then all the splendid achievements upon which man now plumes himself are dwarfed to insignificance, and it is not strange that she should number among her followers many able and distinguished men and women from every calling in life, and that they should with all earnestness and zeal seek to disseminate the glad tidings among their fellow-men, and that people everywhere should be as eager to hear as to teach. We have one of the distinguished teachers of the new Science here to-night who will address you on the subject of Christian Science.

I have the honor to introduce Judge Joseph Clarkson of Omaha, Neb.—*Duluth Evening Herald.*

At Devils Lake, N. D.

Edward A. Kimball lectured on Christian Science on the grounds of the Devils Lake Chautauqua Assembly, on Sunday, July 15, once in the afternoon and again in the evening.

Several months prior to the Chautauqua Assembly meeting, the branch church at Devils Lake had secured Mr. Kimball to deliver a lecture at the Auditorium, and Sunday, July 15, was named by the management. This day was advertised in all the literature and programmes of the Assembly that were sent out, and the result was a large and interested audience composed of people who had a desire to hear something of Christian Science.

Rev. Dr. May, D.D., conducting the platform exercises, introduced Mr. Kimball in a pleasing and generous manner.

In introducing Mr. Kimball the Reverend Doctor stated that he was not a believer in this faith, but he had read "Science and Health with Key to the Scriptures," and other works of Mrs. Eddy, and one in particular, "No and Yes," he was much interested in, and he was impressed by the high and lofty sentiments therein expressed. He had visited Mrs. Eddy at her home in Concord, N. H., and he paid high tribute to her.

Mr. Kimball replied eulogizing the Doctor for his generous spirit and evident fairness.

Mr. Kimball's remarks were listened to with interest throughout the lectures. It was estimated that the afternoon audience numbered about fifteen hundred and that in the evening about one thousand.

The daily Chautauqua edition of the *Devils Lake Inter-Ocean* gave a synopsis of the lecture six columns in length.

Correspondence.

Among the Churches.

Christian Science in St. Louis.

James A. Logwood, a leader in the Christian Science congregation of St. Louis, has written concerning the objects, and the accomplishments of the sect.

Mr. Logwood has written this as a defence of Christian Science in St. Louis and to dispel a misunderstanding which he feels exists in the city with regard to the aims and methods of the sect. He requests the *Post-Dispatch* to publish his statement, which follows:—

Since Christian Science, through its healing and regenerating work and its phenomenal growth in our midst, as well as throughout the entire land, has become the subject of much thought, pro and con, and since there has been a slight misunderstanding from some recent publications of the church movement in St. Louis, I beg to make the following statement for publication:—

On March 10, 1894, the First Church of Christ, Scientist, in St. Louis was organized with a membership of fifty. In April of the same year this church was duly incorporated under and pursuant to the laws of the State of Missouri.

In 1895 we erected and dedicated the present church building on Pine, near Twenty-eighth Street. The building, including furnishings and subsequent changes, cost about forty thousand dollars.

Since the purpose of a Christian Science Church is to heal the sick and reclaim the sinner, as well as to preach the Gospel, the results have become more or less known to the public, and our little band, which then did not nearly fill the church, has increased to such an extent that it has become necessary for us to enlarge our borders in order to accommodate our growing congregation.

A few months ago, at a meeting of our church members to consider the necessary expansion, it was agreed that an executive committee be appointed at once to purchase a suitable lot for a large central church, in a location available to the majority of our members, who are scattered over almost all parts of the city. A lot on Lindell Boulevard, west of Boyle, was finally purchased at a cost of seventeen thousand dollars. It is a most beautiful and attractive location. It is our purpose at an early date to consider plans for the erection of a large edifice on this new site. The new church will have a seating capacity of from twelve to fifteen hundred, and the probable cost, when completed, will be one hundred thousand dollars.

Our membership at present is about three hundred, while our congregation is about double this number, and even now tests the capacity of our present church.

The treasury of this church is supplied by voluntary contributions, and the funds for the building of the new church will be acquired in the same manner. The money necessary for this purpose has not yet been contributed or subscribed, but will be forthcoming at the proper time.

While none of the members of our church are what the world would call wealthy, they are people of liberal resources, and are always ready to give to a righteous cause, knowing that the capacity to give and to get is the same; that God is the only giver of every perfect and good gift, and He is the inexhaustible source of all good.

September 15, 1900.

JAMES A. LOGWOOD.

The growth of the Christian Science congregation in St. Louis has been almost as great as that of any other congregation in the great American cities, and the St. Louis church is to be one of the finest the sect has ever built. It will likely be ready within less than a year.

St. Louis Post-Dispatch.

From Creston, Ia.

First Church of Christ, Scientist, again opened their church to the public September 2, 1900, after one month's vacation, during which time the audience room had undergone a thorough renovation, having been elegantly papered and grained, new blinds, sash curtains, and the aisles nicely matted. At the opening service every seat was taken and more harmony and love was never expressed than at this time, showing the demonstration to have been complete. The hall looked unusually inviting with its profusion of flowers, ferns, and palms. Especially inviting is the southeast corner of the audience room, with its nice, easy chairs, library table, writing desk, and book case. This cosy corner is to be used as a reading room and to be opened to the public three afternoons each week, including all day Saturday. All the writings of Rev. Mary Baker G. Eddy, together with the periodicals issued by The Christian Science Publishing Society of Boston, Mass., will be on sale. We are centrally located, occupying the entire second floor of the east end of the Creston National Bank Building. Practitioners occupy the rooms to the right leading into the audience room. We feel that this demonstration is but the dawning of a brighter day. We have a building fund started, and hope to build our own church home in the near future.

MRS. AMELIA HURLBURT, *Clerk.*

Site Secured at Tacoma, Wash.

August 1, 1900, after the regular Wednesday evening meeting, a gentleman presented to the church the deed to a piece of property for the erection of First Church of Christ, Scientist. The lot fronts two streets, with an alley in the rear. It is opposite the city park, and its location could not be improved upon. The property was bought at a cost of nine hundred dollars.

The gentleman who presented the gift said he did not consider it a gift, but felt that he owed a debt to God for the healing of his wife seven years ago, and this was his way of paying the debt. We hope very soon to have a comfortable place of worship, where one will find a place of welcome.

The Wednesday evening and Sunday services following this demonstration were better attended than any service for many months.

Several hundred dollars were subscribed by Christian Scientists the evening the deed was presented.

A building committee has been appointed and the work of building is to commence at once. L. J. ENELL.

Columbus, O., Reading Rooms.

For years we had talked reading rooms, but not until our Leader's request came did the thought find expression in demonstration. The ease with which it was made surprised us all. Every need, financial and otherwise, was promptly and lovingly met. Abundant furnishings, chairs, tables, bookcases, rugs, etc., came without solicitation from a generous membership and the rooms delight all visitors by their bright and cheerful appearance. Even the Sunday School children contributed of their pennies about forty dollars for pictures of Mrs. Eddy, "A Little Child shall Lead Them," etc. While the Readers have a general supervision, about twenty-four faithful ladies have the rooms in charge, two from 9 A.M. till noon and two from noon to 5 P.M., each week day, and all enjoy this voluntary assignment. These rooms in the new, up-to-date Schultz Building, three blocks from the depot, serve as headquarters and rallying-point for Scientists and meet the great and growing demand to know more of Christian Science.—M. C. S.

From Our Contributors.

My Experience.

BY HERBERT G. HOAG.

ABOUT a year and a half before coming to Christian Science I joined a Congregational Church. Not with the feeling that I was a Christian, nor understanding clearly how to become one; but I had determined to try to lead a higher, purer life, and felt that joining the church would be a step in that direction, and trusted that being obedient to that thought, the next step in the right direction would be shown me.

My thought in regard to the relation between God and man at that time was something like this. I saw some among my friends and acquaintances who seemed to be earnest Christians, and appeared to be a great deal more peaceful, contented, and happy than I was. They seemed to be able to find something in religion that satisfied them while I could not, although I wanted to, and had made attempts at different times to do so. Then I wondered why it was that some persons so naturally turned to God and seemed to find happiness, while others (myself included) were unable to find God or happiness, although they were satisfied that they did not experience as much happiness in life as their religious friends. Then the thought came to me that if God was all-powerful, all the conditions and circumstances which seemed to exist must be as He wanted them. In other words, God had created some natures that turned naturally to Him, and others that turned away from Him; and these two opposite natures must have been just as God wanted them, inasmuch as He was all-powerful, for if anything was not as God wanted it, He had only to speak the word and it was changed. Therefore, whether a Christian or not, I must have been just as God wanted me. And it must be conceded that if God is the only Creator, and has all-power, then every thing, every condition, every circumstance, must be exactly as He wants it, for it is impossible to conceive of any power or influence being able to mar, retard, or obstruct the work of Omnipotence, Omnipresence, and Omniscience.

I had been told that all men were free moral agents to accept or reject God, but still it seemed as if God had discriminated in creating some natures that turned naturally to Him and others which could not find Him, although they wanted to. This did not seem consistent in a God who is Love, but I could not find the error and did not until I came to Christian Science.

After having joined the church the questions would come to me, "Are you really any better for having joined the church?" "Are you a Christian? Does God recognize you as a Christian?" I could not see that any change had come over me. I felt about as unsettled as before, and it troubled me considerably, as I abhorred the thought of being a church member and not a Christian.

After I had begun to work in Christian Science I remembered how these questions had troubled me, but had ceased to do so. I felt that I could answer them satisfactorily, and I began to look around to see what it was that had produced the change. I did not have to look far for the cause.

Christian Science teaches the necessity of watching our thoughts vigilantly in order that evil and error may be overcome while still in a formative or embryotic mental state, before it can be expressed in word or action, or even in a glance of the eye or an expression of the countenance. And as I commenced to work in this direction, watching my thoughts, casting out the evil and cultivating the good, I saw that the more I contemplated Good, Life, Truth, and Love, the more I reflected them; and the less I allowed myself to think of evil, the less it was manifested in me. Thus I saw that I was actually at work in God's vineyard,

and that was the reason those questions no longer troubled me.

Christian Science also corrected my erroneous thought in regard to God being the author both of the natures that turned towards Him and those that turned from Him, and that this must be according to His will, because He was the only Creator. Christian Science assured me that all power does belong to God, and that He made all things just as He wanted them. Also that God's works would not be as He wanted them if there were any possibility of their degenerating. Therefore He must have made them without spot or blemish which could cause them to degenerate or become discordant.

After this much had been established there remained the mystery of evil to be solved; its seeming presence, reality, and power; which must be impossible if God is the only Creator and all that He made is good.

Christian Science accounts for this mystery of evil in one way by calling attention to Jesus' words. Jesus said that the devil (evil personified) "was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

This emphatic denunciation of evil must be as strong Scriptural authority for the conclusion that God does not create evil, or even tolerate it or make use of it, as can be quoted in support of any other proposition or conclusion. For if God had created evil or had any use for it whatsoever, Jesus would not have condemned it. Note particularly that he said "there is no truth in it." What further witnesses do we need to testify that evil is not real?

But there is still further proof that evil is not real, and that is in Jesus' works, considered in connection with his words. He said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Therefore in destroying sin and sickness he demonstrated two things: first, that evil is not real or he could not have destroyed it if he would, and would not if he could; for he came not to destroy but to fulfil God's law. Second, that he was fulfilling God's law in destroying sin and sickness at the same time and by the same method. And if these works were in accordance with God's law at that time, they are so still, for God is without variable-ness, or shadow of turning. Also the fact that sickness and sin are to-day being destroyed by understanding the relation between God and man as taught in Christian Science, proves that God's law has not changed, and that evil is not real or it could not be destroyed, for "what God doeth, it shall be forever; nothing can be put to it, nor anything taken from it." It also fulfils the prophecy of Jesus: "Ye shall know the truth, and the truth shall make you free."

When these mists of error were cleared away, I found that I, too, turned naturally to God, and am learning that "The Lord is my strength and song, and He is become my salvation."

Patience.

BY JOHN CLIFTON MERRILL.

ONE thing we all need to cultivate is patience. Patience is the result of faith, faith in Principle, in God; impatience is doubt. Victory always comes to him who is patient, constant, and persevering. It is comparatively easy to do a thing once, but to continue patiently, day after day, to perform the same tasks requires courage, strength of purpose, and heroism. Think of Homer and Milton, men unrecognized by the people of their own day, yet in spite of every obstacle they gave utterance to their highest convictions, and patiently continued in the path of duty; to-day their names are known and honored all over the world.

What shall we say of her who, with no one to aid, to

stand by her, alone with God, dared to give to the world the light of Christian Science. How patiently and lovingly she has ever sacrificed self that the world might know God, Love; "Who forgiveth all thine iniquities; who healeth all thy diseases; . . . who crowneth thee with lovingkindness and tender mercies." It is the duty, the privilege, of every one to follow humbly and faithfully in the pathway of Divine Science. Remembering the words of Paul, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." It is only by the patient performance of every task of love that we rise to the height where sin, sickness, and death are unknown, and Truth, Life, Love, and harmony are the ever-present realities.

Mrs. L. M. Childs in her short story, "Patient Continuance in Well-Doing," has brought out most beautifully and forcibly the lesson of patience. She tells us that a German, a musician, a stranger in this country, was one day passing by a church. Hearing the music he entered, but found the singing most discordant. His sensitive ear was pained by the inharmony. He was filled with the desire to hasten from the church and leave the discord behind, but knowing that this would appear rude, he decided to remain and endure the torture. He listened and soon distinguished amid the discord the clear, sweet voice of a woman singing in perfect tune, not in the least disturbed by the discord around her, apparently not even hearing it. She sang on; one after another caught the harmony, until at length all were singing in perfect tune.

Now to apply this story, so rich in its lessons. Like the German, Mary Baker G. Eddy found herself in a world of discord, surrounded by sin, disease, and death; she did not shut her eyes nor turn away, but listened, heard the sweet and gentle voice of the Master, and above the din of discord caught his message, "Peace, be still;" "I am the Resurrection and the Life." Then she, like the sweet singer in our story, hearing only the harmony of the Christ message, sang patiently and bravely on, alone in this world of seeming discord. Never did she yield to the temptation to sing louder than the world, in vain attempt to drown the voice of error which cannot be thus forced into harmony; never yielding to the temptation to stop singing when the discords of sense seemed so many and so real, but she has ever been loyal, brave, and true, until poor, suffering humanity has caught the harmony she so sweetly sings. How supremely happy we are that we are privileged to join in this song of "Peace on earth, good-will to men."

Patiently we strive to follow in the way which Jesus trod, the way that our Leader has pointed out anew; ever remembering her words of guidance, "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them."

Christian Science at the North Dakota Chautauqua.

BY MARTHA SUTTON THOMPSON.

A GOOD initiatory work for Christian Science has been done at our Chautauqua grounds this summer. For several successive years we have made unsuccessful attempts to get a Christian Science lecture on the programme. This time we succeeded. Edward A. Kimball, C.S.D., was secured and the date fixed for Sunday, July 15.

This was indeed a gratifying accomplishment. But it did not stop here. It was soon proposed to establish Christian Science headquarters and reading room on the grounds. The matter was laid before a number of Christian Scientist churches and individuals, and these contributed sufficient funds for our purposes. The contributions came from North Dakota, Minnesota, and one society in Iowa.

A centrally located lot, overshadowed with trees, was purchased upon which a suitable tent was erected. Another purchase was pretty, light-colored furniture, consisting of couch, settees, rockers, other chairs, and table. A large amount of Christian Science literature was provided for reading and distribution.

The attractive and comfortable appearance of the place elicited many compliments, and the spirit of the work called in many visitors. The greater number registered, and about one hundred and fifty names were thus secured. It is purposed to build a suitable cottage on the lot next year. We desire to take this opportunity of again thanking those who so gladly assisted us in this step.

Our able speaker gave two talks—or rather divided his lecture—giving one part at 3 P.M. and the other at 8 P.M. We think fully two thousand people heard him speak. He expressed his pleasure at the intelligence and remarkable attention of the audience.

We are proud of our Chautauqua grounds. Here nature has been grandly generous in her bestowals. A large lake of clear mineral water, with more than fifty miles of shore-line and unexcelled bathing facilities, inspires the eye. The lake is dotted with several islands and is nearly surrounded by grand forest trees. The Chautauqua grounds occupy a slightly elevated situation on the north shore. The cooling breeze from the water is delightful, and the not to be accounted for absence of mosquitoes leaves the charm unmarred. On some days five or six thousand people visited the Assembly, so it would appear that not even the misinterpretation of the Indian name—Devils Lake—has acted as a restraint upon visitors. The cars from Devils Lake City run directly to the spot, and are kept busy during the entire session from June 29 to July 22. We look for a large attendance of our Christian Science friends and others at the next session. Here much good seed has been, and will be, sown.

Obedience.

BY FANNIE CARSTARPHEN BRADY.

THE word obedience is to me one of the most beautiful in the English language. In the allegory of Adam and Eve we find that through disobedience they lost Paradise, and coming on down through the ages we notice in the lives of the prophets and disciples that so long as they obeyed the first commandment—"Thou shalt have no other gods before me [Spirit];"—they were blessed by God, and prospered; but when, like Adam and Eve, they disobeyed and ate of the forbidden fruit, seeking wisdom through the material instead of the spiritual; and, like Solomon, seeking love through the material instead of the spiritual; disobeying the first commandment, "Thou shalt have no other gods before me [Spirit];" and like Judas betraying the Master for worldly wealth; seeking wealth through the material instead of the spiritual, they lost that which they so earnestly desired. When we consider the lives of Elijah, and Paul, and many others who obeyed God to the utmost of their understanding, we see what good they achieved and what a grand example they have left for us all.

Through obedience I was saved from a life of total blindness. When I went to Christian Science for healing I had no faith in it, but faithfully did everything I was told to do, although it seemed to me then impossible that what my healer requested me to do should result in any good to myself.

I earnestly urge upon all those who are seeking the physical healing through Christian Science, to be obedient, and although you may not now understand, you will not only receive the physical healing, but will reap a rich harvest of wisdom and love.

Testimonies.

Tobacco and Liquor Habits Destroyed.

With a grateful heart I acknowledge the multiplied blessings I have received through the teachings of Christian Science and the study of the text-book, "Science and Health with Key to the Scriptures." My wife's thought had been earlier directed to the Truth for a chronic affection of the eyes, and seeing the benefit she was deriving, although entirely uninterested myself in the work which was bringing out happiness where for years misery had reigned, I wished to help her with a copy of this text-book, which I accordingly procured. This, for me, proved to be "God's opportunity," for with what, from a human standpoint, might be called curiosity, but which I now recognize as the prompting of divine Love, I opened the book and glanced at its contents. From this moment my journey out of material belief into spiritual understanding commenced. Having tasted of the water of life I thirsted for more. The scales began to fall from my eyes, and I was learning that "Man is spiritual and not material" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 464). I then experienced a pleasure in the study of the Scriptures that I had never known before. Its precepts, illumined by the (to me) new thought revealed in our text-book, began to destroy the error of mortal sense almost before I realized it.

I had been a tobacco smoker for upwards of twenty years; nothing but the very strongest mixtures and brands seeming to satisfy this so-called taste. It was entirely destroyed within four weeks from the time I first saw Science and Health; and although two years have passed I have never had the slightest desire for tobacco in any form since. For even a longer period I had been addicted to the use of intoxicating drink and profane language, with social habits in organizations that kept me from home four or five nights in the week. These also have been destroyed through the application of the Truth taught in this remarkable book. My thought, actions, and aspirations have turned in a completely opposite direction. My home is harmonious, my business has lost its worry, and things that I once thought of the highest importance to my prosperity have now lost their force. My one desire is to "press toward the mark for the prize of the high calling of God in Christ Jesus," earnestly striving for that mind to be in me which was also in him.

I had been totally indifferent to any religious observances, but I now rejoice that I have membership in First Church of Christ, Scientist, in this city, and my name is enrolled among the members of The First Church of Christ, Scientist, in Boston, Mass.

For the light that I have thus far received; for my earnest desire for a clearer understanding of God (Good) as the only mind, and of my relationship to Him; for the certainty I have that perfection will eventually be reached if I am faithful,—for all these blessings I realize that I owe endless gratitude and love to the Discoverer and Founder of Christian Science, our Leader and Mother, whose exalted thought, holy life, and incessant toil fitted her to be the recipient of this revelation, and who, being led by divine Love, has given it to the world in such a form that "the wayfaring men, though fools, shall not err therein."—T. D. BLIGHT, New York, N. Y.

Evidences of the Power of Truth.

Sixteen years ago Christian Science was brought to my notice, and I received much help. Fifteen years ago I received class instruction from the Mother. Since then I have seen many beautiful demonstrations of the divine Power that heals.

Last October I was asked to treat a lady some miles

away during childbirth. I received a dispatch at 11 A.M., saying, pains began severely at 9 A.M. Later on I received word that at 11 A.M. nearly all pain ceased, and at 1.45 P.M. a fine son was born, and the demonstration was a beautiful one.

In February I was called to a child with scarlet fever. The schools here were being examined thoroughly by physicians. This child was examined on Wednesday and pronounced perfectly well. Thursday he did not seem quite like himself, and Friday morning I was sent for. I found him in high fever, etc. Saturday I reported the case to the Board of Health. They sent a doctor there on Monday whom I met. I had a pleasant talk with him and informed him the child was under Christian Science treatment. He examined the child according to the orders of the Board of Health and said, "Why, how can this be possible? You say the child was pronounced perfectly well by the examining doctor Wednesday, Friday you were called, and it is now Monday, and this child has passed through the different stages, only a mere trace of them to be seen, and is feeling well. I don't understand it!" I replied, "God's law is greater than material law in destroying errors, if we understand it." He said, "Truly, strange things are being done." The child was confined to the bed but one day, and ate anything he desired. There was a difference between Christian Science treatment and the practice of *materia medica*, when their daughter was confined to her room for seven weeks with the same disease.

One Sunday while out with my husband and our little boy, four children passed laughingly by us, and one turned around and said, "I am having a lovely time!" and there was the dear little girl who three years ago was healed of blood poisoning after the physician had said to the mother, "The child will have to be taken to the hospital and have both limbs amputated." My little boy looked up and said, "Oh, mamma!" I knew what was in his mind and I said, "Yes; how beautifully God healed that child, and to-day she has her feet and can run along with the other children;" and then my thought went out to God and our dear Leader in thankfulness for what has been and is being done for suffering humanity, and these words in Matthew 25, came forcibly to me: "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

RUTH A. BRIERLY, New Bedford, Mass.

Christian Science a Welcome Guest.

In 1887 Christian Science awakened me from a sickly, selfish cynic, to the realization that in this present world, there is something that I can work for with all my mind, soul, and strength.

When I heard for the first time that Mind was God, that we lived in Mind and were not bound to live after the flesh, to me the veil of the temple seemed rent, and as I stepped out to the street, and saw the people hurrying back and forth, looking for something—always hurrying, always looking—I thought, If I could only tell them how near God seemed, and what gladness the world reflected.

My ill health was forgotten and the promised land looked very near. I did not know at that time of the valley of humility, of the hills of pride and selfishness, or of the narrow path of patience and honest perseverance that leads through the undergrowth.

Because of my poor health the doctors had told my mother to let me have my way always; so when Christian Science came into our home it was made welcome, and

all the medicine, along with my aunt's opium box of twenty years' constant use, was discarded.

It was because of this aunt's condition, both mental and physical, that we were led to investigate Christian Science. In three weeks time her old physician came to ask if it were true that she had thrown away her drugs. He found her clothed and in her right mind, and bearing witness to God's Truth. The doctor said, "Well, I did not tell you to do it; I should have thought it would have killed you." That was thirteen years ago, and since then she has never thought of meeting error with anything but Truth. She is now in her eightieth year, and a wonder to all who knew her in the old condition.

Seven years ago circumstances brought us to West Pullman, a little town seventeen miles from the heart of Chicago. A more barren or unlikely place for Christian Science, it seemed to my homesick sense, could not have been found. I had forgotten that God had promised that the desert should blossom as the rose.

After a long time, it seemed to me, when the mortal sense of doing something had settled into patient waiting, the impressions of Truth came clear enough to be followed. When certain well-known invalids were healed, the general interest in Christian Science was awakened.

Now we are happy in our own Christian Science Society, and our services are well attended.

MRS. ELLA ENGWALL, West Pullman, Ill.

Christian Science is for All.

To the Editorial Department:—I enclose a letter received from a former seamstress of mine, now living as lady's maid with a friend.

SARAH T. WINSLOW.

Madam:—I have your letter which was forwarded to me, and for which I thank you most kindly. It seems a long time since we had one of those nice talks about Science which I have much enjoyed, and on looking back I feel I owe a great deal to you for your kind thought of me, which has helped me much through some of the dark days that are past.

We came to the country on Friday, and the air is refreshing after the heat of London. The only thing I miss here is the Sunday and week-day meetings. Lady A. and I read the lesson to-day—a beautiful subject, "Love." Only in Science can one fully understand the meaning of that little word, Love. It means everything to the Christian Scientist, for love is the fulfilling of the whole law.

I am rejoiced to hear about B. I should be so pleased to hear how it happened you found him out in the church. You see how the little seeds spring up when least expected. I remember once saying to you that Christian Science was only a religion for the drawing-room, for those who had money to spend and time to study, and I could not see how it could possibly benefit the poor and working classes, those whom the Christ came to save and to heal without money and without price; but I know to-day that Christian Science can be made practicable in every condition, and I wish Science and Health could be found in every poor working-man's home—the naked would be clothed, and the weary find rest.

It seems to me the harvest is plenteous, but the reapers are very few. Let us pray that the Lord of the harvest will send more laborers into his vineyard.

Sincerely yours,

E. H.

From a Young Convert to Christian Science.

Christian Science has made me a better man morally, physically, and spiritually. It always gives me much cause for rejoicing when I read the beautiful demonstrations in the *Journal* and *Sentinel*.

I desire to tell of one of many demonstrations I have had in overcoming error in my own family. Our little boy, three and a half years old, had a cough this spring which turned out to be the whooping cough. Every one that saw him said it would last two or three months; but, thanks to the power of Truth over error, it was healed in less than a week. He is a happy little Scientist, and takes a great interest in all things pertaining to Christian Science. He knows that God healed him, and several times he has tried to overcome error by realizing that he is God's perfect child.

The children's demonstrations are beautiful, it seems to me. They seem so full of implicit faith in the power of Good over evil.

I have been in Christian Science not quite a year, and I have found light instead of darkness. I find that Life is eternal, that God is All-in-all.

We have a church here which was organized last March, and by earnest, concentrated efforts each member is sowing the seed of Truth and Love. We have found many people asking for literature and making inquiries in regard to this new-old religion. My earnest desire is to help the sin-sick, heavy laden, imprisoned ones, and make them free, and show them that all is harmonious and eternal in His kingdom.—ARTHUR J. MASTERMAN, Ingersoll, Ont.

Good Work being done in Europe.

The following extract from a letter giving good news of work and demonstrations in Christian Science are published that others may enjoy them.

My dear Mrs. —:—My husband writes me of the work in Europe, and told of many beautiful demonstrations in Russia and Germany. He told of people who could read that book (Science and Health with Key to the Scriptures by Mary Baker G. Eddy) who could not read another word of English. I think he visited about all the churches over there, and says they all seem to be much alive spiritually.

It is impossible to obtain a copy of Science and Health in Europe without ordering ahead, because their orders are so far in advance of their supply.

I have heard of many beautiful demonstrations in South Bend, Ind., but haven't time to write them now. With best love for yourself and the church, I am

Yours in Truth and Love,

H.

We are daily in receipt of letters similar to the above, acknowledging the spiritual as well as the physical benefits derived from Christian Science, and speaking praise and gratitude for the *Sentinel* and *Journal*.

Yours sincerely in Truth,

A., Nashville, Tenn.

A Tribute to the "Little Book."

One of the prisoners at the jail in Concord, N. H., was healed of catarrh, heart disease, a cough of thirty years' standing, and of the tobacco habit. When he left there a few days since he went at once to Christian Science Hall and purchased a copy of Science and Health, saying, "I would rather go without food than go without that book."

I. C. TOMLINSON, Concord, N. H.

An essential part of culture is weeding. We have not only to develop ourselves; we have to extirpate from ourselves certain things that stand in our way.

DR. ALEX. MACLAREN.

Religious Items.

A writer in the *Christian Register* says: "We are ever disposed to measure ourselves by what is conspicuous and tells in our favor with others. Jesus teaches us to measure ourselves by what is childlike. All the efforts we may put forth to add to our religious stature does not imply growth, but partakes more of the nature of spiritual pride. One quaint old English writer declares that the Christian grows tall by stooping: the heaviest wheat is not found upon the most upright stalks, and so the growth of the divine life is not marked by imposing greatness."

The (Swedenborgian) *New-Church Messenger* says: "There are various degrees and qualities in the obedience of truth, and that government is best which in the most complete way causes truth to prevail in the world. The mere external maintenance of order by means of an efficiently organized police force, is not so perfect an expression of governmental maintenance of truth as that carrying out of order among the people accomplished by a hearty obedience of the laws of order by the people themselves from their own self-control and from their own self-imposed obedience."

The (Episcopalian) *Church Standard* quotes the following from an address of the Bishop of London before the World's Christian Endeavor convention: "This is the message that I would leave with you: 'If you take care of your temper, your energies will take care of themselves.' It is not by what we decide or violently assert, but by our temper in the small things of life, by our grace, humility, and self-sacrifice, that we shall turn the hearts of others to see shining through the Christian the earnest of a power which the world does not contain."

In an editorial article the (Baptist) *Standard* says: "The uncalculating servant of mankind shall have his reward. He that can bring himself to do good to those who have never done good to him shall be a son of the Most High because he has begun to learn the secret of the divine love, free, unmeasured, and unquenchable. Never despairing of the ungrateful or even of the deceitful, he seeks them out that he may do them good, and then it is that he begins to understand Jesus Christ."

In an editorial *The Christian Life*, organ of the Unitarian denomination in England, says: "Christianity alone contains elements of absolute universality because of its spirituality and progressive nature, and in each age of Christianity there continue to arise new demands for an advancing faith. The existence of so many parties in the Christian Church is proof of the desire of each to get nearer to truth in one or another respect."

The *Universalist Leader* asks: "Is your faith worth anything to you? Has it made you any better, any happier? Are you glad you believe as you do? When the test has come and you have found yourself sustained and blessed by the Gospel you profess, do you not feel that you are indebted for it? As you see others about you lost in doubt or struggling with an unhappy belief, do you not long to open your heart to them and make them glad?"

The Baptist *Examiner* says: "The true philosophy of life is crystallized in our Lord's saying, 'Be not anxious.' More people are killed by worry than by work. A 'calm and heavenly frame' of mind and heart is the best prophylactic against the mental breakdown to which so many in our day fall victims. It is difficult, sometimes, not to worry: but the remedy, unfailing and always at hand, is *trust in God*."

The New York (Methodist) *Christian Advocate* says: "In the New Testament it is said that love 'seeketh not her own.' Love does not clamor even for its own rights. Those

who fix their hearts on their own promotion, their own pleasure, their own way, can never attain the glory of a noble manhood. That goal lies in the opposite direction. Self-denial is the first step toward the kingdom of God."

The *Universalist Leader* says: "Jesus found error and sin in the world. The sin had its root largely in the error that was accepted as truth. There was darkness in men's souls. They were in spiritual thralldom. Their religious rites were cold formalities. Their doctrines had no inspiring influence. Jesus gave the world the truth and it began to revive."

The *Homiletic Review* says: "It makes all the difference many times between being a helpful personality whom men and women thank God for, and a demoralizing force that weakens the already tried and struggling pilgrims, whether through forbearance and reverent patience we keep sweet tempered and cheerful under the annoyances of life."

In its comments on the parable of the Good Samaritan, the New York (Methodist) *Christian Advocate* says: "It is a high duty as well as a privilege to cultivate our Lord's idea of neighborliness. Loving one's neighbor perfectly is an aid to the perfection of our love for the Father, and upon the perfection of that love our highest welfare depends."

The (Baptist) *Watchman* says: "The commandments of God are among the clearest revelations of His character. He aims to bring us into a fellowship with Him based on likeness to His own character. The ground of the commandment is not caprice, but His own nature. What He tells us to do, therefore, shows what He Himself is."

An old writer beautifully says: "All can give a smile." Who does not know the brightness which some faces bring whenever they appear! The smile of kindly recognition is conveyed by a glance, and none can tell how often the effort to be cheerful has helped a weaker brother to endure.

Christian Life.

"A convention is to be called at Syracuse next November of representatives of various denominations to consider possible plans looking to co-operation of religious bodies working in New York State," says the *Congregationalist*.

Knowledge is proud that he has learned so much:

Wisdom is humble that he knows no more.
WILLIAM COWPER.

Notices.

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We request our co-workers throughout the Field carefully to observe the following rules in sending their orders to the Publishing House:—

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The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

We again ask that no money remittances whatever be made to the Editor or Editorial Department.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

In Victor, Col., one of the mining towns in the Cripple Creek gold belt, a mob of ruffians broke up a Republican political meeting, stoning Governor Roosevelt, the principal speaker, and roughly handling his escort. The Republican candidate for Vice-President was not injured, and he was not so much troubled by the hostile demonstration as were the other members of the party. The incident was deplored by the leading Democrats and Governor Roosevelt generously condoned the affront.

Statistics have been compiled at the Census Bureau, based on the population of large cities which have been announced to the present time, which demonstrate that the 155 largest cities in the United States numerically increased in population from 1890 to 1900, almost exactly as they did between 1880 and 1890. These 155 cities increased their population 4,706,107 from 1880 to 1890, and 4,267,593 from 1890 to 1900, or just 78,154 less during the latter than in the former.

The United States government has given evidence of its purpose to leave the Chinese authorities free to re-establish a government, by ordering all the American troops to Manila except enough to form an adequate legation guard. Orders to this effect were cabled to General Chaffee September 25. About fifteen hundred men will be retained in China and about two thousand land troops and one thousand marines with extra stores, etc., will be sent to the Philippines.

Foreign News.

The partition of China was generally spoken of as being near at hand by the newspapers last week. The European powers seem to have no sympathy with the policy of the United States, which involved the withdrawal of all troops above the number required for a legation guard, and the opening of peace negotiations with Li Hung Chang and Prince Ching, who were appointed to represent China. Just after Germany sent the note to the powers suggesting as a condition precedent to negotiations for peace, that the Chinese government turn over the ringleaders of the Boxer uprising to the powers for punishment, the most active of these leaders were selected by the Empress Dowager for special honors. Prince Tuan was notoriously the most active anti-foreign agitator, and seemingly to show contempt for the German demand, the Empress Dowager caused Prince Tuan to be appointed grand secretary to the Emperor. It is thought that the United States will not take much further part in the Chinese dispute.

The Russian General Kryanovsky is endeavoring to carry out a novel idea in connection with the Thirty-Fourth Division of

Infantry, which is under his command. He has ordered that each company shall learn a separate war song, to be sung when making an attack, so that the general in command may know at a distance which company is attacking. For this purpose each battalion of the Thirty-Fourth Division will form a choir from among the men belonging to it, and to this choir will be attached some drummers, players on cymbals, and other musicians.

Lord Roberts has issued a proclamation announcing that the burghers who voluntarily surrender will not be sent out of the country, but will be detained in camps at Bloemfontein or Pretoria. In case of their having stock, selected representatives will be allowed to take charge of the cattle. The localities in which the herds will be kept will be designated by the commanding officers of the districts.

A Berlin dispatch of September 26, says: "It is semi-officially announced with reference to the meat inspection bill that the date when the law will be applied to domestic or foreign produce has not yet been fixed, except, as already known, that the prohibition of the import of sausages and tinned meats will be enforced October 1."

Great Britain has sent a note to the Dutch government, according to a dispatch from Amsterdam, which contains a warning that, if Mr. Kruger is allowed to carry bullion or state archives on board the Dutch warship which is to take him to Europe, it will be regarded as a breach of neutrality on the part of the Netherlands.

Telegrams from South Africa of September 24 announced that fifteen hundred Boers, including Commandant Peinner and thirteen leading officers who had crossed the border into Portuguese territory, surrendered on September 23 with their arms and ammunition, to the Portuguese authorities.

Advices from Yokohama of September 29, state that the Yamagata ministry has resigned and that Prince Ito will succeed to the premiership. It is stated that the change will not alter Japan's policy with regard to China, and partition of the Chinese Empire will be opposed.

In anticipation of an early cessation of military operations in South Africa, the British government has authorized the organization of a large force of mounted police for the Transvaal under the command of General Baden-Powell, the defender of Mafeking.

Industry and Commerce.

The anthracite coal miners' strike was extended last week to many mines which were not at first affected, and by the end of the week the shut-down was nearly complete. There were no riots last week. Late in the week there were persistent rumors that the operators had decided to yield to the extent of making an increase of ten per cent in wages. On Sunday, September 30, the truth of the rumor was shown by the appearance of notices in the vicinity of all the Philadelphia and Reading collieries announcing that an advance in wages of ten per cent would be made by that company, dating from October 1. Other companies, it is expected will follow with similar notices. The officers of the miners' union are not favorable to accepting the terms.

Sixty thousand iron and steel workers, who have been idle since June 30, when the mills shut down, will soon be at work again. At a conference between committees of the manufacturers and the Amalgamated Association of Iron and Steel Workers, held in Cincinnati September 23, the wage scale was agreed upon and signed. It holds good until July, 1901. This scale usually takes effect in July, but owing to the unusual fluctuations of the market, it had not been signed when the mills shut down, June 30, and the conditions have been unfavorable ever since June,

so the mills have been idle almost three months.

Alfred B. Shepperson, the cotton statistician, is quoted as saying: "After several years of depression, caused by overproduction of cotton, the consumption of the world has in the season just ended not only overtaken the production, but so trenched upon the reserves that the visible supply of all kinds is now equal to only about four weeks consumption of the mills of Europe and America. Cotton is again king. It would probably be safe to assume last season's consumption of American cotton as 11,000,000 to 11,200,000 bales."

Philadelphia press reports say: Cramp's shipbuilding yard is at the top-notch of activity. The largest number of men in the company's history, about eight thousand, are now employed. There are fourteen vessels at the yards—every slip, nine in all, is occupied, and five vessels are in the water. Those in slip are the Russian battleship Retszevan, the United States battleship Maine, two immense ocean greyhounds for the International Navigation Company, and five large ships for commercial companies.

An oil well has been opened in Lewis County, West Virginia, which flows at the rate of two hundred and fifty barrels an hour, or six thousand barrels a day. Only one thousand barrels a day can be handled by the pipe at present connected with the tanks at the well, so that five thousand barrels flow on the ground every twenty-four hours. This oil finds its way into a creek where it is being in part saved by means of a dam. Meanwhile the owners are making great efforts to increase their facilities.

Thomas N. Fordyce of Detroit, a well-known street railway constructor, is said to be arranging to instal a system of towing boats on the Miami and Erie canal by electricity. The proposition is to have the motor operate on rails laid on the tow path, supplying the electricity by means of overhead wires and trolleys, and to attach a string of canal boats to each motor by means of a strong cable, hauling them along like a train of cars.

The tunnel under the Cascade Mountains, which the Great Northern Railway Company has been boring, was completed last week. It is over two miles long and when tracks are laid and other incidentals finished, it will have cost \$5,000,000.

The New York Rapid Transit Commission has decided to build a street railway tunnel from City Hall in Manhattan under East River to City Hall in Brooklyn. The cost of the work is expected to be about \$6,000,000.

General News.

A recent newspaper article concerning the Great Lakes says: The five lakes with their connecting waterways have a water surface of ninety-five thousand square miles; the coast lines of the system enclose more than half the fresh water area of the globe: from Duluth on the west to Ogdensburg on the extreme east is 1,279 miles, and from the northernmost tip of Lake Superior to the south shore of Lake Michigan is 500 miles. Through this mid-continental waterway passes a commerce of greater magnitude than all the coastwise commerce of the States bordering on the Atlantic and the Gulf of Mexico.

A unique clock has been made in London for the Shah of Persia. Not only is the Teheran time shown, but the time in twelve other cities of the world. The centre dial, which is the largest, shows Teheran time, while the smaller dials show the times at Pekin, Washington, Yokohama, Bombay, Samarkand, Constantinople, Vienna, Rome, Berlin, Paris, St. Petersburg, and London.

Street cars were run on one street in Galveston, September 27, the first since the great storm. It is expected that the streets will be cleared by the end of October.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

The Wonder State of the West.

A Growing Commerce that Reaches Most of the World.

CALIFORNIA has recently celebrated the semi-centennial of her admission into the Sisterhood of States. The country was discovered by Cabrillo, a Portuguese navigator in the Spanish service, in 1542. Sir Francis Drake arrived later and called it New Albion. Two hundred years afterward the Franciscan fathers planted a mission at San Diego and for over seventy years Spanish power was supreme. In the forties of this century this power had its downfall, and in 1847 the Mexican forces were driven out of the country. A year later gold was discovered, and then began the great rush. In October, 1849, a constitution was framed by a convention and the same year ratified by the people. The state was admitted to the Union on September 9, 1850.

The celebration of this event was on the generous scale which is characteristic of the California people. A fund of \$50,000 was raised and there were great times all through the state, but mainly in San Francisco, where the Native Sons held splendid functions. Some of them arrived in special trains with their families and friends, and the "Native Sons' Special" from Los Angeles was loaded with flowers, fruits, wines, and hospitality, all of which added to the brilliancy and gayety of the week. To the great ball which was held last Tuesday more than twelve thousand persons were invited, and there were souvenir programmes which will be treasured for generations to come. Judge R. C. Rust, the Grand President of the Order of the Native Sons, was the conspicuous figure of the day. The celebration continued from Friday until the early hours of Wednesday morning. In addition to this, there were sports on land and sea—fleets of expensive yachts, contests for rich prizes, and gorgeous floats, one of which, representing the Mother Chapter of the Native Sons, was drawn by six white horses. For weeks to come this event will be commented upon in the press of the Pacific Coast, and gradually the greatness of it will be appreciated by the Eastern newspapers.

In observing a great event so splendidly California shows her leadership in modern enterprise. Every state has its special eminence, and there are many states which claim to be first. So they are in some totals and in certain directions; but it is not amiss to admit all these claims and then to say that California is the wonder state of the Union.

In the first place, California has a coast-line of more than seven hundred miles—a stretch of ocean front that would reach from Boston to Carolina. It has an average breadth of two hundred miles, which gives it an area of considerably over one hundred million acres, or about the combined extent of all New England, New York, and Pennsylvania. Within these borders there are various kinds of climate, marvelous diversities in soil and products, and conditions that excite interest and wonder. The census of this year shows that the state has increased rapidly in population; that it has taken higher rank in the value of agricultural crops;

that it is first in vine culture, and that it has made most astonishing progress in manufactures.

We of the East look upon California as a place where the people live upon the gold produced from its mines. The old impressions of the days of '49 remain. But in the wealth of the modern California gold plays a small part, although since it was discovered, in 1848, the state has yielded more than one and one third billions of it for the world. But in these modern days gold has to take a back seat. It is true that the state furnishes about twelve million dollars worth of it a year, but even hay exceeds it by ten million dollars, and agriculture in general pays nearly five dollars where it pays one. When we come to manufactures, we find that gold is almost a bagatelle compared to their figures, and it was fitting that in the semi-centennial of the state one of the features of the week should have been the launching of the battleship Wyoming from the same yards that built the Oregon and the Olympia.



The visitors who crowded the San Francisco hotels were told that the harbor—which is one of the most beautiful in the world—was already congested by its commerce. Over a hundred ships a week leave or arrive at San Francisco. The other day there was launched in Philadelphia a 9,000-ton ship for plying between San Francisco and Australia and the other Eastern ports. We have before us the latest commercial paper of San Francisco and it gives a list of exports on ships that sailed during the week. It contains over one hundred and fifty items, naming almost every article, from lead to live stock, and with rather large figures of the various forms of alcoholic drinks. To China, for instance, thirty-six different kinds of goods were exported, including beans, flour, beer, groceries, lard, wine, sauerkraut, and pianos, while to Japan were sent agricultural implements, canned goods, flour, printing materials, paper, and whiskey. In addition to these countries, goods were shipped to the following places: Singapore, Bombay, Sourabaya, Manila (the invoice included five typewriters), Calcutta, Rangoon, Bangkok, Corea, Vladivostok, Samarang, Sydney, Callao, and numerous other unfamiliar or distant places, including South American ports. In passing, it is interesting to note that to nearly all these places American canned goods and American liquors formed a large portion of the cargoes. This does not give a complete idea of the great commerce of the Pacific Coast. There are large lumber fleets. Some of the biggest sailing vessels of the world ply between San Francisco and other ports. The steamships are enormous carriers, and still larger ones are being built. Only the other day wheat was shipped to South America, and during one month of this summer nearly one hundred thousand barrels of flour were sent to Japan, Asia, and the Philippines. Taking all the figures together, we simply begin to realize not only the greatness, but the increasing greatness, of the Pacific slope.

Within the half century the value of California farms has increased nearly a billion dollars. Between 1880 and 1890 alone the percentage of increase was one hundred and sixty-

six per cent. Since then it has continued. All the gold fields, all the silver mines, and all the rest of the wealth put together do not equal the riches of the farming lands.

And yet, great as this may seem, it is only the beginning of a development that may add another billion within the space of a generation. In 1897 and 1898 there was a great drought in California. According to the President of the Business Association of San Francisco, the loss which it entailed was at least forty million dollars. "At the same time," he said, "there went to waste in this state sufficient water to irrigate every acre of this vast commonwealth."

Here we come to the wonderful story of irrigation in California. Already thirty million dollars has been expended in saving the water and carrying it to the arid areas, in order to force them into fertility. The results have been extraordinary. In Southern California, where deserts formerly rested beneath the sun and resisted all the efforts of man, are fragrant groves of oranges and other citrus fruits, with some of the most beautiful homes in any part of the world. It has all been brought about by irrigation, giving to the soil the moisture that it needed.



An instance of this is found at Riverside, and we quote from a recent volume by Mr. William E. Smythe, who was one of the officers of the National Irrigation Congress, and who, in writing upon "The Conquest of Arid America," cites this instance: "In the experience of Riverside we may see the commercial romance of irrigation in its most striking form. An original sheep pasture assessed at seventy-five cents an acre sold readily at twenty-five dollars an acre when irrigation facilities had been supplied. While this represented a handsome profit to the original investors, it was extremely moderate compared to the returns which the second purchaser realized. A few years later the improved lands sold for prices ranging from three hundred to five hundred dollars per acre. The improved orange orchards which had been evolved from the sheep pasture were valued and actually sold at from one to two thousand dollars per acre. There have been years when the best of them earned a profit of fifty per cent on the higher figure."

It need only be added that from these lands, which were formerly arid, four thousand carloads of oranges are shipped every year, realizing for their growers a million and a half dollars.



This is the evolution or the revolution which has been going on and which is going on in the great stretches of Lower California. Not in the whole world are there such records of change and growth, and it is to be doubted if anywhere on earth better, brighter, or more lovable people could be found, for, with all their increase in material things, they have maintained the graces of the best social advancement.

It stands to reason that a people who have shown such wonderful progress and such high intelligence in material things should not lag behind in education. Of all the Native Sons who took part in the great celebration this week, every one could read and write, and most of them had a college education. In its higher facilities California is equal to the best. It is one of the states in which the school buildings are prominent for their size and their excellence, and over each one of them the Stars and Stripes are hoisted every school day.

Nearly all the children attend school. Outside of the foreign population there is practically no illiteracy in the state. So well has the system been perfected that the student ascends on easy steps to university life; and when he reaches that stage of his career he has two of the very best institutions in the world to select from—either the University of California, which has come into recent affluence through the munificence of Mrs. Hearst, or the Leland

Stanford Jr. University, which, through the generosity of another California woman, Mrs. Stanford, is the richest educational institution in the world.

The Stanford University has twelve hundred students, and the University of California has over twenty-five hundred, and in each case the number is increasing. Indeed, to such a high standard have they been brought that both of them have students from the far East, while in completeness of their buildings and the ability of their faculties they stand equal to the best in the United States.

In addition to all this are numerous excellent schools, including thirteen other colleges, a school for engineering, four theological schools, three schools of law, one of medicine, a scientific institution, and ten excellent normal schools and departments.

Naturally, where the women have been so generous toward education, women have secured larger rights in educational advantages, and in no state are the privileges so equal as in California. There ability is the test, without regard to sex, and thus we have it that the modern California woman is one of the best products of the century, one of the noblest ideals in a country which has produced the best of the womankind of the world.

In the same book from which we have quoted, Mr. Smythe says that, while California has a population of only about a million and a quarter, it has a territory nearly as large as that of France, and he adds: "It is inferior to France neither in climate, soil, natural resources, nor sea-coast, and its capacity for sustaining a dense population is fully as great as that of the European republic. The latter supports more than thirty-eight millions."



In these tremendous possibilities is to be seen the future of California more clearly than any language could express.

Already she has practically everything for the support of a great empire, and she is certainly adding the fruits, the flowers, and the cereals of every part of the world. For instance, as this is being read, the first crop of Smyrna figs ever grown on the Western Hemisphere is ripening in California.

In the recent census race San Francisco boasted that it was the only city that underestimated its population. In ten years it gained nearly forty-four thousand, and never was its growth so rapid and so substantial as at present. The exciting events in the far East, the increase of American interests in the Pacific, and all the demands of the new trade magnify the importance of California's largest seaport. Great as the mining interests and the agricultural possessions of the state are, its commerce is sure to become a larger factor in the trade of the world, and it will be remembered in the future that, of all countries and states on earth, California was first to establish a College of Commerce, which is now in successful operation in the University of California.—*The Saturday Evening Post*.

Rest.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear, without strife,
Fleeing to ocean,
After this life.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And this is true rest.

GOETHE.

Selected Articles.

Some Corrections.

Editor *Morning Post*.

Sir.—In an article published recently in one of the Toronto papers, the writer thereof proposes to give a few facts regarding Christian Science and its text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and states that "he trusts the honest dupes of this gross delusion will be more easily reached by argument than by abuse."

Who are the honest dupes referred to? No doubt they are those who have had some experience in Christian Science by having studied and practised it; or have been healed of some disease through treatment by a Christian Scientist.

Now if you select one hundred people from these two classes (they are not hard to find if you want them), and ask them if they have been duped by a gross delusion, or if they have been blessed and raised to better health and morals through Christian Science—if the one hundred have been of average honesty and faithfulness in their efforts to obtain the fruition of their hopes through what Christian Science promises and provides, they will be found of one mind in declaring that it has been life and joy to them; that it has brought light in the darkest hour, hope and courage in the depths of despair; strength in their weakness; health, peace, and comfort, to the exclusion of sickness, discord, and sorrow. Ask if, since they have studied Science and Health, they do not believe more fervently in the truth of the Bible, and love it better than formerly. Ask if Christian Science "denies every truth in the Bible," as has been charged, or if it corroborates the truth of the Scriptures from Genesis to Revelation. Do not be surprised if the one hundred shall with one voice declare that Christian Science causes them to love God more, brings to them a better understanding of Him as their present help in every hour of need, makes all that is good and pure and true dearer and more intimately associated with their daily lives; causing them to be better neighbors and citizens, better men and women; giving higher ideals of life and of present and future happiness through its clear and spiritual interpretation of the Bible.



Our friend has stated that "professing to take the Scriptures for a text-book, Mrs. Eddy wrests them to the destruction of common sense." The fallacy of this charge can be shown thus: Let any one select a text or number of texts from Scripture, any of the promises of God to His children, whether the words of Jesus or of the prophets and apostles; a Christian Scientist will take these promises literally, and while affirming their absolute truth and their adaptability to meet the present needs of humanity, he will, through his understanding of the spiritual and scientific meaning of the word of Truth as gained from the study of "Science and Health with Key to the Scriptures," heal a severe case of sickness, and thus prove to the satisfaction of the sufferer that the promises of God are true and efficacious, as explained in Christian Science. Surely this is not "wresting the Scriptures."

The usual method of those who have made attempts to overthrow the Bible has been by the selection of various passages, detaching them from their context, and then trying to confuse their meaning and make them appear to be "a medley of contradictions, absurdities, and incongruities," the epithet our critic applies to Science and Health. He further says no man living can understand it. True there is much more to learn in Christian Science than can be gained in one perusal of its text-book, however sincere the enquirer may be in his desire for Truth. To imbibe the

Scientific understanding of Christianity, one must begin aright, not from mere curiosity.

Humility is the first requisite to those who are seeking this understanding. Then follows a gradual life work. One must not only read, but continue in the study and faithful practice of the rules of Christian Science, in order to advance in the knowledge of its all-comprehensive Truth, which includes a final and full salvation from evil. Even the great Master, Christ Jesus, found it a stupendous task to instill his doctrines and principles into the minds of men. What would be thought of a student of mathematics who would take the text-book of geometry, read a rule here and a theorem there, and then, without having solved its first proposition, declare Euclid to be a farce and that "no living man can understand it"?

It is said that "Christian Science is neither Christian nor Scientific." But my friend will admit that it is Christian to do as Christ commanded. Christian Science teaches how to do this, carrying into effect the words of the Master, through living the life he exemplified. Inasmuch as this teaching is based on Truth, it belongs to Science. Christian Science, therefore, to those who understand in some degree how to apply its practical truths for their own benefit and the well-being of others, is both Christian and Scientific.



Does Christian Science teach that "the world has no existence"? No, not if you mean God's creation. Christian Science maintains this doctrine of the Bible, that there is but one Creator,—God, and God created all good; also that all God's creation is real and eternal; and therefore if there is or can be something beside God's creation, that something must be both temporal and unreal. But if the objector says there is something besides God's creation, or if it is held that what God created and pronounced "very good" has changed to evil, that doctrine does not harmonize with the teaching of one God, one Creator; nor does it cherish an exalted conception of the infinite perfection and holiness of the God of the Bible as revealed by our Saviour. Christian Science is not pantheistic. Our God is All-in-all, but matter holds no place in His kingdom. If one believes matter, which is temporal and vanishing, to be as real and substantial as Spirit, which is eternal and unchangeable; believes sin which is punishable by being cast into a bottomless pit, to be as real and eternal as holiness which inherits the kingdom of heaven forever; and believes that sickness and death maintain as inevitable a place in God's family as health and life; then to attempt a defence of that position would be to array mortal man against the startling declaration of St. Paul, "If a man think himself to be something when he is nothing, he deceiveth himself."

The objection is raised that "Christian Science denies the existence of sin, sickness, and death." It is quite clear, as already shown, that these are not of God. Christian Science demands that all evil must be overcome with Good; and as a consequence disease is healed, health preserved, and longevity increased. The Christian's reliance upon God is a panacea, when the divine nature is properly understood. It is a fair inference that when sin is destroyed there will be little reality left in that which produces death.

With regard to the charge that "Science and Health declares Christ never lived in the flesh and consequently never died for men," the Bible expressly states that "as in Adam all die, even so in Christ shall all be made alive." Science and Health declares that Christ Jesus did life's work aright. To accomplish this work Jesus gave his life for mankind; yet the Christ lived eternally. He said, "Before Abraham was, I am." Christ Jesus is our great exemplar. We must do the works he commanded and follow in his footsteps. Thus he will be to us "the Way, the Truth, and the Life." His life and character will mould and transform our lives till we "awake in His likeness."

An erroneous conception attributes the healing work of Christian Science to hypnotism. This is on a par with the accusation of old that Jesus cast out devils through the prince of devils, bringing forth the stern rebuke of the Master, "If I by Beelzebub cast out devils, by whom do your children cast them out?" Hypnotism is bondage, not freedom. It is a belief that one human will can hold sway and influence over another for good or evil. Christian Science, on the contrary, demonstrates only the good and healing influence of the divine Mind, and thus brings into human experience the God-given freedom, which is the true heritage of the sons and daughters of the divine Parent of all.

Another wrong statement is this: "Mrs. Eddy may be sincere, but she has method in her madness, her disciples must buy and use her books." Christian Science has stood the test of a third of a century and has not been found wanting in its application to the healing of hundreds of thousands of cases of maladies, including all the most severe types, many of which have been deemed incurable by material systems of medicine. Any one fairly informed in the history of the Christian Science movement, and who has witnessed something of the vast amount of good it has accomplished through the unwearied and self-denying labors of the author of Science and Health, would not conclude from the fact that her disciples must buy and use her books, that this is because of an inordinate desire for the wealth of this world. That the reverse is true, is continually being attested by thousands of hearts in touching tones of tender gratitude for the good they have received through Christian Science; such benefits being to them of inestimable value compared with the price of the text-book and other instructions in the glorious truth of Christian Science.

Our friend admits the influence Christian Science has had on many lives, and the cures accomplished, but he believes "it is built on the power of suggestion," and he calls it "superstition" and "hoodooism." Now it is clear to the Christian Scientist, and should be so to every reasonable, unprejudiced thinker, that the good results from the practice of a religion which attributes all good influences to one God, one Supreme Being, cannot have any relation to hoodooism or superstition, nor is it based on the power of suggestion, or the influence of the human mind over matter.

Our critic concludes with the advice to others to read Science and Health. That is well, and if the honest searcher for Truth will study and practise what is written therein his understanding of the Scriptures will be enlivened, and the Truth will be to him as "a well of water, springing up into everlasting life." W. SPAULDING.

In the *Morning Post*, Hamilton, Ont.

Christian Science Defended.

To the Editor of the Sun:—Will you kindly grant me space in your columns to correct some errors in the lectures on Christian Science, recently delivered in your city, by Rev. O. H. Tracy. The facts in regard to the origin and growth of this movement, as stated by Mr. Tracy, are substantially correct, but his comments show a lack of knowledge in regard to its teachings and results.

It is true, that perhaps a large majority of its adherents have first been attracted to Christian Science, through relief from physical ills, but far more stress is placed by its teachers on the spiritual than on the physical results. As regards the verification of the cures claimed for the system, hardly a city or town of any size in this country is without living witnesses to their truth. Every issue of the weekly or monthly publications of the Christian Scientists contains many voluntary testimonials of the healing power of Truth, which may be readily investigated by any one.

These testimonials will be found to cover all diseases known to the medical profession.

The writer knows personally several people who have been healed through Christian Science, after physicians had declared their cases hopeless.

But the Christian Scientist would not question the right and privilege of others to select for themselves the system of healing or theology which seems to them to be right. They ask only that they also may be allowed to worship God according to their own convictions.

As to the charge that Christian Science is a system of mind cure. Christian Science is based on the teachings of Christ, and recognizes God as the only power, and man as made in God's image and likeness. It does not deny the seeming existence of evil, but does deny its reality as opposed to an omnipotent God. If God is omnipresent and omnipotent, and evil is real, then evil must be a part of His creation. This would be an impossibility if all He created was good.

Let us quote from the Tenets of the Christian Science Church, which are subscribed to by all who unite with that church:—

"We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 493).

Is this pledge, if lived up to, a menace to the public welfare?

Christian Scientists are law-abiding citizens. They are, as a class, of at least average intelligence, and have not adopted their views without careful investigation of the claims and promises of this system. Is it wise to dismiss as blasphemous and un-Christian a movement which undeniably has a large and increasing following among intelligent people?

It is hard to understand the opposition manifested by many toward this new, yet old, religion. Can we not find a parallel case in the reception given Jesus during his earthly mission? True, as Mr. Tracy says, "the miracles of Jesus were open and daily verified," but the verdict of many of that day was that they were the works of the devil.

Christian Science is as far removed from hypnotism as light from darkness. It does not depend upon the influence of one mortal mind over another, but points to God as the only power, and leads man to depend on this power as a "very present help in trouble."

Christian Science must stand or fall on its merits, and if, as its followers firmly believe, it is founded upon the rock, attacks from the pulpit or press will only serve to establish it more firmly.

FRANK F. HARRIS.

In the *Lewiston (Me.) Daily Sun*.

A Serious Accident.

MR. GEORGE T. WILLIAMSON met with an accident on Saturday afternoon that threatened for the moment to result seriously. He was coming down Main Street hill at a fair rate of speed, bearing on his wheel a heavy pump. He wanted to turn into Mill Street, but several wagons were in his way. He turned around the fountain and attempted to get by on that side. Unfortunately, Charles Van Voorhis came along with a horse and wagon, and Williamson, unable to stop, ran into the hydrant in order to avoid Van Voorhis. Williamson was knocked insensible and carried into Elbert Knapp's store, close by. He came to in a few minutes and, declining all offers of assistance, rode home, his eye being closed up and face otherwise injured. He relied on Christian Science treatment alone, and on Monday was able to point to this treatment with some pride, for he was again attending to his work.

Poughkeepsie (N. Y.) Semi-Weekly Eagle.

A Story of the Siege.

TIEN-TSIN, August 27, via Shanghai, September 11.—(Special.)—Mrs. M. S. Woodward, whose husband is a Chicago fire insurance man, gives thrilling details of the siege of the legations.

"Until now I had never known anything of sorrow or death," she said. "To see how our brave boys behaved impressed me so that I can never forget their gallantry, pluck, and humanity. The American troops were so young, too, or at least so they appeared to me. I worked in the hospital. It always brought tears to my eyes to see them lying together like brothers, Russians, Germans, Americans, Austrians, French, and Italians. Mrs. Conger and Lady MacDonald gave up their fine linen embroideries, presents from the king of Corea, and their damask table cloths, and just stripped their trunks for materials for bandages, pajamas, and sheets for the hospital. We should never have come through it alive had it not been for Gamewell, the American missionary, who took hold of things and made marvelous fortifications to resist the bloodthirsty hordes outside. The Chinese Christians did all the hard manual labor and bravely assisted the Europeans and Americans. We lived on horse meat which we found enjoyable, and also got down to the third grade of rice. Minister Conger was always cheerful. He kept up our spirits with wonderful success. Six others and myself slept in a small room in the British legation after we had to abandon the American legation on account of the shells. When an American soldier was buried I stood by and saw the Russians put earth under his arms and head to make him sleep more comfortably, for they were brothers, they said. Mrs. Conger was our fairy godmother and so we called her. She always had some one thing more to give away to the needy. She has absolutely nothing left herself now for the winter if she stays in Pekin. The women doctors and nurses slaved day and night in the hospital. There were Mrs. Martin, Jerry, McKaye, Gloss, Leonard, and Sisters Lambert and Jessica. We forgot for a time our anxiety for our dear ones in watching the heroic and unselfish service of all for the mutual good, irrespective of nationality or creed. The bravery of the soldiers who held the wall and saved us was a lesson and a marvel."

Des Moines (Ia.) Daily News.

The Regeneration of Spain.

ONE effect of the Spanish-American war of 1898 has been to open the eyes of Spain to the necessity of building herself up—of seeking to regain some of her old commercial prestige. She seems to retain little animosity against the United States. The Spanish Consul-General at New York was recently quoted as saying: "We are content to do without our colonies, and I think that perhaps we are better off without them. Porto Rico and the Philippines were a great expense to us—not only an expense of blood, but of money. Cuba drew more on our blood. Now we have the Kingdom alone, and we shall be able to make it rich and powerful."

Commerce between Spain and the United States is now greater than at any time since 1884. The Spanish steamship line, which now runs two steamers a month direct from New York to Spanish ports, is unable to carry all the exports, and will, it is reported, soon put on an additional steamer. The United States is also increasing the imports from Spain.

Considerable capital seems to be going into Spain from France, Germany, and England. In Spanish cities industries are growing. Factories are being built, banks are increasing their capitalization, commerce is extending. Signs of such growth, following so closely on the disastrous war of 1898, speak well for the recuperative power of Spain.—*The Great Round World.*

Some Washington Clocks.

There are six hundred clocks in the Treasury Department and a man named Fleming is paid forty-five dollars a month for winding them and keeping them in repair. This duty is let annually to the lowest bidder and the cost has been reduced from seventy-five dollars to forty-five a month by rivalry between Mr. Fleming and another clockmaker who secured the job for two or three years through political influence during the last Cleveland administration.

Mr. Fleming had looked after the clocks in the Treasury at a salary of seventy-five dollars a month as long as anybody could remember, until he considered that privilege a vested right, and when it was taken away from him by Secretary Carlisle he was very uneasy and finally underbid his rival and offered to do it for sixty dollars a month. The contract was given him and the next year the other man underbid him and got the job for fifty dollars a month. Next time Fleming came in with an offer of forty-five dollars a month, which was really lower than anybody could afford to make, because it requires nearly all his time to perform the duties, particularly as many of the clocks are getting old and constantly need repairs. In the other departments the messengers of the different bureaus look after the clocks, except the large ones that are connected by wire with the Naval Observatory and accurately mark the sun time.

The clocks at the White House are looked after by one of the local jewelry merchants, who sends a man every week to wind them and see that they are in order. It is a curious fact that only one of the twenty-five or thirty clocks in the White House is of American manufacture, and that is a big gilt affair which stands on the mantel in the Green Room and was purchased while James Monroe was President.

The most interesting clock in the White House is in the Blue Parlor. It was made of alabaster and French gilt bronze for Napoleon Bonaparte and was presented to General Washington by Marquis de Lafayette. It still keeps excellent time and runs for a month without winding.

In Mrs. McKinley's sitting-room is a French clock which has been running without repair for over thirty-five years. It was purchased during the Lincoln Administration.

We have no famous clocks in the United States like old "Tom" in the tower of the British House of Parliament or that in the spire of the Cathedral at Strasburg or the one in St. Petersburg, which is the most wonderful in the world. It has ninety-five faces and indicates the time of day at thirty different spots on the earth's surface besides the movements of the earth and moon, the signs of the zodiac, the location of the principal planets, and the date according to the Gregorian, Greek, Moslem, and Hebrew calendars.

At Moscow there is a clock made for the Empress of Russia in 1724, upon the reverse of which is a representation of the Holy Sepulchre. At a certain hour of the day an angel appears, rolls away the stone, an image of the Saviour steps out, and a music box plays the Easter hymns of the Russian Church.—*Chicago Record.*

Wanted.

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

Oh love! Oh true and fadeless light!
And shall it ever be,
That after all our toils and tears
Thy Sabbath we shall see?

SAMUEL LONGFELLOW.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Christian Science Lecture.

The semi-annual lecture of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will be given by Judge Joseph R. Clarkson, C.S.B., in Tremont Temple, on Tuesday, October 9, 1900, at 8 o'clock P.M.

Seats free. All are welcome.

An Unusual Prescription.

IN a recent issue of the *Sentinel* we republished from the *Midland* an account of a lady who went to a famous New York physician for medical advice and treatment. After giving the doctor a list of her symptoms and answering his questions, she was told that she needed to read her Bible more. When she demurred the doctor told her, kindly but firmly, to go home and read her Bible an hour each day for a month and then come to him again.

She was not a little surprised at this unexpected advice from her physician, but finally concluded that as the prescription was not an expensive one she might at least give it a trial. At the end of the month she returned to the doctor's office and declared that she felt like a different person and needed no other medicine.

When asked how he knew that was what she needed the doctor replied that if he were to omit his daily reading of the Bible he would lose his greatest source of strength and skill. He said that he never went to an operation or attended a distressing case without reading his Bible, and then he added: "Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you where to find them unfailingly. I gave you my own prescription and I knew it would cure."

He said there were many cases in his practice where the prescription would work wonders, but only a few were willing to try it.

The prescription was certainly a most unusual one for a doctor of medicine to give, and what may seem to be another remarkable thing about it is that it was one the doctor had freely administered in his own case. Because he had learned from experience he knew whereof he spake.

Even though the one who gave it relied upon material means and methods in his practice, yet he felt the need of looking to a higher source for help. He had not reached the place where he could dispense with material remedies, but he realized that these alone could not suffice.

While it may seem that his faith was divided, yet had he lived to continue his practice he would, no doubt, have relied less and less upon the material and more upon the spiritual until he would have given up the material altogether and relied entirely upon the spiritual. Such faith in the power of God's word cannot decrease but it must increase until it is seen that God is All-in-all.

This incident illustrates the yearning of human thought to rise above its limitations and find help outside itself. Its own means and methods fail in the time of greatest need and then is most keenly felt the necessity there is for looking beyond mortal and material things for that

which can bring health and happiness. Mortals would be spared many bitter experiences if they earlier learned to turn from earth to heaven.

Mortals little realize the help that is to be derived from the faithful study of the Bible. We are told that "all Scripture is given by inspiration of God," and that "holy men of God spake as they were moved by the Holy Ghost." If this be true the Bible was written from a higher, and consequently more spiritual, point of view than the world has yet attained. The sacred writers had come nearer the Truth of Being, the eternal reality of existence, and the limitations of mortal thought had in a measure disappeared.

Words are the expression of thought, and if the reader understands the writer he partakes of the writer's mental condition. When the Bible is read understandingly, thought is spiritualized and this improves man's condition physically as well as morally.

The Christian world has been taught, and is accustomed to look to the Bible for help in time of trial and temptation, but fails to realize it is a help in time of sickness as well. This is not because the help is not there but because mortals do not seek expecting to find. God's word is spoken not less to the invalid than it is to the sinner or the Christian bowed down with care and sorrow. It only remains for the needy one to seek diligently and he will find.

• The Bible is God's word to all His children. Because it seems hard to realize this it is difficult to take Him at His word, and for this reason all the promises are not verified in human experience. But this is due to no failure on God's part, rather is it man's failure to put forth his hand and take the blessing that is already within his reach. As thought is spiritualized the limitations imposed by material interpretations of God's word are removed and greater blessings of the gospel of salvation are realized.

The Psalmist sang: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities: who healeth all thy diseases." The prophet said: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Again, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." These texts are not perverted when applied to physical as well as moral healing, for it is God's will that man should be every whit whole. While one should look for and desire moral and spiritual restoration more than physical healing, yet he should not rob himself by limiting God's power and willingness to bestow all good.

The one who goes to the Bible as a little child, earnestly desiring to understand the divine message, will find help. There is nothing God cannot do for His children, and the honest, faithful study of His word enables mortals to acquaint themselves with God and be at peace.

The great difficulty has been that while mortals realize they must trust their spiritual welfare to God's care, they believe their material prosperity depends upon their own endeavors. They need to know that of themselves they can do nothing and that all things are safe in the "hollow of His hand." The faithful study of the Bible impresses one with this fact. God is nearest and most real to the one who communes most with Him and is willing to trust all things to His keeping.

Mortals little realize what a storehouse of wealth and wisdom is to be found in the Bible. Who dare say that the world would not be better, physically as well as morally, if this unusual prescription of the famous New York physician were universally administered?

When one opens his Bible let him remember that "God is no respecter of persons," and that He is unchangeable, "the same yesterday, and to-day, and forever." Then as he reads how God cared for the children of Israel, supply-

ing all their needs, physical as well as spiritual; how His eternal goodness was likewise manifest in the days of the prophets; then coming down to the days of Jesus, recalling how he healed the sick and the sinner and declared that he "came not to destroy but to fulfil;" then remembering that he sent out his disciples into all the world to do the works that he did; remembering all this, we ask, who could fail to be impressed with the thought, that if we are all God's children and He changes not, surely He must be able and willing to bless us as He did those who lived in Bible times? When human thought is once impressed in this manner, who can limit the blessings that will be realized by the one who habitually turns to God?

As Christian Scientists we love the Bible and appreciate its worth as never before, and our hearts overflow with gratitude to God that we have our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, to elucidate His word. What a treasure we have in the Bible and Science and Health, and how great are God's tender mercies toward us! May we not ask ourselves the question, Do we appreciate the glorious opportunities afforded us to demonstrate the goodness of God which leadeth to repentance? Are we fully awake to the fact that we shall be held responsible for the right use of the talents entrusted to our keeping? If to-day we enjoy a greater light than we had yesterday a greater work is expected of us and more humbleness of mind is necessary to perform it.

Not Quite Consistent.

We occasionally read an article or a sermon wherein, by labored effort, an attempt is made to disparage the Christian Science text-book, and then, by way of conclusion, the charge is made that the price is so high as to prevent many from buying it.

These two positions are not quite consistent. If the book were really subject to denunciation and disparagement the higher the price the better, for it would reach a less number of people, and do less harm.

Our friends should observe better logic if they wish to carry conviction.

Among the Churches.

Corner-Stone Laid.

On the 31st day of July, 1900, at one o'clock P.M., the corner-stone of Third Church of Christ, Scientist, of Chicago, was laid in the presence of the First Reader, the Directors, and the Trustees of the church.

The day was an ideal one, and as we stood beside the growing manifestation of our prayers, silently lifting thought heavenward, the cloudless sky and gentle summer breeze seemed to us an earnest of the peace and protecting care of divine Principle from which all things proceed and upon which all things rest.

Like all services held under the direction of Christian Science thought, the ceremony on this occasion was simple and unostentatious.

The sermon consisted of a compilation of Scriptural texts read by the First Reader, Rev. Jesse L. Fonda, and was as follows:—

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isaiah, 28 : 16, 17). "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and

thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isaiah, 54 : 11-13). "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew, 16 : 17, 18).

A short season of silent prayer and the audible repetition of the Lord's Prayer concluded the service.

The corner-stone is a fine block of Georgia granite bearing on its face the inscription, "Third Church of Christ, Scientist. A. D. 1899."

Prayerfully put away in the heart of this stone is a Bible, one copy each of the works, now in print, of our beloved Leader, Mary Baker G. Eddy, the "Manual of the Mother Church," the "Christian Science Hymnal," a copy of each of our periodicals—the *Journal*, *Sentinel*, and *Quarterly*, a copy of the by-laws of Third Church, a blank copy of the subscription paper used in raising funds for building, a written history of Third Church, the names of the members of the Conference Committee of the Christian Science Churches of Chicago, and the names of the Readers, Directors, and Trustees of Third Church.

The building is ninety-two by one hundred and twenty feet, and is located on one of the most desirable corners in Washington Boulevard. There will be a grass plat, ten feet wide, on three sides of the building, which will make an effective and beautiful setting for the soft gray walls. The seating capacity will be fifteen hundred. Below the auditorium, on the ground or foyer floor, there will be a commodious room for the Sunday School.

Even now our "little people" are looking forward in pleasant anticipation of Sunday School services in the quiet seclusion of a room their "very own."

Work on the building is progressing finely, and we hope soon to hold our services within its stately walls.

IDA G. STEWART, Secretary of Board of Directors.

Prison Work in Joliet, Ill.

The following extract from a letter gives an account of a recent service in the State Penitentiary at Joliet, Ill.

"You will be interested to hear about a Christian Science service held in the Joliet, Ill., penitentiary, Sunday, August 12. The regular service was conducted by the readers of the Joliet church, and between eight and nine hundred of the twelve hundred and forty-five prisoners were present, and listened most attentively.

"I sang the solo that I have frequently sung at our church service, entitled 'I Heard the Voice of Jesus Say.' While I sang to that rapt throng of men, I was so conscious of Love's power and presence that my one desire was to have my hearers feel the divine Love that so filled my thought; and to have them know that as God's children they were not bound by prison walls of sinfulness, and that this same Love, through Christian Science, could free them from the illusive fetters that bound them. All this and more I thought while I sang; and from the moment that I knew that I was to have the privilege of singing in the penitentiary, I earnestly strove to see those men, not as mortals and criminals, but as the children of divine Life and Love, perfect, as God's image and likeness.

"Well, when I had sung the last note there arose a great cheer, and I knew that those men had responded to the Love that filled heart and voice, and then I understood the joy that possessed me while singing.

"After the service, the chaplain, who was also present, came to me, and said: 'Our boys and all of us enjoyed your song. You could see that by the way they cheered. They are very discriminating, and they will not applaud unless

they really like a thing.' He added that they all would gladly welcome me at any time that I would consent to sing for them, and I shall go again.

"There are eight copies of Science and Health in constant circulation in the penitentiary, and five additional copies are soon to be sent to the prisoners. One of the keepers is a Scientist, and sees to it that the men have access to all the Christian Science literature they may desire. The choir consists of prisoners who sang at this service from Christian Science Hymnals.—M. E. S."

Progress at Flint, Mich.

The Christian Science Society, of Flint, Mich., took a forward step on August 5, when they held their first service in Room 3, K. O. T. M. Building, Saginaw Street.

Our society was organized September 20, 1899, with eight members, and met Sunday morning and Wednesday evening at the home of our Readers, as we had been doing for some months previously. For some time we have felt the need of larger and more central quarters, and the above hall is the result of our demonstration. We feel that thought is reaching out for the Truth, especially in the surrounding country. The thought of our members is very united, and Love is expressed in word and deed. Our Wednesday evening meetings are enjoyed by all who attend.

The *Sentinel*, *Journal*, and tracts are placed in the depots and library reading room.

FLORENCE LOMNITZ, *Secretary*.

From Eureka, Cal.

First Church of Christ, Scientist, of Eureka, Cal., rejoices that it now worships under its own vine and fig-tree, the trustees having bought the property formerly owned by the United Brethren of this city. This purchase includes a lot sixty by one hundred and twenty feet and a neat, commodious building which we have decorated and painted. We have also purchased an organ; and, as is the rule in Science, all is paid for.

We hope to seek more and more "The kingdom of God and His righteousness" that all things may be added unto us. Our Sunday morning and Wednesday evening meetings are well attended and much interest is manifested. We have a flourishing Sunday School with a corps of excellent teachers. The reading room is doing its work in spreading the Truth. Surely God is for us. Who can be against us?—EMMA S. YOUNG, *Clerk*.

Growth in New Bedford, Mass.

Divine Love has blessed the Second Church of Christ, Scientist, in interest and growth. Beginning with an audience of thirteen a year ago, in a hall with a seating capacity of eighty, the attendance at the Wednesday evening meetings and the Sunday services has been such as to necessitate the securing of a larger hall with a seating capacity of two hundred.

The hall has been appropriately fitted and is held exclusively by this church. A large room adjoining the auditorium is to be fitted for a reading room, and will soon be opened to the public.

The opening service was held Sunday morning, September 9, and was a pronounced expression of interest and love. Every seat in the large auditorium was occupied. The service throughout was very impressive and uplifting in love and joy.—H. F. R.

Reading Room at Port Angeles, Wash.

The Christian Scientists of Port Angeles have leased the rooms formerly occupied by Mr. Ross as a photograph

gallery, and have taken out all the partitions and converted the place into a beautiful little hall which will seat about one hundred. The place has been newly papered and painted and presents a very neat appearance. The children of the Christian Science Sabbath School presented the church with a new organ and the Christian Scientists will hold services in the new hall every Sunday morning at eleven o'clock and Wednesday evening at half past seven. The Christian Science reading room will be in the same hall and will be open to the public every afternoon from 2 to 5 and in the evening from 7 to 9.—*Tribune Times*.

Change of Quarters.

The Christian Scientists have moved from the Bank Building to pleasant and more commodious quarters in the Joy Block, Inn Street, where they will continue to hold a Sunday morning service, also Wednesday evening meetings, to which every one is most cordially invited.

As in the past, this room will be open to the public, every afternoon, Sundays excepted, from 3 to 5 P.M., as a free reading room, where the works of Mrs. Eddy and the publications of The Christian Science Publishing Society may be found for perusal, and for sale.

Each afternoon a member of the Christian Science Church will be in attendance, and will cheerfully give such information on the subject as may be desired by the visitors.

Newburyport (Mass.) *Herald*.

The Bible.

Marvelous book! itself also a subject or a parallel of every miracle and deliverance recorded in its pages. Proscribed and imprisoned, the angel of deliverance illumined the darkness, stripped off the shackles, and awed into conscious obedience the self-opening doors. Exiled, it has created a new kingdom and shifted the centre and balance of power. Carried away captive, it has broken down rival altars and overthrown false gods, till the right of way has been accorded to it by friend and foe. Sold into bondage by false brethren, it has captured the hearts of its masters and ascended the throne of dominion. Driven into the sea, it has gone over dry-shod, seeing its enemies overwhelmed in the flood and itself singing the glad song of deliverance. Burned on the public square by the public executioner, it has risen phoenix-like and floated away in triumph, wearing the smoke of its own funeral pyre as a flag of victory. Scourged from city to city, it has gone through the capitals of the civilized world, leaving behind it a trail of light attesting its divine authority. Cast into the lepers' pest-house, it has purified the scales of contagion, restored the soft, pink skin of smiling infancy, quickened the energies of romping youth, and re-created the sinews of heroic manhood. Betrayed by a kiss, it has stood erect in the calm majesty of eternity, amid the swarming minions of its enemies. Nailed to a felon's cross, it has illumined the darkness by the radiance of its own glory, and transformed the summits of sacrifice into a throne of universal judgment. Sealed into the gloom of a sepulchre, it has come forth with the echoing footsteps of Almighty God, rising to dominion over all intelligences. Marvelous book! Full of divine life and power. No one can touch even the hem of its garment without being healed. No one can come near enough even to stone it without being blessed. It stands alone, without a rival—even its enemies themselves being judges.—BISHOP CHARLES FOWLER.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—LONGFELLOW.

From Our Contributors.

Found the Truth in Christian Science.

BY H. E. W.

As a little child I was several times considered dangerously ill. As I grew older and gained more of self-possession, I passed a few years free from sickness, but was led to believe that I had more ambition than strength, and as a rule would be too tired to sleep for some time after going to bed. I was told not to play so hard. Passing on in years play changed to work, and the claim of overwork was presented and finally believed. However, energy and ambition prevailed over everything but fear of consequences; when this fear held possession the body was laid low for a time.

Pain, weakness, etc., could cause suffering, but could not hold me down, and for years my going about, work, etc., was done with limbs trembling under me. Every exertion meant exhaustion that seemed very near to death. Doctors declared I could never be strong; that it was not in me. By careful perusal of various treatises and conversation with different doctors, each giving a different theory, various forms of disease were developed and found no cure, until for years I never was free from suffering of some sort. The world seemed a place of misery and suffering, life a burden and mystery, the what and why of things a question never answered, yet faith believed all would be made clear some time. Many times one with a little different disposition would have stepped over the narrow line called death. But I never wanted to die; *I wanted to know*. I believed Christians ought to heal as Jesus did, but how?

Looking back now I can see where Bible thoughts often restored me to health, that is, to *comparative* health; raised me up from conscious danger to where I could go on for a time. Loss and sorrow were added as time went on. Looking out upon the world from this standpoint it seemed a pitiful condition that humanity was in. This led me to try to forget my sorrow and suffering, to try to be cheerful and brighten the world for others as I could.

I went into the Orthodox church, not because I found one in which I could fully believe, but because the church taught belief in God and was on His side, while the world was not. Finally I heard of Christian Science in November, 1886. What I heard was of the miraculous healing of an old lady whom I had known for years. This was talked of everywhere. I felt very glad for her, but was so *resigned* to my own condition that it never occurred to me that I, too, could be healed, until the following February.

One Sunday I had gone to my Methodist church and the sense of weakness made me look longingly at the hard, bare floor. Oh, if only I could lie down on it! Then came the thought, Why not go to the Christian Scientists? they cannot more than kill me. Instantly the resolve was made to go the next day, and the next day, February 8, 1886, I went.

It was the day of my new birth,—my birthday, it has always seemed to me since. I had a fear that it might be mesmerism, so asked a few questions, for that was a thing I would have nothing to do with. It was naturally repellant, though not understood. The answer satisfied me. I asked for and received treatment. Then a few more questions came and were answered, and I began to *see*. But friends had passed away and this way was different, so I asked, "If this is true and right, how is it with those who have lived and died in the old way?" Very quietly she said, "They were doing the best they knew, they are that far on the way."

I realized then what it meant to "remove mountains." I could not put into words the joy that came with those words. For one little space of time I stood silent, then my

joy found expression in these words, "It's the *Truth!* Whether I am ever healed or not, I *know* it's the Truth. It seems just what I've always been looking for."

I left the house in that thought,—It's the Truth! It's the Truth! When I did remember the body, I found it uncomplaining,—no pain, no weakness, no weight,—it wanted to go hip-a-to-hop, and for a long time I was really afraid of doing something of the sort, something that might make a grown-up woman look absurd, and so reflect upon Christian Science, for it was now my first love. I rode home not a bit tired,—*such a marvel*—when for years riding had been a misery and often impossible. That evening, after riding about twenty miles, I found myself sleepy for the first time in years, but not tired. I had to tell it, and I kept going to the mirror, it seemed to me I surely must look different. I got laughed at of course, but who could care for that when they had just found the Truth? Days passed on,—I was doing hard work,—every moment a joy,—I felt like a child.

Then I began to crave understanding, but how to get it? I had not then heard of any book that taught it. This longing grew so that I went again to see the Christian Scientist, only to find she had gone home. Then another came and I went inquiring and was told of "Science and Health with Key to the Scriptures," which later on I purchased.

I looked at it with such a helpless feeling, and asked, "How shall I begin?" The Christian Scientist said, "Just read it." I did very little but read. Housework never was done so quickly, and the best of the reading was I began to see how to use it. Before the book was half read I had proven its teachings true in several ways. Very much to my own surprise I found that *I* could heal. I expected that *sometime*,—when I had gained *much* understanding,—I might hope to use it for others, but that the little I knew could so demonstrate it was wonderful. I simply declared what Science and Health said was true of disease, and realized what it said about God. I did what I was asked to do because I recalled the parable of the talents, how the one who buried his talent lost it. I always said, "I will try. It cannot hurt you," and it took away the hurt.

In all these years Christian Science has been Truth to me, and has kept me through many places that seemed hard, places that evil had conspired to make hard, and in all these fourteen years there has never been a day that I have not been able to do all that duty required. I have done the hardest, heaviest work, such work as is usually considered far beyond a woman's strength and my day's work away from home has sometimes been seventeen hours long, besides morning and evening work at home. Gradually the hard places have been made easier, and the realization of what constitutes life has made all things more harmonious. The healing, mentally and physically, has gone on for myself and others. Moral and physical strength has increased, and a *new* heaven and earth have appeared, all from the teachings of this one "little book," Science and Health, until now, looking back, I give thanks for what Christian Science did for me, and what it is doing for many more.

Liberalism.

BY GRACE WHITE.

WE have been taught that true liberalism is the loosing of the bands that have held us in bondage to tradition, with its time-honored thought-grooves, wherein man has seemingly lost himself. In the blessed loosing of his bands, man is gradually finding his true individuality as a child of God, and is finding the moral courage to sustain and maintain this great fact. He is finding that he need no longer fear and obey "vain repetitions," but may work out his own salvation, moving in accord with the Father, serving and being served, loving and being loved.

This happy mental condition of comparative freedom makes the man of to-day debtor to the courageous, noble men and women of all ages and climes who, by their unflinching devotion to that measure of Truth which they severally possessed, have made it possible for all who follow them, to "press toward the mark for the prize of the high calling of God in Christ Jesus."

Should the liberal man have thoughts about God that are different from those of his neighbor? is a question of interest. The liberal man is tolerant, generous, and fair toward those who hold opinions that differ from his own; he is willing and glad to leave old thoughts and accept new, using these as steps by which he may mount skyward. To him "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

All systems of religion and philosophy have contained within themselves some bright rays of Truth, but when man has wandered through their halls and has supped at their tables, he finds himself still unsatisfied and heart-hungry. All have admitted the necessity of better thinking and living, but none have lived so close to Good as to be able to tell the heart-hungry ones how to live and how to work, until, in the fulness of time, Mrs. Eddy, in her inspired book, "Science and Health with Key to the Scriptures," the result of a life spent in close communion with Truth, tells us how to live and how to work, that we may inherit the promises.

Christian Science comes with its insistent command, "be ye perfect," requiring man to work out his own salvation by giving proof of his "calling in Christ Jesus." It comes with its precepts and lines so clear and sure, so plain and straight, that one cannot fail to see the way; and if one be a searcher after righteousness he will surely find and follow the path which leads to the "house not made with hands, eternal in the Heavens."

It is written in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 98, "The Scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done."

The only way to arrive at true freedom, is by daily and hourly striving to gain a knowledge of Good, which reveals what the real man is and which, transversely, reveals what he is not. True freedom is in willing, generous submission to God's law, and means freedom from mortal limitations, but held and controlled by divine Law. It is obtained by pure, orderly thinking and living. It frees man from his self-imposed slavery to appetite and passion by giving in place thereof raiment "white and glistening" and "fine linen, clean and white: for the fine linen is the righteousness of saints."

Who shall say what the end shall be; who shall place within bounds and limits the man wholly governed by Christian Science?

Deny Thyself.

BY E. M. B. S.

JESUS said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," and "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Our Leader, Mary Baker G. Eddy, has told us in "Science and Health with Key to the Scriptures," p. 138, "There is but one way to Heaven and harmony, and Christ shows us this way."

These sound at first hard sayings, but are they so? Are they not simple statements of fact, given to us in love, that we may face and recognize them? We cannot take any mortal, material, possession with us into Life—there is no room for it in the narrow way. The "rich man" is not

only the wealthy man, but the man who is satisfied with himself, and therefore unwilling to part with his sense of self.

"Deny thyself" was the constant command of the Master.

Those who are willing to lay down all, find the strait gate wide enough, and pass rejoicing into their inheritance of all good. But few indeed there are who find this easy passage into Life. Science is open to us all, but if we refuse obedience to its rules, we must suffer the consequences. Let us not murmur, or envy those who passed through so easily. The suffering can injure nothing but error, it can only take from us what alone can cause, or feel, suffering. Let us therefore rejoice all the way, and take care never to lose sight of the Light at the end of the passage, and never to turn aside for a moment into the broad ways of ease and personal sense, fitted with every device of human ingenuity and skill, and bright with many lights, but leading only to darkness and uncertainty, as one by one the lights go out, having nothing to sustain them.

Our Light can never change or fade, and we know the way to it. Let us press on, then, rejoicing, till the goal is reached, and, having put off all sense of personal possessions, limited and imperfect, we enter upon the full inheritance of our Being in God.

Work out your Own Salvation.

BY H.

A CERTAIN rich man had a large, beautiful estate, covering many acres of ground. It was laid out with nice walks, and planted with choice flowers and fine shrubs; not a weed was to be seen; all was as perfect as money and labor could make it. The house was built of best material and furnished throughout with costly and tasteful fittings. He was called away on business. He discharged all his servants, locked up his house, closed the grounds against all intrusion, and departed. He was gone several years; when he returned he found his once beautiful place overgrown with weeds and wild brush. The flowers and shrubs seemingly choked out by them, the house was decayed and the furnishings mouldy and rotten. He viewed the ruins thoughtfully and then said, "This house and grounds are mine, but this condition of things is not mine and does not belong to me, and I deny their right to be here;" but would this denial remove them? No. Would the fact that they did not belong there remove them? No. Would the people of the town or city come forward and offer to remove them? No. He must hire labor and, at his own expense, remove and refit if he wanted his property to resume its former perfect condition.

During centuries of material thought our lives have become filled with material ideas which do not belong to our perfect condition. We must not only deny, but we must root out the material thoughts and replace them with the spiritual thought, and this will take weeks, months, and years of hard, watchful work. Destroying an error is not the work of a moment. You may push it out of sight but it re-appears; you pluck off the blossoms, but it blooms again; you break off the whole weed, but leave the roots and they grow another weed; you pull up the root, but it has many roots, and enough are left to start another plant, and so you must keep faithfully and prayerfully at work until every root is destroyed, and even then you must watch and pray lest you again enter into temptation.

God will not find water for us to turn our own water-wheels. He will do nothing to minister to our pride. He will not give us the Holy Spirit to enable us to gain celebrity, or to procure a name, or to live an easy, self-contented life.—ANON.

Testimonies.

"Joy Cometh in the Morning."

My trouble was inherited dyspepsia, and to mortal sense, a stubborn case. Many physicians in many places were tried, each saying that there was no permanent help for me, but that he could make me more comfortable. With each new remedy I would take fresh courage only to be disappointed again and again. Thus years rolled by, leaving me a feeble, emaciated, despondent, and hopeless woman. How often I cried, "Is there no help for me? How long must I endure this agony?" Life was indeed a burden. I was tired of the struggle, but knew not how to escape its misery. Like Job, I longed to be where "the wicked cease from troubling; and there the weary be at rest." When the supposed efficacy of material remedies was exhausted I heard of Christian Science. I had no knowledge of its methods. I only asked if it were spiritualism or mesmerism. I was told it was neither, but its followers claimed that God did the healing.

In a little village in New York State, lived an old friend, who in former days was a Methodist, but through the healing of her daughter, had become a Christian Science practitioner. I went to her; she gave me a few thoughts that carried me away from self.

Through many years of giving thought to what I should eat, believing that food kept me alive, and at the same time eating caused me untold agony, I was now nearly starved. I asked if I could eat. She said, "You can; but hold no fear about it." So, like a worn-out, helpless child, trusting in its mother, I turned to this new, strange way that promised to make me well. I placed myself under this friend's care, who told me I was *God's child*. Through the treatment I began to improve, but fear of the old pain returning retarded my healing. In a few weeks I left her, going to my home in a far Southern state, taking with me Science and Health and other works of our Leader, which I faithfully read, and was slowly but surely gaining in health and understanding, when one visited me, who claimed she was a Christian Scientist, but proved to be a spiritualist. Her visit undid all the healing I had received, but my faith in Christian Science remained. Being young in the way, I failed to discriminate and guard against the wrong thought. I struggled alone until a loyal Scientist came to my aid. Weeks went by, error constantly tried to be heard, but she faithfully voiced the Truth and I was helped. Thus one year passed, when it was my privilege to go North and take class instruction from one of the Mother's loyal students, and through his patient, faithful teaching "the beauty of holiness" was made clear to me. I was convinced I would have to bring out my own case. Again I returned to my far-away home, determined that nothing should separate me from Truth. One day the terrifying sense of pain returned with great force. I was hundreds of miles from any Scientist or relative—alone with God. To sense, I nearly passed away. The words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," came to me, and I would repeat, "No; I will not fear. Why? Because Thou—Truth—art with me." This conflict went on five days, when, scarcely able to raise my head, I managed alone, to get up. Then a sense of weakness and hunger came. Several years before, mortal mind had decreed that I could eat no fruit without intense suffering. I sent out for some, took my Bible, it opened to Luke 10 : 17: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Jesus said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and *nothing shall by any means hurt you.*" I did not remember seeing those words before,

but the thought came, "That promise is for me, and now is the time to test it." So I ate freely of the fruit, believing that Truth was giving me power to overcome the enemy. And it did, for then and there spiritual understanding set me free, I saw that God was a very present help in time of trouble. Thus ended my fifteen months warfare with that particular error, and during nine years since it has not troubled me. Truly, "weeping may endure for a night, but joy cometh in the morning." When through the realization of God's allness and ever-presence, we are able to overcome physical ills, surely we must partake somewhat of the same joy that came to the seventy.

J. L. L., Louisville, Ky.

Found Happiness in Christian Science.

My father was an independent thinker and prided himself on being unbiased, unhampered, and free in his thought, hence I knew no religious training and grew to young womanhood questioning always any religions presented to me, seeing no mercy or justice in a God who could permit poverty and misery and joyless lives, such as I saw and read of.

More especially was I set apart from any church by the oft-repeated statement that only those who accepted Jesus Christ could be saved and this earth-life was *all* the chance any one had to accept or reject. To me this seemed outrageous, as I knew hundreds were born every day to conditions which blotted out, at the very outset, any probable growth toward virtue and a state of mind where acceptance, or even knowledge, of Jesus Christ was possible.

So I went on attending one church after another, but deaf to all their teachings and with an untouched heart, and yet always with an undercurrent of longing to find something that would lead me out of the bondage to a wilful, impulsive, pleasure-loving temperament, into the thought that built up the strength and beauty of character I admired always in others. So I journeyed on in sense; married young; had three children, lost my husband when I was only twenty-six, and was then thirty-five hundred miles away from all my relations and my husband's, in a home I loved so well I did not want to leave it.

It is needless to tell you of the loneliness following, the numerous ways I took to find happiness, the firm conviction I had that only religion could make me a wise, good, strong mother who would rear her three little ones to useful, strong manhood and womanhood.

Here Christian Science found me, and can I hope to express in any measure my thanksgiving? From the first I felt it was the Truth. I opened the Bible which my husband's mother gave me six years before and which I had never opened a half dozen times, and began to learn, as a little child, its beautiful lessons,—lessons that can be applied in their highest significance only through the interpretation given in the "little book," "Science and Health with Key to the Scriptures."

I became a member of the little church organization of Pasadena, Cal., in June of this year, the same month I went to Chicago and went through the class of one of the Mother's loyal students.

I have had many demonstrations which prove to me beyond the shadow of a doubt that "where the Spirit of the Lord is, there is liberty;" that the peace of God does indeed pass all (human) understanding, that He *will* keep him in perfect peace whose mind is stayed on Him, and that Christian Science is the Comforter which leads into all peace and brings to mind all Jesus Christ taught when here on earth, enabling us to meet and overcome all that would bind us to our beliefs of life in matter.

Every time I read the *Sentinel* I feel I have clasped hands with the workers in our grand Cause, and always breathe the prayer of God-speed for the *Sentinel* and those who feed it.—L. P. M., Pasadena, Cal.

Prayer Answered.

For several years I have been a student of "Science and Health with Key to the Scriptures," but there was one point that was never settled satisfactorily. A few days ago I went to see a Christian Science friend, and about the first thing she said to me was, "Do you take the *Journal*?" I was ashamed to say no, knowing as I did that she was a poor woman with scarcely any income, while I am young and strong, with a good trade. But mortal mind had been saying to me all the time, "You cannot afford it. You have Science and Health and that is enough."

My friend brought out the July *Journal* and said I could take it. After reading it that evening the thought came to me that I had the price and could afford anything that is good, so I determined to order both the *Journal* and *Sentinel*. The next morning as I was on my way to the post-office with my order I met a man who gave me a job of work. Before night I took another, and now I have so much work on hand I have to hire a man to help me.

Jesus said if we sacrifice our material goods we shall receive a hundredfold more in this present time, and in time to come eternal life. In about one week my *Journal* came and in it came the answer to my long studied problem, by William R. Rathvon, "The Practitioner in Business." If we seek desiring to know the Truth and sacrifice according to our knowledge and our efforts are crowned with success, is not this Prayer answered?

B. P. H., New Windsor, Ill.

A Word of Encouragement.

A few weeks ago I found these words in an old *Journal*: "The hope of reward is a more subtle sin, than the fear of punishment."

I was very deeply impressed with the truth of this and I have been thinking of it in connection with Jesus' words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," and it seems to me that too often the kingdom is sought more for the things that are to be added than for the kingdom alone.

Perhaps some are battling with physical ills and are longing for freedom. They may say they study faithfully the Bible and "Science and Health with Key to the Scriptures," but if you observe them closely you will see they read more as if they were taking a dose of medicine, and then look for the effects on the body.

In Romans, 8 : 6, we read, "To be spiritually minded is life and peace," and in Psalm 107 we find, "He sent his word, and healed them, and delivered them from their destructions." Then if the dear ones who think their healing slow will really desire wisdom and understanding, and strive to attain it, they will not be disappointed. If they are really hungering and thirsting after righteousness, they shall be filled. By studying faithfully the Scriptures and our text-book, Science and Health, and by putting into practice what they learn, they will become spiritually-minded, and find health and peace.

L. V., Kansas City, Mo.

Testimony of a Teacher.

Over a year ago I resigned my position in the public schools on account of nervous prostration from overwork. Many weary months were spent in trying to regain my seemingly lost strength, while the errors—despair and fear—kept me company. Finally, last winter, divine Love led me to a faithful practitioner, whom I heard talk beautifully and convincingly of sure results in Christian Science, at a Wednesday evening meeting of the Mother Church in Boston. This gentle healer kindly and patiently led me on and out of darkness into the Light. Upon resuming work this spring, I found to my joyful surprise that I was

really governing the school by Truth and Love, instead of the old way, by will-power. I have made many good demonstrations over evil. Especially in the matter of discipline have harmonious and sure results been easily obtained. Many times this term, I have realized Truth, for the pupils, in cases of toothache and headache, and in nearly every case, the error has disappeared in a few minutes.

I can work more hours, and need less sleep than the other teachers in the building, and do not feel tired. I am very grateful for help received through the *Sentinel* and *Journal*.

D. MACDONALD, Readsboro, Vt.

Lost all Desire for Tobacco.

For twenty-five years I smoked, and for eighteen years chewed tobacco. I had rather smoke a good cigar than eat a meal. I had a great desire to quit the loathsome habit. I had reached that point where I averaged an expenditure of one dollar and thirty-five cents a day for cigars, and had said I would give five hundred dollars if I could be free from the desire for it.

I had tried many times to quit, just as many others have done, but only succeeded for a very short period when I would begin again with renewed effort.

Christian Science found me through my wife being healed, and almost immediately the desire for tobacco left me and has never returned. Christian Science has made me love the Bible and my brother better, and the Christian Science church is going to get the five hundred dollars I had promised.

I thank the writer of "A Few Suggestions" for having awakened me to my own duty, and may many others go and do likewise. Our best thoughts are never known. Why not jot them down as they come to us. The *Journal* or the *Sentinel* no doubt would be glad to get them. They might be a light to some one's pathway.

T. R. FRENCH, Dafter, Mich.

Evil Habits Overcome.

We study the Lesson Sermon every Sunday. We have two copies of "Science and Health with Key to the Scriptures," one each of "Miscellaneous Writings," "No and Yes," "Rudimental Divine Science," "Retrospection and Introspection," and "Unity of Good," and we take the *Sentinel*. There are no believers in Christian Science but our own little family and Miss F. We are opposed on every side (in belief); but we know that "one with God is a majority." I have in my family too often seen Christian Science proven to be the Word of God for me to give it up.

In three months' reading of Science and Health I was healed of chewing and smoking tobacco, which habits I had indulged for thirty years. I have been able to overcome other troubles, such as cold, burn, and the grip. I often think where I was before Christian Science came to our home. It was medicine and doctors all the time. The children repeat the little prayer every night, and my wife reads to them every day from the Bible and Science and Health.—J. R. M., Baltimore, Md.

God is a kind Father. He sets us all in the places where He wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough, and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him, if we are not happy ourselves.

JOHN RUSKIN.

Religious Items.

Concerning the hymn "Lead, Kindly Light," a writer in the *Universalist Leader* says: "Some additional particulars concerning Cardinal Newman's hymn may be of interest to the reader. It was written before he went over to the Roman Catholic Church. It was composed while the author was becalmed in the bay near Sicily. Several days the ship remained becalmed and stationary near the island. It was during this period that he wrote the hymn. Night was coming on. So he says: 'Lead me, kindly light,' 'The night is dark and I am far from home,' 'One step enough for me.' The poet was undoubtedly homesick and 'far from home,' but he felt the need of patience and submission. 'One step enough for me.' 'I loved to choose and see my path,' 'but now lead thou me on,' till 'when the night is gone,' 'I might see those angel faces 'which I have loved and lost a while.' So the scenes that met the vision of the poet suggested various expressions in the hymn. He threw his feelings into the hymn and thus made it subjective as well as objective. This adds greatly to its beauty. He makes it subserve the passage through this world and its relation to the future. And thus its beauty is increased still further and its charm heightened."

The (Baptist) *Standard* says: "No one who takes Christ as his model will ever be discouraged. It is remarkable that, through his whole career, our Lord had no word of complaint. He said nothing that would imply any doubt of the future. He was always hopeful. This may seem to contradict the saying that Christ was the man of sorrows. But there is no contradiction. Though he was a man of sorrows and acquainted with grief, it was not the result of hopelessness. He bore the sorrows of the world, and grieved over the blindness and the sin of men. But, looking down the centuries, he could see that day when the lion should lie down with the lamb, and a little child should lead them. Jesus believed in the millennium, because he believed both in God and man."

A contributor to the (Episcopalian) *Church Standard* says: "There are men who claim to be preaching the word of God, when they are only preaching their own uncertainties and doubts. No man can be a true and helpful preacher of God's word, unless his own faith in that word be full and unshaken. The first apostles had full and unshaken certainty that the Holy Scriptures are in very truth the word of God, and therefore one great characteristic of their preaching was its boldness. They never shrank before attack. They never put themselves on the defensive. They never apologized for the Gospel."

A writer, quoted by the *Homiletic Review*, says: "In order to come to the truth, we ourselves must be true men. 'What is truth?' cried Pilate, and he found no answer, because he was himself an unjust judge. 'If thine eye be evil,' said Jesus, 'thy whole body shall be full of darkness.' Deliberately to choose to be wrong or to acquiesce in it, is so to cloud one's mental vision that the truth becomes invisible. A man who turns away from the right, at the same instant turns away from the true, and he who is false to his highest convictions is opening his mind to all sorts of delusions and deceits."

The *New-Church Messenger* says: "The whole structure of the divine government is opposed to shams and concealment of every kind, and therefore it is that hidden crime comes to grief, generally in this life, always in the life hereafter. The only hope of escape from the consequences of sin is for the sinner to repent of and turn from it, ere it be made manifest; for when, by regeneration from the Lord, he puts his sins from him and arrays himself against them, the promise is that they shall 'no more be remembered nor brought to mind.'"

The (Baptist) *Watchman* quotes a sermon by John Watson, D.D. (Ian Maclaren), which

contains the following: "I declare to you that if the people who are beneath this roof should resolve to-night before Almighty God that they will be kind this week and not unkind, and put themselves about to keep their covenant, they would lift misery from many lives, and they and their friends would come to the close of the week in the joy of peace and love of God."

The (Methodist) *Christian Advocate* says: "Marks of discontent are plainly visible in the countenances of most men. The eager haste of the busy throngs, pushing their way through the crowded streets of our great cities, clearly indicates the gnawing hunger which preys within. Did the Creator make man to struggle and suffer, and remain forever unsatisfied? Men seek good, but find it not. They knock at doors which never open. They spend their strength for naught and their labor for that which satisfieth not."

The press dispatches give the following, dated Reading, Pa., September 19: "At the annual conference of the Mennonite Brethren of Christ, held yesterday, resolutions were passed that no probationer in the ministry or in the office of the deacon who uses or deals in tobacco shall be ordained, and no person who uses tobacco shall be elected class leader or Sunday-school superintendent."

The (Unitarian) *Christian Register* says: "If only we could once try the highest form of Christianity on a large scale in our treatment of the heathen or in the relations between nations, an astonishing change might be noticed. The heathen would be astonished at a Christianity which was applied, as if, for instance, Christians believed in the beatitudes of Jesus or the chapter on charity which Paul wrote."

The *Congregationalist* says: "Christ's idea of manliness differed widely from the idea that was popular in his time. He perfectly illustrated his idea in his life. The leading men of his nation looked on him and his followers with contempt. But to his disciples he became everything that was noble, lovable, and worthy of imitation."

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The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

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"What I Say Unto You, I Say Unto All, WATCH." Jesus.

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Items of Interest.

Political and Governmental Notes.

Reports from Honolulu say: Republicans and Democrats each held their conventions on September 24. Each party named a native Hawaiian for delegate to Congress. The Republican nominee is Hon. Samuel Parker, chairman of the Hawaiian delegation to the national Republican convention at Philadelphia. The Democrats have put up Prince David Kawanakoa, who would have been in line for succession to the Hawaiian throne if the monarchy had lasted.

The board of visitors to West Point for 1900 has submitted its report to the Secretary of War. The board considers it unfortunate that so much time during the first year is devoted to elementary subjects, and recommends that the standard of admission be raised.

President McKinley has announced his decision to appoint Hon. George von L. Meyer of Massachusetts ambassador to Italy to succeed Gen. William F. Draper, resigned. Ex-Governor Wolcott of Massachusetts was appointed but declined.

A Washington dispatch says that this government is preparing to take very decisive steps with a view to bringing Turkey to a prompt performance of its promise and obligations with respect to the claims of the United States.

A native of Guam has applied for naturalization as an American citizen at Honolulu, and the application has been allowed. It is said that natives of the Philippines residing there will make the same request.

In the Republican Massachusetts State convention, held in Boston last week, W. Murray Crane was nominated to succeed himself as Governor.

The School Board of New York City asks \$8,393,646.45 for school expenses for the year 1900-1901.

Foreign News.

The Emperor of China has issued a decree ordering that Prince Tuan, Kanyi, and other high officials be degraded and punished by the Imperial clan court for their participation in the Boxer Insurrection. The Chinese Emperor has also sent an apology to Emperor William for the murder of the German minister and promised to make amends in accordance with the religious rites of the Chinese. Emperor William replied that such a crime demanded severe punishment and he expressed the hope that the Emperor of China would co-operate with the foreign powers in securing the adequate punishment of the responsible leaders.

Germany's note to the powers a short time ago, suggesting that punishment of the

Boxer chiefs be insisted upon as a condition precedent to opening peace negotiations, was not approved by the United States and it did not meet with the favor it was supposed it would in other countries. Last week Germany modified its proposal to such an extent that it is believed the powers can agree on it and proceed to consider the problem of restoring peaceful relations between China and the world.

It was officially announced in London on September 30 that Lord Roberts had been appointed to succeed Lord Wolseley as commander-in-chief of the British army. The appointment of Lord Roberts to supreme command insures a radical reform in the British army, for which there has been a persistent demand by the press and public since the defects in organization were exposed during the first few months of the South African war. Lord Roberts is the most popular man in England and his promotion has pleased the British nation.

Lord Roberts has issued a proclamation declaring that all matters concerning the provisional government of the Vaal River Colony (Transvaal) must be referred to General Maxwell. The proclamation authorizes General Maxwell to appoint such officers as are necessary for enforcing the laws in the various districts, and authorizes them to make such changes in the laws as will make them conform to the present conditions.

Spain has finally recovered sufficiently from the disastrous effects of her war with the United States two years ago to begin to think of rebuilding her navy. According to a Madrid dispatch, when the Cortes re-assembles premier Silvela will submit credits for building eight battleships of twelve thousand tons each in foreign yards, and six cruisers and one hundred torpedo gunboats in Spanish yards.

The general election in Great Britain last week resulted in largely increased majorities for the conservative candidates, and insures the continuance of the present ministry in power.

A Lorenzo Marquez dispatch says: "Mr. Kruger has deposited \$7,000,000 in the local bank and at least sixty erstwhile important officials are here."

Industry and Commerce.

The independent offer of a ten per cent increase in wages made by the Philadelphia and Reading Coal and Iron Company, was followed by similar proposals from other great operating companies in the Pennsylvania anthracite coal regions last week, but the miners ignored all such offers. The ranks of the strikers held firm, there being no secessions, while a few additional mines were closed. What President Mitchell of the Mine Workers' Union stands out for is concerted action on the part of the operators, all joining in a proposition to the miners as a body. To accept the offer of any one company, however favorable it might be, he says, would weaken the strength of the remaining strikers and defeat the purposes of the strike.

The quarterly statement of the commissioner of navigation shows that 308 sail vessels of 88,790 gross tons were built in the United States and officially numbered during the quarter ended September 30, 1900. Of the vessels constructed of wood 160 were sail and 127 steam. Of the steel vessels four were sail and seventeen steam. Of the whole number 190 were built on the Atlantic and Gulf coasts, 28 on the Pacific, 32 on the Great Lakes, and 58 on the Western rivers.

A press dispatch from New Orleans, dated October 4, says: "The British army headquarters in this city are to be closed within the next few days. Since the English officers were sent here in August, 1899, to purchase supplies, fifteen thousand horses and forty-two thousand mules have been shipped from this port to Cape Town, as well as large quantities of forage and other supplies, the

pay therefor being about ten million dollars in English gold.

Returns recently made to the Bureau of Statistics of Pennsylvania show that the State produced in 1899 6,446,159 gross tons of steel of all kinds, an increase of 22.2 per cent over 1898 and 92.7 per cent over 1896. Last year Pennsylvania made over 60 per cent of the production of steel in the United States.

A railway scheme is reported from Buenos Ayres for a line 10,220 miles long costing \$220,000,000, and reaching from New York to the Argentine capital, having 2,094 mileage in the United States, 1,065 in Colombia, 1,785 in Peru, and 1,050 in Argentina. The correspondent declares the scheme to be gradually taking definite form.

Dr. Nansen and the Duke of Abruzzi, according to a dispatch from Christiania, have agreed to undertake a joint expedition into north polar regions.

General News.

Governor Sayers of Texas has made public the following statement in regard to the contributions made by the people of the United States for the relief of the Texas coast sufferers: "The amount of money received by me up to 12 o'clock noon of September 30, 1900, for the benefit of the storm sufferers of Texas coast is \$672,476. This sum includes \$3,802 that remained in my hands of the fund contributed for the relief of the Brazos River valley sufferers last year. It also includes all drafts and authorizations to draw and which are in transit and are yet uncollected."

A curious natural phenomenon observable in different parts of Brooklyn recently has been the reblossoming of some of the numerous horse chestnut trees that ornament the parks and thoroughfares. The old leaves fall prematurely and the sticky buds that were not to unfold until next spring burst open their scaly armor and develop with undue speed into the familiar cluster of pale green leaves surmounted by a spike of creamy flowers.

The example of the State of Indiana, last year, in returning to the State of Texas a captured Confederate battle flag, has just been followed by Ohio. The colors of the Thirtieth Louisiana Regiment, captured by the Forty-Sixth Ohio, were returned to a committee of survivors of the Louisiana organization.

A firm of cocoa manufacturers of Birmingham, England, has just declined to bid for a contract of thirty tons of cocoa for the British troops in South Africa. This action was taken from religious motives, the members of the firm being Friends, who do not countenance war.

The corner-stone of the new Québec bridge over the St. Lawrence River was laid October 2, in the presence of Sir Wilfrid Laurier and several thousand invited guests. This bridge will have one span that will be the biggest in the world. It will cost five million dollars and is to be finished in 1904.

A. A. Putnam, an electrical engineer of Rochester, made an oral will the other day by talking into a phonograph. He signed his name on the wax roll of the machine with a hot copper wire, and the witnesses did likewise. Legal authorities say that the will is valid.

The inhabitants of Oberammergau made a rich harvest during the passion play from American and English enthusiasts. The theatre receipts alone amounted to four hundred thousand dollars, beside the money made by boarding visitors and selling souvenirs.

A monument to Stephen C. Foster, the composer of "Old Folks at Home," "Old Uncle Ned," "My Old Kentucky Home," etc., was unveiled at Pittsburg, Pa., September 12.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Siege of the Foreign Legations.

Interesting Letter from Mrs. Conger, wife of United States Minister in Pekin.

MRS. SARAH PIKE CONGER, wife of United States Minister Conger, has written a detailed and interesting account of the siege of the foreign legations in Pekin, in the form of a letter to an intimate friend in Des Moines. The personal character of this letter enhances its interest to the public, because in it Mrs. Conger writes of her impressions of the Chinese and of their character. She has studied this mysterious people—a people which sociologists have long been unable to solve—closely, and has formed some conclusions regarding them, although she confesses that she does not yet understand them and expresses a wish that she could get nearer their hearts.

Throughout this letter, as in letters written before the outbreak of trouble, Mrs. Conger speaks with the utmost kindness of the Chinese and with charity for their (to us) strange views and superstitions.

Mr. and Mrs. Conger had a narrow escape from a shell bursting in the room of the American legation they had occupied, a few minutes after they left. The letter tells the story.

It fell to Mrs. Conger as an American woman to break to Baroness von Ketteler, wife of the German minister, the news of her husband's death.

Mrs. Conger tells of the work of the women as well as of the men, how they gave up their dresses and other wearing apparel to refugees and made thousands of sandbags, some of them from valuable draperies. She says little of her own work, but from other sources it is known that she was one of the most inveterate workers, and by her hopefulness and cheerfulness kept up the spirits of the besieged. She came to be known, Mrs. Woodward, who was with her, stated in an interview at Tien Tsin, as "Our fairy godmother."

There were many days during the siege when bullets whistled, and many fierce night attacks, and Mrs. Conger described them all.

HOPE HELD OUT BY BIBLE.

Mrs. Conger, as is generally known, is a Christian Scientist. She speaks repeatedly of the support which her religion gave her during the trying days and nights. Never once did she become discouraged or give up hope. This hope was greatly strengthened when, on Sunday, July 3, she opened her Bible at random and her eyes rested upon 2 Corinthians, I : 8-10, and she read:—

"For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."

The letter was written in sections, under different dates,

she supposing at the time each was written it would soon be possible to send out mail. As the dreary days drew out into weeks, the letters assumed the form of a diary, and when they all came together to Des Moines, they constituted a graphic description of the siege and a valuable historical document. Almost the entire letter follows:—

June 4.—China does not like foreigners, and would like to be left to herself. Foreigners are determined not to let her alone. They make inroads and demands in many ways. What will be the outcome remains to be seen. The whole of north China is in unrest. The Chinese are a strange people to foreigners, and cannot as yet be understood. The more I see of them and the more I study them, the more I see that they have methods in their doings. Their methods are unknown to the foreigners as yet, and it seems to me they always will be unknown to them, because mortal mind holds a very different phase, or side to these people. The whole line of thinking seems to be locked from the foreigners. The Chinese character is a sealed book, with many secret fastenings. Strange, strange, but no less strange is the foreigner and his ways to the Chinese.

ASKED FOR GUARDS.

The government seems to be tottering at the throne. There seems to be discord there. In fact, it is known to be there. The foreign ministers go to the tsung li yamen (highest officials) and ask, urge, coax, reason with, and threaten them to do something to protect the foreigners, missionaries, and native converts. They seemingly did so little that the ministers came to the conclusion that they must ask for guards of their own government. The ministers did not wish to do this, but were forced to do it. The American troops were the first to land at Tien Tsin, and were first in the march to Pekin, from the station, five miles away. It took courage, for danger threatened. The English, French, Russians, Italians, and Americans united in bringing their troops together. The Germans and Austrians came two days later. There are about five hundred men here all told. Most fortunately for us, Mr. Conger could get a compound joining ours for our own guard of fifty men, and a gate was cut through the wall opening the two compounds into one. The guard came prepared for a stormy day in entering the city gates, but they met no resistance. In fact, the Chinese government sent an escort of its troops to bring them from the station to the different legations. The foreign ministers had been asking the privilege of the Chinese government to let them bring in their guards, as the government was not protecting their people. The Chinese government refused. Finally the ministers went to the tsung li yamen, and after urging the matter without result, said:—

"We will give you until six o'clock to-morrow morning to give us a favorable answer. If it does not come, we will bring them anyway."

The ministers were very sure that it would come out as they had asked. None of the nations want to get into war with China now. The yamen protested, and said:—

"Impossible under three days to give the answer. One

day to take it to the summer palace; one day to consider it; one day to get a reply."

The ministers stood together and said: "It must be done by six o'clock to-morrow morning." At 2 A.M. a favorable answer came to the dean of the diplomatic corps, and before six o'clock each minister had read the permit. They were all glad, and telegrams flew, and the guards came, escorted by the Chinese soldiers, into the city of Peking, their capital. These guards have a moral influence rather than a fighting influence on the people. We hope and trust that no fighting will come.

DAYS OF INTENSE ANXIETY.

June 10.—Several days of deep interest and intense anxiety have passed since I began this letter. Rumors upon rumors have been coming in. All foreign nations here represented stand as one family in these times. Men of all classes are showing their strength of character. Mr. Conger is calm and seems to act cautiously and wisely. He bears up bravely under the almost numberless pressures that are brought upon him. He must not make mistakes. The railroad telegraph wires were cut several days ago. The tracks are up and stations and bridges are burned. The postal telegraph was open to foreigners up to June 9, hence telegrams could be sent to the state department and to Tien Tsin until that time. The office will not take or send any more foreigners' messages. They say the wires are down. We cannot know the truth of it just now, but we do know that messages are not received or sent. You see, there was just one railroad and two telegraph lines from here to Tien Tsin, and none elsewhere. Messages are now sent with mail overland, but much doubt is sent with them.

The missionaries have left their missions and fled to Peking or Tien Tsin. The missions are being burned by the natives, and native Christians have been murdered in some cases. The United States missionaries have gone to the Methodist mission compound for safety, as it is very large, and some have come to this legation. Mr. Conger has sent twenty of our guard to the Methodist mission, with Captain Hall, to help protect them. The English let them have two men and ten guns, as there were missionaries from the London mission to be protected there. Mr. Squires, first United States secretary, moved his family back to the city from the western hills. Sir Claude MacDonald has brought his family to the city from their beautiful new summer legation in the hills, and yesterday it was burned to the ground.

There are fourteen at our table now. Our family is pleasant, and of little trouble to us. In fact, we feel it no trouble. Our servants are just fine—grand. None of them have left us, and they serve us faithfully. Many have lost all their servants, and some nearly all. The missionaries leave some and take some of their servants and flee. They send their schoolchildren to their homes, if they have any, and if they have none, they make provision for them. The converts are terrified, for they are badly treated by the natives.

POWER OF RELIGION.

I would love to say to you many things that pen and paper never can say. I love my precious religion as I never before knew how to love it. It does prove to be a power of strength in time of need. As the clouds of mortal mind thickened, I called my first boy, Wong, and first cook to me, and told them to buy twelve bags of flour and one bag of beans, one bag of rice, lard, butter, twenty-five chickens, and an extra amount of coal; to get two more large jars for water (we buy all our drinking water outside the legation), and to keep them filled daily, besides all the others. I assured them that I feared no danger, but if it came, we would be ready. Mr. Conger asked the state department

for a larger guard, and the other ministers did the same. They started, nine hundred strong from Tien Tsin this morning, and are expected to be at the railroad station at ten o'clock to-night. Twenty carts are engaged to go to the station at four o'clock to-morrow morning. They cannot go to-night, as the city gates will be closed. To be sure of the carts, they were left outside the legation, but the mules were brought inside the walls.

TROOPS DID NOT APPEAR.

Tuesday, June 12.—The carts and United States guards to protect them, Mr. Squires, Mr. Cheshire, and others went to the station to get our troops. Other legationers did likewise. There were no troops there, and no troops had been heard from. All returned disappointed. We are holding the carts, paying them extra to stay. You see, we must have them to bring ammunition, baggage, etc. Couriers have been sent out along the line for thirty miles. They find no trace of the troops. Tien Tsin is one hundred miles from Peking, and they must have much to do on the railroads before running the trains. We are entirely cut off from the outer world. Not only are the railroads and telegraphs gone, but foreigners are not considered safe at all going through the country. You see we are at the mercy of the faithfulness and truthfulness of the Chinese couriers. We do not know what reports go from here, nor the truth of what comes to us. We do not know what is taking place outside of Peking, nor do we know what is taking place in the Imperial city. That there is great trouble, we do know, in their own camps. Yesterday there was a change in the tsung li yamen of four members. Prince Ching is president no more. The father of the heir-apparent has been appointed by the empress dowager.

Yesterday two members of the tsung li yamen called to see Mr. Conger, also the other ministers. They asked him to stop his additional troops coming into Peking, really urged the matter. But Mr. Conger said: "No, we cannot do it. Our people must be protected, and as you cannot, or will not, do it, we must. We do it only to protect them and ourselves." To-day four members of the tsung li yamen came, asking that, if the troops come, they remain in the legation compound and at the Methodist mission, not in the streets, as that might excite the Boxers. They seemed very friendly to-day. Such a request seems all right.

BEGINNING OF TROUBLE.

June 13.—No soldiers yet. Where are they? A letter came from the United States consul at Tien Tsin overland. He said the troops were all right on their way to Peking Monday. We have great hopes of seeing them to-day. A Japanese from the Japanese legation was going to the station yesterday, and he was stoned. To-day flags are flying at half-mast from all legations. We had a rather laughable fright this morning. It may, however, have a good effect. The Chinese soldiers do almost nothing against the Boxers, but much to encourage them. Mr. Cheshire of this legation was going in our cart to the tsung li yamen and two Boxers in uniforms with weapons came out from a by street and screamed at him, they ran down Legation Street, screaming and waving their spears, striving to rally others in large numbers. They passed by some German soldiers and the German minister. They ran after them and caught one. The two soldiers, one on either side, took him to the German legation. The minister sent word to the tsung li yamen to come for him. When they ran by this legation our guards were on hand. We women and children were told to go into the house. We obeyed. A large crowd was in the street. The Chinese soldiers did nothing but stand still. Our men wheeled our gun outside the gate, and the Chinese flew. It was finished, all over, and we could give thanks and laugh.

One week ago yesterday Mrs. Woodward and daughter

started for home. They got as far as the station, could go no further, and returned. Just as soon as the trains run they will go. Also Laura, Mary, and Miss Payne will go to Japan and remain until things look better. How to get away is the question. All the women and children will leave the compound for other parts, except Mrs. Squires, Mrs. Brainbridge, and myself, just as soon as the trains run to Tien Tsin to let them out.

O, listen! Good news from our troops! They are safe. Sixteen hundred strong and are coming as fast as they can repair the track. We do not know just when to expect them. Well, I am not going to write any more this time, without it is to add a postscript.

We are well and do not expect any attack upon the legations, nor upon any of us so long as we remain in our legations. But this is not enough.

The foreign open mail came to-day—no pouch and its precious letters. Another threatened attack by Boxers! Just over! We are safe. Details cannot write.

CLOUDS ARE DARKENING.

June 14, Thursday.—Clouds darken. Last night the Boxers kept the gates open between the native city and this and entered in force. Our foreign guards cleared Legation Street and the street south (back of our legation) of all Chinese and stationed their guns and men to guard them. The Boxers departed to other parts of the city and set fire to foreign property—missions, etc. This means much to those who have given their life work to these missions. The native converts, by the hundreds, are reported to have lost their lives by the Boxers. Captain Myers is a fine officer, calm and active. The guns are in the streets and men also. There have been breastworks built across the streets. All the soldiers and our men watched the night through. Our servants are acting bravely—the house servants. The first and second mafoos took their beds and fled last night. They came back this morning and attended to the horses. Wong, first boy, is calm and cool. This morning so many Chinese were filling the streets and pressing forward that we were told to pack a few things and be ready to go across the street to the Russian legation if the fight should run high here. Our legation is small and not as securely fortified as the Russian and English, and there are twenty-nine women and children in our compound. We are packed, but are sure, very sure, that we will not even have a slight attack.

Mr. Conger went to the Chinese officers at the end of our guard line and had a talk with them. He told them if they would keep their people away from us none would be harmed. But just as sure as they pressed down the streets they would be fired upon and great harm would come to them. He said: "All we desire is safety, and if the Chinese government could not do it the foreigners must." They said: "We will do our best." We believe that these officers will do their best. The government does not wish to get into trouble with other nations and they realize if they touch the legations it means war. This morning more than before it looks as though the Chinese government is to meet its doom and by its own people. A change of dynasty seems to be coming fast. This morning more large fires are kindled. These Boxers seem to burn foreign property and all property of Chinese who have anything to do with foreigners.

We hope to see our troops to-day. Carts have fled. Could not hold them longer, and our soldiers must come from station unguarded by us and unaided, or at least it looks that way now. Mr. Conger says we will have a guard on the wall to help open the gates.

My Christian Science is helping wonderfully and I believe we get and feel the good thoughts of the dear home folks. Christian Science is becoming dearer and dearer to me every day. What could I do without it?

CATHOLIC MISSIONS DESTROYED.

June 18.—My letter has not gone and I am going to add more. I will not go into details. I wrote you of the Boxers firing the mission. The destruction of property and lives was dreadful. The next morning they fired, persecuted, etc., a large Catholic mission (Nan Tong), burning a cathedral built in 1600. This is a grand, wealthy mission with its hundreds of people. This mission cared for our small-pox soldiers a year ago. The good work of this large mission was considered wonderful and far-reaching. The Catholics have a still larger mission (the Pa Tong) and a small one in the east city which was burned the night before. The Nan Tong and Pa Tong the French minister tried to guard, but he found that he was weakening his force by dividing his troops up in three places. The guard was taken from the Nan Tong and sent to the Pa Tong. He could do no more, and was nearly wild over it. The Nan Tong was fired and of the dreadful work done there I have no desire to tell. The morning following twenty Russian and ten American soldiers, with Mr. Pethic (an American) and Mr. Drysburg (a Dutchman) who speaks the Chinese language, went out with a guard to rescue the people at the Nan Tong. The Boxers fled and the commander of the party went to the gate and asked for the gate keys. The gate was locked and the gate key taken to Captain Hall of the United States guard at the Methodist mission. The next morning the key was returned, but that night it was locked again and by another key and lock. This time the United States guards went. The first night there was a terrific din in the native city. The wall was between us. It sounded as though madness itself was set free. About twelve o'clock all was still, and we wondered what could follow. Nothing more that night. Watch was the word, and all did watch. The next morning large fires were set in the native city.

Every store that had foreign goods or sold goods to foreigners or that foreigners visited was set on fire. The wind was blowing and the fire spread over acres of the very best, most thrifty parts of the city. Beautiful shops of their most beautiful things were burned. There is no way whatever for these people to fight fire. They just have to let it burn until there is no more fuel to feed the flames. Mr. Conger, with guards, took us women upon the city wall to see the burning city.

The fire burned all day, spreading to the west. In the evening, about eleven o'clock, we went again upon the city walls. The city was still burning to the west. It was not coming toward us nor toward any of the legations. We were north of the eastern part of the burning city. The fire had gone north to the Chenman gate—the one we pass through in going to the railroad station—and the large tower building over one of the four gates was burning. It made a beautiful sight and was filled with Chinese guns. They all burned.

This gateway is to the south and no one passes through it except the emperor when he goes to worship at the temple of heaven and temple of earth. Anything or any misfortune befalling that gate or gateway is a "very bad omen." "Some great misfortune is coming to the throne."

My thoughts went out to our brave men who are striving to come to our rescue. They, without doubt, could see the large fire and the burning tower and would fear for our safety. We are all right, and still feel that no harm will come to the legations. The Chinese government will try to protect us, and our brave men are worth more than ten thousand Boxers in a battle. Boxers are afraid of fire-arms. We have been fenced in a little more and a little more, until now none of us go outside the guarded streets. It is even difficult to get Chinese to go outside, even with a message to the tsung li yamen.

Mr. Conger has found it most difficult to get Chinese messengers to carry word to and bring word back from

our coming troops. No other legation but ours has succeeded. Mr. Squires' western hill, ice coolie (a most ugly looking old fellow) said that he would go. He did, twice, and now he is off again. Poor old fellow! Where is he? He should have been in yesterday. Either he has met with misfortune from the Boxers or Captain McCalla is keeping him to show them the way into the city. We truly hope the latter.

We are shut in and our "coming troops," who started sixteen hundred strong last Sunday week, must now get in the city as best they can. Twice last week members of the tsung li yamen called on Mr. Conger, both times to ask him to stop the coming of his troops and turn them back; also making the same requests of the other ministers. A most positive "No!" was the answer from all. Where would the legations be to-day had we listened to their pleadings and promises? Last night while we were at dinner Mr. Conger was called out and asked if he would see members of the tsung li yamen (strange hour, surely; never heard of before). Mr. Conger sent word, "Yes." Mr. Cheshire, United States secretary-interpreter, and a guard went to meet them and escort them through our fortified city. We are fortified. All the buildings next to the legations have been torn down and everything that will burn has been hauled away and dumped into the canal, and the brick and stones are built into fortifications across the streets. The men are at work to strengthen them in their protective work, if an attack should come. We believe that this very work has already saved much suffering, for the Boxers dare not come. About 10 P.M. the members (four) of the tsung li yamen entered our gate. It was no easy matter for them to get through the lines with their chairs. They were very friendly.

EMPEROR TO CONGER.

They said at five o'clock they were at the palace and that the empress dowager and the emperor wished them to come to the United States legation, as it was friendly to China, and to say that they deeply regretted what has happened in fires, etc., and promise that it shall stop. Mr. Conger told them that they were repeating the same old story—they do not stop it. Their people have been murdering our people, destroying and burning property, and danger threatens everywhere, and if our troops had not been here the legation would have been sacrificed. They asked and urged that the coming troops go into camp outside the city gates. Mr. Conger most positively said "No. They will come to the legation, and if they are not enough plenty more will come, and if one member of this legation is harmed, my government will swoop down upon you and wipe you off the face of the earth." They replied, "It shall not be. We know the foreign soldiers are far better than ours." Mr. Conger told them: "All we desire is peace, protection, and a harmonious relation with your people. You do not give it to us. We foreign nations are obliged to call upon our countries for the protection that you should give us. You promise protection, but do not give it. We must bring our soldiers to our legations, and if necessary bring more, and still more. Your people are so afraid of the Boxers that it is with difficulty that we can send a messenger with a message to the tsung li yamen."

Think of it! Things have gone from bad to worse, and they do not stop it. How can the minister trust them or believe one of their promises? While they were here the guards fired some volleys. It made the members of the tsung li yamen quake. I am glad they came, for it shows them better the situation of things and the feeling of the United States minister. Mr. Conger assured them that his government wished China no harm, and would not harm one of them except in self-defence or for protection. He told them that they could see all foreigners and foreign property not protected by foreign troops had been destroyed,

and people persecuted and cruelly killed. These people are powerless, and evidently the government does not know how to act. They renewed their good promises and were safely escorted out of "our guarded city."

The first rain for weeks has fallen to-day. No word from our "coming troops" as yet, but word comes (rumor) that the telegraph is down between Tien Tsin and Shanghai. But all the port cities can help themselves—there is a way out. Tien Tsin has been greatly threatened. The native city there is alive with Boxers. We cannot hear very often and sure how they are prospering in Tien Tsin or elsewhere. We are now about like being on board ship, on a great sea, in a storm.

MINISTERS ORDERED TO LEAVE.

July 7, 1900.—Pekin, China, British Legation.—What can I write? What a prolonged, dreadful dream! Who can tell it? It cannot be told or even imagined!

Well, I will write something of our seeming experiences. We kept getting into closer and closer quarters, and the darkness kept thickening, and we hoping, looking, and praying for our "coming troops" to appear. On the afternoon of June 19 we were taking our afternoon tea when a letter from the tsung li yamen came to Mr. Conger. Mr. Cheshire took it and read it, as it was in Chinese. He arose and said to Mr. Conger, "Let us go to the office." They went. We women asked no questions. Shortly, I saw Mr. Conger hasten out of the legation. Later I saw Mr. Cheshire, and he read the message to me which had been sent by the tsung li yamen. The following is the substance of the message:—

"We learn that foreign troops are to fire upon our forts near Tien Tsin, hence we break off all diplomatic relations with your government and ask you to leave Pekin in twenty-four hours. No further protection will be given by us."

Every minister had received the same message, and all hastened to the dean to hold a diplomatic meeting. It was out of the question to go in that time, and to attempt to leave our fortifications here and go across the country was sure death. A message was sent to the tsung li yamen. "Impossible to leave in that time," etc., and they requested an audience with the tsung li yamen; either the ministers go to them or they come to the ministers.

MURDER OF BARON VON KETTELER.

No reply that night. The ministers wished to go the following morning at nine o'clock. Still no reply. The German minister determined to go alone as the others thought best to wait for the reply. He did start with his interpreter and mafoo, two chairs and one pony. They had not gone more than three-quarters of a mile before they were attacked. The mafoo on pony rushed back to the German legation. The interpreter was badly wounded, but was taken into the Methodist mission. He is still alive. The minister, Baron Von Ketteler, was shot through the head. Word was sent at once to the tsung li yamen and they only found the two chairs, badly crushed. The interpreter saw the minister shot and saw him fall. It fell upon me to bear the word to his sweet young American wife. They had been married only three years. She said: "I have lost all, and in a strange land. He was my husband, my mother, my brother, my children, my all, and he is swept from me." The order came while I was with her to go at once to the British legation. I helped her pack some things and we went together to the British legation. Lady MacDonald took her in charge. I returned to the United States legation at about half past three and found that our legation people were moving to the British legation. Everybody was busy, busy. The missionaries at the Methodist mission and our marines with their hundreds of people had come for protection. The Chinese were taken to the Fu with the other Christian refugees. The foreign

guards have ever since been holding the streets, Legation Street and Wall Street, and the legations on these streets. The Austrian, Dutch, and Belgian legations have been burned; also the customs and large Methodist compound mission. After we came into this legation the Dutch legation west of the United States legation was set on fire and the wind took the flames clear up to our walls, even burning the United States soldiers' quarters, then went out, leaving a vast bed of live coals. Think of it; our legation saved. Another day, fire was set to the east of the United States legation and the flames did their work of destruction up to our very own walls and went out. It was again saved. All rejoice, because the situation of this legation means much to all. Three times our men (foreign soldiers) had to leave the city wall south of Legation Street.

HOLDING THE CITY WALL.

The Germans, with other helpers, protected and held the wall near the Hodiman gate to the east, and the United States soldiers with other helpers held the city wall at the west near the Chenman gate. There was a big gun (Chinese) placed near the Chenman gate and they would play it on our men. If the wall would be forsaken by our men the Chinese would come down to the east and throw their shells right into this British legation where we have come for safety until our "coming troops" arrive. The position on this "wall" has been most dangerous. Six of our United States men have been killed and twelve wounded. Among these (the wounded) are our brave first captain, Myers, and our much needed and excellent man, Dr. Lippett. Captain Myers we hope to have with his men on duty ere many days. Dr. Lippett, not so soon.

The hospital is filling up too full, as our men must take more and more risks in capturing big guns and barricades and driving back the enemy, building breastworks, fortifying, etc. On the wall the breastworks have to be built at night. The Chinese kept getting closer and closer upon our men. They had built a barricade about forty feet from ours, and a strong one. It was too near and must be taken, or the wall abandoned. Plans were made and time set for the attempt. Mr. Conger talked with the ministers and had a private talk with Sir Claude MacDonald (the dean) as to troops and then with our captain and Mr. Squires. There were sixty men, marines, who went upon the wall that night to meet hundreds of Chinese.

TAKING THE BARRICADE.

Captain Myers said to his men: "Men, when I say go, every one of you go. Remember, there are three hundred women and children whose lives depend upon our success to-night. If we succeed they live; if we fail, not only are our lives sacrificed, but their lives too. Now, go." They did "go." No obstacle stayed them. In five minutes the Chinese were routed and the grand barricade built by them was taken by our men. But our grand Captain Myers was wounded. The enemy had planted old spears in their barricades and the captain ran against one and made a bad wound on his leg. The deed was a brave one and all sing the praises of our brave men. Not all came out as well as Captain Myers. Two of our United States men were killed and one Russian. The Russian legation is across the street from the United States legation, and our six brave marines are buried there, as the firing was too great in the United States legation to bury them there. We are all one here now. The foreigners are one people.

Every communication to the outer world has been cut off from us since June 14. We have looked and looked for our "coming troops," but have not for an hour ceased our work of fortifying, during the day. We are not allowed to have strong lights at night. I wish that you could only see. This beautiful legation is a strange looking place. There have been thousands of sand bags made. Everything has

been made up that can be into bags that can hold sand. Then, when we must have more to protect our men on the walls and housetops, more material would be found. Between the legations there were many Chinese shops with many things in them that we could use, and there were three foreign stores well filled. All were emptied into this legation and used. The Chinese had fled from their shops and the foreigners gave their goods. We not only found thousands and thousands of yards of cloth for bags and for clothing for those who fled from their homes with just what they were wearing, but kitchen things, buckets to carry water in to put out fires, stores of quantities of coal and a shop of two thousand bushels of wheat, with seven grist mills, and a large flock of sheep.

TRIED TO BURN BRITISH LEGATION.

This legation is large, about seven acres and most excellent water in abundance. Sir Claude and Lady MacDonald and their legation helpers have been most charming in their untiring work for the comfort of all these people who have come upon them. The first week that we were here the Chinese seemed to try to burn us out. Our men and women worked heroically and the fires would only come to our legation walls. The fire bell would sound for all to come at once. I do not know what we would have done if it had not been for the Chinese refugees. They have worked with a will and the missionaries have proven to be a mighty host in their able work. In fact, all have been workers to their best ability. Nothing is more trying to me than to hear a word of complaint. There is little of it done, but some think others do not quite do their duty. The most of these people have not had time to see what others are doing.

Word has just come in that the French minister at his legation surely heard distant cannon and it must be our "coming troops." We have been hearing sounds and seeing lights for so many days and nights that we listen very little to rumors or reports. We all offer up secret prayers each moment for their coming. Perhaps we have not yet been tested enough to be relieved. Some nights and days the firing has been most frightful. At first it was Boxers who would attack us; now it is the armed soldiers with their foreign small and large guns. There were hundreds and thousands of the Boxers and now it is hundreds and thousands of soldiers that are fighting us and striving to drive us out. The blowing of their horns and their yells and the firing of their guns is the most frightful thing I ever heard. It seems as though they were right upon one. The balls are continually whizzing by. When a general attack is made the bell in the tower tolls, telling all the men to be ready and do their best.

GREW ACCUSTOMED TO DANGER.

This was exciting at first, but night after night of this firing, horn blowing, and yelling, and whizzing of bullets and one gets rather hardened to it, or perhaps learns to trust more in a greater and more loving Power. It makes our hearts ache for the brave men who are fighting day and night for our safety until the "coming troops" can reach us. We have sometimes thought that they may not have left Tien Tsin yet, or that some greater calamity has befallen them than has us. You see, to us there is no outer world that we have heard from since June 14, and now it is July 7. We did nothing on the Fourth except to wear our little flags and think of the dear home folks. Mr. Conger and I went over to the United States legation and got a silk flag and placed it over the six United States soldiers' graves. Many of the foreigners called and congratulated us, in fact, all the diplomatic corps. They are always very nice about these things. Mr. Conger spends the most of his time at the United States legation

(Continued on page 90.)

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Judge Clarkson's Lecture.

NOTWITHSTANDING a pouring rain, Judge Clarkson was greeted by a large audience on the occasion of his lecture in Tremont Temple, Boston, on Tuesday evening, October 9, 1900.

Judge Clarkson was called to deliver the semi-annual lecture under the auspices of the Mother Church. Although the great Temple was not entirely filled, there being some vacant seats in the gallery, yet, in view of the unpleasant weather the audience was a remarkable one both in size and character. A large number preferred to stand rather than sit in the gallery. In all there must have been twenty-five hundred present.

The attention given the lecturer throughout was earnest and rapt, a deep silence pervading the great audience chamber.

The lecture, of about one and one half hour's duration, was an able, logical, and convincingly simple presentation of the great healing gospel of which the lecturer is so zealous and consecrated a demonstrator and exponent. His premises were based wholly on Scripture, and his deductions the necessary outcome of his premises. No one can refute such simple logic without denying the authority of Holy Writ, the verity of Jesus' deeds and words, and every fair intendment thereof.

With deep earnestness the speaker declared that he never knew God until, through the teachings of the Christian Science text-book, "Science and Health with Key to the Scriptures," he learned of Him as all-present Spirit, Life, Truth, and Love.

His references to this wonderful book carried with them unmistakable evidence of the depth of his conviction, while his eloquent recognition of the author thereof—the Rev. Mary Baker Eddy—was touching in its simple sincerity.

Convincingly was it shown that an all-present, all-powerful, all-wise, all-loving, and eternal God, of necessity, implied a Kingdom of Heaven ever at hand.

Let not our readers regard this as in any sense a synopsis of the lecture. It is not even an attempt to review it, but a brief, simple tribute from a heart which is thankful for the privilege of having heard it. It is published in full in the *Boston Daily Globe*, and will be read with deep interest and profit.

Judge Clarkson was introduced to the audience by the First Reader of the Mother Church, who spoke as follows:

My Friends:—Again it shall be your pleasure to hear a lecture on Christian Science in this great Temple,—a temple in itself rich in historical interest, devoted as it and the temples that preceded it have been to sacred purposes, yet even more interesting because of its historical setting.

Not far from the ground whereon it stands much vital history has been made.

Here Puritanism, mistaken in some of its conceptions and practices, yet, as a whole, beneficent in its scope, achievements, and prophecies, was nurtured into a sturdy growth.

Here were sown the seeds of liberty which flowered in

the War of Independence and the establishment of our great Republic.

Here Garrison and Phillips and Whittier and their co-laborers set in motion the wave of public sentiment that ultimately swept slavery from our land and emancipated millions of our fellow-beings.

Here William Ellery Channing preached a better gospel than early Puritanism had grasped, for he proclaimed a God of love.

Here Emerson and Parker preached a yet broader gospel than Channing.

Here Alcott, Emerson, the Channings, and others taught on a plane so high above the general comprehension of their time, that they were accounted Transcendentalists.

Here, indeed, have scores of brave and noble spirits, in different epochs, labored for higher ideals, and better conceptions of the fatherhood of God and the brotherhood of man.

It is fitting, then, is it not, that in this Temple, and on this hallowed ground, should stand and speak those who are teaching Puritanism, Liberty and Independence, Emancipation, the Gospel of Love, and Transcendentalism, in their best sense, for those who stand here and speak of Christian Science, teach the Puritanism of godly living, the liberty and independence which follow the overcoming of base passions and appetites, emancipation from sin, sickness, and sorrow, the Gospel of God as infinite Love and boundless compassion, the Transcendentalism preached and practised by the Nazarene,—that Transcendentalism which recognized God as the one and only Power, and man as his eternal image and likeness.

Our friend and brother who is to address you, will tell you of this. He has proved well his fitness for this duty. Leaving the bench and bar with their supposed allurements bright before him, when yet a comparatively young man, he plunged earnestly into the work of spreading this healing gospel, first as a quiet healer, and later in the lecture field.

We who are Christian Scientists know him well. I had the honor of a personal acquaintance with his father—a noble man, an eminent member of the Chicago bar, and a devout Episcopalian. I also knew well, by reputation, our lecturer's uncle, the distinguished Bishop Clarkson of Nebraska, a zealous and consecrated worker in God's great vineyard.

Our brother comes with good credentials and a heart overflowing with love.

He will tell you of this, and of the love, honor, and gratitude he cherishes for that other zealous and consecrated laborer in God's great vineyard to whom, through God, he owes the fact that he is now practising and preaching that healing Gospel, which has been named Christian Science by her who discovered and founded it, the Rev. Mary Baker Eddy.

It is now my pleasure to introduce to you Judge Joseph R. Clarkson, C.S.B., of Omaha.

Mr. Kimball at Kansas City.

A most gratifying occasion was that of the lecture of Edward A. Kimball, C.S.D., at Kansas City, on Sunday, September 30, 1900, under the auspices of the First and Second Churches of Christ, Scientist, of that city.

The lecture was delivered in Convention Hall, wherein Mr. Bryan was nominated as the Democratic candidate for President, and there were present, according to the newspaper accounts, ten thousand people. Private letters fix the number at eight thousand. Either number is sufficiently remarkable, and evidences, in an almost startling manner, the growing and intense interest in Christian Science in Kansas City and the adjacent country.

A pleasing feature of the demonstration was the fact that the two churches in that city joined harmoniously in the

plan of giving the lecture in the great Convention Hall, and in the expense connected with it.

One who was present thus writes:—

"As I attended the lecture given at Kansas City, September 30, by Edward A. Kimball, before an audience of ten thousand people, I looked on in wonder and admiration, and thought, Is there any other religion on earth that would bring together such a throng of people upon such short notice? The speaker seemed inspired, and indeed the multitude were fed, and many went away healed, returning to their homes rejoicing that their burdens had fallen away."

Our brethren in Kansas City, and all interested, are indeed to be congratulated on this great gathering and its present benefits, as well as those which the unfolding future will reveal.

Let us more and more rejoice that we are, in any way, however humble, associated with this mighty movement for the glory of God and the disenthralment of mankind.

An account of this great meeting appears under the usual heading.

Aprôpos to the above we publish the following interesting letter of Mr. Kimball to the Rev. Mary Baker Eddy:—

Chicago, Ill., October 2, 1900.

Dear Mother:—I lectured in the great Convention Hall in Kansas City on Sunday.

This is the hall where Mr. Bryan was nominated, and the audience was *enormous*. The newspapers stated that there were ten thousand people there but the number really was eight thousand.

Think of that out of a population of only one hundred and seventy-five thousand. You can get some idea of this audience when I tell you that it was three times as large as the seating capacity of Tremont Temple in Boston. The total capacity of the hall is twelve thousand.

The two churches joined very harmoniously to bring this event to pass, and by doing so have made history, because there never was such an audience assembled by Christian Scientists before.

The *Kansas City Star*, with a circulation of ninety thousand, published the lecture in full.

We expect to have a similar affair here next week. I am to lecture for all the churches in the Coliseum, and it is probable that there will be an audience of ten thousand people.

The lecture at Kansas City was my two hundredth, and because you are interested in this lecture work I will say that I never have missed an appointment nor postponed a date.

One hundred and ninety-seven of these lectures have been *without* rain. In the other three the rain did not materially affect the audience with one exception.

With much love,

EDWARD A. KIMBALL.

The Lectures.

At Kansas City, Mo.

Edward A. Kimball, C.S.D., of Chicago, lectured to an audience of ten thousand persons in Convention Hall yesterday afternoon (Sunday, September 30). Mr. Kimball is a member of the Board of Lectureship of the Mother Church of Christian Science, of Boston. The lecture was held under the auspices of the First and Second Churches of Christ, Scientist, of this city. Each church, out of a fund provided for such purposes, bears the expense of the lectures in its own field. In this case the two Kansas City churches combined.

Mr. Kimball said it was the largest audience he had ever addressed. The arena floor was packed long before three o'clock, the hour set for opening the meeting. The east

and west arena balconies were filled, several hundreds occupied the colonnade balconies, and there was a large overflow into the tiers of seats in the south end of the building, where it was difficult to hear. The decorations left over from the Home Products show and utilized for the Roosevelt demonstration, served to ornament and enliven the hall for this occasion.

The joint committee which arranged the lecture was composed as follows:—

First Church.—John H. Wheeler, C.S.; Charles E. Finlay, C.S.; Adam H. Dickey, C.S.; Dr. Charles L. Van Fossen, C.S., secretary of committee.

Second Church.—Mrs. Amanda J. Baird, C.S.D., chairman of committee; Mrs. Adelaide S. Hall, C.S.; Eugene G. E. Jaccard, C.S.; William E. Benson, C.S.

The lecturer was introduced by Mr. Charles E. Finlay, as follows:—

Ladies and Gentlemen:—This is pre-eminently an age of investigation. The mortal man, held in bondage of sickness, has found little to satisfy him, but must, of necessity, view with alarm the increased and multiplied forms of disease. If he is wise, he will investigate Christian Science, and when he learns he can be freed permanently from all his ailments, he is rejoiced to know of God's goodness and power. Christian Science is truly a wonderful religion. It fulfils literally Jesus' admonition to preach the gospel and heal the sick. It is a religion of deeds and not a form of lip service. It demands of its followers absolute consecration to God: "Ye cannot serve God and Mammon." Christian Science needs not the indorsement of any man, but no man can afford not to investigate Christian Science. More than a million have been healed by Christian Science, in less than thirty-five years, and to-day we have a membership under its organization approximating half a million. We believe the prophecy contained in the Revelation, wherein it says, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away," is a present possibility. The Board of Lectureship of the Mother Church of Christian Science, of Boston, Mass., has appointed lecturers, and the good they have accomplished can be proven beyond peradventure of a doubt. It is my pleasure to introduce this afternoon a gentleman and Christian Scientist, and there is no one more worthy to lecture on this subject than the lecturer who will address you, Mr. Edward A. Kimball, C.S.D., of Chicago.

The subject of Mr. Kimball's lecture was "The Cause and Scientific Cure of Disease."—*Kansas City Star*.

At Grand Forks, N. D.

The lecture on Christian Science by Edward A. Kimball, C.S.D., at the Metropolitan Theatre Thursday night (September 20) called out a good audience, but nothing like what it would have been had people known what was coming. Mr. Kimball met the demand of the people to tell them something of the Christian Scientists' views in regard to cause and cure of disease, and furnished some testimonials of healing.

Judge Corliss introduced Mr. Kimball in a few friendly words. He said that every system of philosophy and religion was worthy of a fair, impartial hearing, and Christian Science was no exception to the rule. He was not a Christian Scientist but desired it to have its rightful latitude, and was pleased to present Mr. Kimball, who would address the people on that subject.—*Grand Forks Daily Herald*.

Lectures at Other Places.

Grant, Neb., Joseph R. Clarkson, September 2.

Janesville, Wis., William G. Ewing, September 13.

Siege of the Foreign Legations.

(Continued from page 87.)

encouraging and consulting with the officers. The night of the taking of the barricade and the holding of the position he remained over there the night through. He was proud of his men. Their work that night was a brave, mighty one. How did they do it? The Germans have lost eight of their brave men and several are in the hospital. They were compelled to abandon the wall at the east and our United States men and Russians guard both ways now. The big gun west does not play in direct line on the wall, as they would fire into their own men, but it has been turned on the legations.

Yesterday Mr. Conger and I went over a back way to the United States legation to pack up some of the things that we left just as when we were living there. Mr. Conger told me that as the soldiers' quarters were burned that our house had been opened to them. In fact, the whole house had been opened to the missionaries to take anything they wished and could use. Everything that could be made into sand bags—our satin draperies, everything, sheets, pillow cases, new cloth table linen, dresses, skirts, everything—was taken and made up. The beds and everything that would do for hospital use went there. Shoes and extra clothing were given to those who had left all behind. It was to go and see about my Chinese things and pack them so that they can be shipped if we can get away with baggage. Mr. Conger helped me all the morning. Then we went about the legation to see what had been happening since I left. The office building is a sight—shot full of holes with small guns and big guns. We picked up bullets from Mr. Conger's office. I took some pictures of the wreck. The living house, our beautiful home, and the beautiful trees are a wreck.

SHELL FELL WHERE THEY WERE.

The dining room has been turned into a drying laundry room and our other rooms into sleeping rooms for soldiers. Our kitchen is their cook room. While we were taking a picture of the gateway and buildings a shell from the wall struck the west end of the gateway, making quite a hole. We passed out and came back here. Not one hour later a friend came in and said: "Here are the pieces of a shell that went through the roof and into the room where you and Mr. Conger were working this morning." Later the flag pole was shot, and still later a shell struck the roof of the gateway building and the pole and flag fell together through the roof. The men snatched the flag and up it went again. The British flag has been shot down once, but it was soon up again. The German flag fell yesterday and the firing is too great for them to hoist it. All day to-day the Chinese have had a big gun turned on the French legation, without much damage as yet. They shoot too high as a usual thing. There is firing about us nearly every moment. That we do not mind. It is the terrific attacks that make us get up and walk. We have horse and mule meat to eat. With the many stores we had on hand and the quantities of flour, meal, rice, beans, etc., that we bought in case of need, we get along very nicely. Our family has had horse meat once and it was nice, sweet, and tender. We also had mule meat once. I did not like it as well as the horse meat; still many people think it better. Our horses and mules have not yet been killed. They are fat and we are willing to let them go.

I hourly give thanks. There is very much to give thanks for. My Christian Science is everything to me, and yet I wish I could do far more with it. There seems so much to be done in dispelling the darkness and letting the light shine. My heart often turns homeward to the dear Christian Science loved ones. I feel sure that you are giving us strong, protecting health thoughts.

Laura and Mary are our two dear girls, always striving to help others, and they succeed well.

A SCRIPTURE READING.

Sunday, July 8.—We have passed safely through another stormy night. Much firing of small and big guns. We are getting used to this firing and sleep more than we did at first. This morning I made my rounds, and then went off in a little niche by myself to read. I opened my Bible and began to read to see what lesson was there for me. It was 2 Corinthians, first chapter. Please read the eighth, ninth, and tenth verses. What think you? I read aloud to Mrs. Woodward. We looked at one another and wept together. Many thought it wonderful. My Sunday study of the Bible and Science and Health has been a great blessing to me.

August 6.—Still besieged in the British legation. No "coming troops" yet. Many things have happened since I left this letter. We were under increasing fire. Battles day and night that were terrifying up to July 16. After the forts and Tien Tsin were taken on the fourteenth the tsung li yamen and the foreign ministers had a sort of an understanding that there should be for a time a ceasing of firing. Since the dreadful night of the sixteenth, while we have been under fire day and night, we have not had a fierce battle until last night. It was very quiet during the bright moonlight evening, but at two o'clock the volleys came thick and fast and continued about thirty minutes. Our men got much rest during these days of almost quiet.

August 12.—We heard from our "coming troops." They came within thirty miles of Peking and were obliged to return to Tien Tsin and increase their force. The Boxers and soldiers combined made a large, strong army. The determined thought to wipe out foreigners and their ideas has become wild and angry. The foreigners who know the Chinese longest and best say that they have never before seen anything like it in their character.

They made attacks in the dark and in the rain, which they would not do before in their warfares. They are reckless and fierce, and cruel and determined. But it must be that God knew our needs and has given or shown them to us in many ways during these days of test. My dear sister, I never saw anything like it. God's loving hand alone has saved us. I will try some time to write the many, many ways that we have recognized it. The booming cannons would send their shells right at us. They would sometimes burst over us, but not a fragment touch us. Sometimes they would go beyond us. When they, after trying for many days to get in range to harm us, and a few shells would harm our buildings, the hands of these Chinese seemed to be stayed, and not once have they continued to the destruction of one of these buildings or walls. How could it be so if God did not protect us? Every fire has proven a blessing to us where the Chinese have tried to burn us out, given us a greater range and safety to our walls. But our little band has watched and worked and prayed. When they burned their native city the wind took the flames from our city to the west. Only think of the food that was stored by the Chinese within "our fortified city." We have been eating horse meat each day for weeks and thankful for it. Our stores are getting a little low and yesterday dogs were killed for the Chinese coolies to eat. Our rice is getting a little low, but flour will hold out for some time. We do not think that anything will give out until our "coming troops"—fifty thousand strong—get here. God, our loving Father-Mother, has been with us, is with us, and will continue to be with us and we will know it, too, and realize this truth.

August 14, Tuesday.—THEY ARE HERE! OUR "COMING TROOPS." REJOICE! REJOICE! Warm grasps of hands and eyes full of tears tell better the language of the heart than words can. Last night was the

fiercest firing that we have yet known. The enemy seemed determined to destroy us. Our "coming troops" thought that we were no more, for they heard the firing and quiet followed. They had a trying time in their long coming.

I will write you later. My heart is too full now and hands too. God be praised.—SARAH PIKE CONGER.

In the *Des Moines (Ia.) Daily Leader*.

Selected Articles.

Absolves Christian Science.

SOME days since a dispatch was published in the *Boston Post* to the effect that Dr. Lillian Abbott of Concord, N. H., had become insane through Christian Science. It was well known to the Scientists of Concord, at the time, that this was untrue. Alfred Farlow, C.S.D., of Boston, at once investigated the matter and the following letter, which was published in the *Boston Post* of October 8, 1900, is the result of such investigation.

To the Editor of the *Post*.

Sir:—In a recent issue of your paper you published a story of Dr. Lillian Abbott of Concord, N. H., under the heading, "Crazed Over Christian Science."

I have made a thorough investigation of this case, and have learned that Miss Abbott has never taken any interest in Christian Science, even up to the day she lost her reason, though she visited the church a few times with her mother. She gave up her medical practice because circumstances demanded it, not because of Christian Science. It is to be regretted that she did not interest herself in this Science sufficiently to have been benefited by it.

The following statement is from Mrs. Abbott, mother of the young woman in question:—

"This is to certify that the condition of my daughter, Dr. Lillian Abbott, cannot in any way be laid at the door of Christian Science.

"She appears to be mentally afflicted, as was her father, who has been mentally unbalanced for thirty years and an inmate of the New Hampshire asylum for about two years. I believe that the hereditary tendency in her case was aggravated by over-study and over-anxiety to succeed in her chosen calling of medicine. I observed signs of a breakdown one year ago, and she has failed in health just as her father failed.

"Christian Science has nothing whatever to do with my daughter's present condition, but it has been, and is to me, a comfort and a help. (Signed) Lydia Abbott."

October 3, 1900.

ALFRED FARLOW.

Recognition at Last.

Editor of the Buffalo Commercial:—It is a matter of no little gratification to notice that at last is coming the recognition of Mrs. Mary Baker Eddy's efforts and life work. This is instanced in a recent issue of your valuable paper, in which you refer to her visit to the Concord State Fair. Mrs. Eddy is indeed a busy woman, and improves every opportunity to benefit mankind.

Jesus said: "Wist ye not that I must be about my Father's business?" Mrs. Eddy has been about her Father's business for many years, and an appreciation, though tardy, of her noble, selfless life, is pleasant. Loyal Christian Scientists are trying to follow this Leader, and they, too, are striving to emulate Jesus, who knew what was His Father's business. This "business" the world is coming to understand, as do the Christian Scientists. It is to heal the sick; cast out sin and evil of every kind; make pure the individual life, and thereby benefit the whole human race. For a long time, people have thought that their chief business was

to pamper and indulge the body, and then, after abusing it, to nurse and feed it with drugs. Jesus taught differently. While he was doing the will of God, he was cleansing man from self and sin, the cause of all disease.

Mrs. Eddy has been about her Father's business, and in giving to the world "Science and Health with Key to the Scriptures," she has enabled many thousands to walk more meekly in the steps of the lowly Nazarene, who healed all manner of disease, and left this word as a comfort and a promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Yours truly,

WILLARD S. MATTOX.

New York, September 15.

In the *Buffalo (N. Y.) Commercial*.

Live in the Kingdom of Hope.

Hon. John P. Rogers, Governor of the State of Washington, writing in *Success* for September, says:—

"Life is a struggle, a school, a test of fitness: no struggle, no school; no school, no fitness; no fitness, no future, either in this world or in any that may follow. If a man keeps constantly in mind, no matter what discouragements, what hindrances may bar his way, the end had in view in his creation, sooner or later his time will come. To be prepared, to be honest, to be true,—this it is to merit success; and, when really and truly merited, it is given.

"Let no man despair because of the prejudiced frown of his neighbor. If he has within the witness of his own spirit, let him believe in himself and live. For, if he accepts the judgment of those who enter into competition with him, he is condemned already. They will damn him with faint praise, or, perchance, if more honest, give him the *coup de grace* at once and forever. No man of mark ever yet accepted as final the judgment of other men regarding himself. Of some completed work of his he may, and often will, do well to heed the opinion of the world; but in himself he will keep his faith to the end, sure that somehow, somewhere, the brightest visions of his youth will yet come true. He must live in the Kingdom of Hope. The very air of that land is inspiring. All truly great men have breathed it. But if one attempts to follow their example, let him be sure of himself,—this, first of all. Let him not accept the honeyed words of friends and relatives, who may possibly regard him as very near perfection already. No loyal wife or doting mother can be trusted here. We must know ourselves, as we are."

A full Line of Bibles.

The Christian Science Publishing Society carries a full line of Bibles. Catalogues will be mailed on request. We desire to call attention to a new Bible which will appear in our forthcoming catalogue. This Bible is on India Oxford paper, bourgeois type, self-pronouncing, Alaska seal, limp, leather lined to edge, silk sewed, round corners, gilt edges; a special binding to match the pocket edition of Science and Health. Catalogue number 01435x; price \$4.00 prepaid.

Wanted.

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

Character is higher than intellect. A great soul will be stronger to live, as well as to think. EMERSON.

From Our Contributors.

True Gain.

BY M. P. H.

WHEN another injures you,
 "Let it pass!"
 If you hate because you're hurt,
 Then alas!
 It hurts to hate, while to forgive is gain
 To all who quickly act
 And make the Golden Rule a living fact.

My Experience in Christian Science.

BY JULIA M. BURNHAM.

CHRISTIAN SCIENCE came to me about sixteen years ago at a time when I had nearly abandoned hope of any physical aid, and was mentally wretched from a sense of rebellion at what I called a hard, hard fate. From birth I was considered very weakly, having begun coughing when two weeks old, and passing through one or more sieges of lung fever every year thereafter until ten years old. Several times I was supposed to be at the point of death. I was never able to attend school long at a time or join in the sports of other children to any extent, because of the frequency of attacks of illness, and once, after a few weeks of unusual exemption, greatly amused the family by exclaiming with great exultation, "Why, mother! I haven't been sick for a long time." Later on I was obliged to leave school entirely because of the most intense headaches, which seemed utterly to incapacitate me from any labor, physical or mental, and from which, for several years, I had never been quite free. This trouble finally culminated in inflammation of the brain, and the inevitable nervous prostration following in the train of so much suffering. Then, as if to add the last feather's weight to sufferings already almost unbearable, an accident so increased them that many times I almost wished for death to release me from this bondage. Nearly all this time I was doctoring in some way, employing many physicians and various methods of medicine: homœopathy, allopathy, hydropathy, electrical baths, massage, etc. Reviewing in thought the number of practitioners under whose care I was placed, I recall no less than fourteen. I had also the best of care, but all to no purpose, except, as it seemed to me, to deplete the family pocket-book and drain the energies of a devoted mother and sister.

They were always striving to do something for my relief, and, upon hearing of a new process called Metaphysical Healing, or Christian Science, immediately put me under the care of a healer, although, as it seemed to us all, it was hoping against hope, and would probably result, like all previous attempts, in failure. Before beginning the treatment I read a few pages in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, which a friend loaned me, and I will here add that it has ever since been my constant companion. Oh, the delightful change that the reading of that book and the treatment brought to me. It was as if I had been translated into a new world. The most wonderful and convincing proof of the healing influence of this new treatment was the new-found ability to walk, something to which I had become so unaccustomed that when I began, as I did after the first treatment, I felt as if I were literally treading on air. Every day I experienced increasing strength and corresponding lightness of heart, so foreign to my old self that I was often constrained to say, "Is this really I, or am I dreaming?" It had hardly dawned upon my consciousness then that the sickness,

weariness, and wretchedness of these many years were in themselves the dream, while perfect health and happiness were my real birthright and inheritance. The impression made upon others was similar to my own amazement.

One, an intimate friend, when she heard of my recovery, wrote me, "I keep saying to myself, How strange she *must* feel to feel *well*!" and this was indeed true, as in all my life I had hardly known a day when I could say I felt well. As I continued to read the "little book," I saw that I must put into practice what I understood of its teachings if I would gain more understanding, and felt richly rewarded when beliefs of various kinds to which our family had always been a prey disappeared, before the realization that but One Mind had formed and was governing and caring for everything in His universe. I shall never forget the first time I was called on to give a treatment. I was aroused in the night to help a sister who was suffering from a severe attack of heart trouble. How thankful I felt, when in less than five minutes, under the influence of the silent utterances of Truth, the intense pain had disappeared and she was quietly sleeping. I began then to realize that it *was* more blessed to give than to receive, for, great as had been my joy at my own emancipation, to know that I could be made the instrument to convey this blessing to others, and especially those to whom I owed so much for their care and patient forbearance, was an unlooked-for happiness to one who had long felt herself worse than useless. In those days the Massachusetts Metaphysical College had not yet closed its doors to students, and my thoughts and aspirations were very soon turned in that direction. There were many obstacles in the way and the expenses attending tuition at this college appeared very formidable, as I felt I had already incurred, by my long and almost constant illness, a greater debt than I could ever repay. However, my family being as desirous as I that I should have the best instruction, we all worked together for its accomplishment, and in a year from the time of my healing I enjoyed the inestimable privilege of class instruction by Mrs. Eddy herself, a privilege whose worth is being more and more understood and valued by her students every year as they realize what they owe to her brave, self-denying, and God-directed labors.

False Suggestions.

BY E. L.

Resist the devil [evil], and he will flee from you.—James, 4: 7.

ERROR is nothing but a coward, for God is *All power*, and that understood and realized reduces its every pretense to nothingness. It is because of this that when silenced in one way it seeks another means of expressing itself. This has through various experiences proved itself to me more clearly of late, and as I find great help in reading the experiences of others in the *Journal* and *Sentinel*, I speak of this as it has come to me, hoping it may be helpful to some brother or sister struggling earnestly up the mountain path to the understanding of Truth, the clear beacon light which shines out far and wide from the mountain top.

Evil suggestions are like poisonous seeds seeking to find some unguarded spot where they may settle and grow. Usually they seem to ask questions, and if these questions are entertained and allowed to have weight they lead to doubt, suspicion, fear, and an attendant train of evils which bring their consequences—darkness and perplexity. Why? Wherefore? etc., can be only the product of mortal mind (alias error), for how can the child of Divine Love have a question or a doubt? With him, Truth gives understanding, so he does not need to question, and Love is ever-present so how can he fear? and if conscious of this, his true inheritance, he cannot be disturbed. My eyes were first opened to this by the kind and helpful words

of a fellow-Scientist. Since then I have for myself experienced the good effects of an immediate and steadfast denial of this error, and had occasion to prove it in demonstration for myself and others. This sense of error seeks to express itself in restlessness, discontent with surrounding conditions, and a sense of martyrdom, a feeling that one is being unjustly treated, whereas the false whisperer says, "I am, you know, doing my best. Why, oh why, should I have such a hard road?" This, if admitted, leads to criticism of others, and is one of the subtlest weapons of the adversary. It is a wolf in sheep's clothing. We must wake, and in the consciousness of a Divine might repel the intruder which seeks only to affright and separate, so that it may destroy. But what comfort is ours in this passage from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 80, "The only power of evil is to destroy itself. It can never destroy one iota of good." I have found this a great stronghold in many a seeming struggle, and the beautiful promises of the Bible, now so living and full of meaning through the spiritual interpretation given us in Science and Health, come so clearly to our consciousness in time of need that we only need to grasp these weapons of Love more firmly and we shall find never-failing strength and so overcome evil with good, for "if God be for us, who can be against us?"

A Friendly Word.

BY M.

How many forms error assumes in the mist of mortal mind! and it is ours to realize their nothingness till they become more and more shadowy, and finally fade away. The mission of Christian Scientists is to lessen the ills of mortal existence, and we need examine ourselves sometimes, perhaps often, to see that error does not use us to the detriment of our brother. For instance, we see some error manifested. Do we hold this error as part of another; discuss it with others, criticize, probably misjudge and condemn, and thus add to his burden?

To "judge righteous judgment" surely gives us freedom always to judge between Truth and error, Good and evil, the real and its counterfeit, and the right to exclude all evil from our own consciousness. If this were done would there not then be somewhat less for our brother to meet? Jesus judged the error but not the man, as we see from Luke, 12 : 14.

We were formerly traveling a different path, but now we are trying to walk in the way revealed to us in our text-book, "Science and Health with Key to the Scriptures." But much of the dust still clings to our feet, and must not each get rid of his own dust? Our loving Mother, standing sentinel for a world, discerns the foe, and we get the word. Were all Scientists *watching*, faithful hearers and doers, standing together, working in unity, overcoming personality, obeying Principle, and recognizing as the voice of the adversary all which argues against Scientific methods and order, what deliverance there would be! The closer we conform to the ways and means given for our benefit by those wise through experience, the sooner shall we get beyond the necessity of those ways and means.

I can with unshaken confidence appeal to the Divine Arbitrator for the truth of the declaration, that I have been actuated by no impure purpose, no personal aggrandizement, but that in all my public acts I have had a sole and single eye, and a warm, devoted heart, directed and dedicated to what in my best judgment I believed to be the true interests of my country.

Inscription on Henry Clay's monument, Lexington, Ky.

Testimonies.

Found All in Christian Science.

My parents were devoted, earnest Christians in the Presbyterian Church. As a child, I thought this a happy world if God would only stop the sickness and death, instead of permitting them. I was told He saw, in His infinite wisdom that it was for our good. We had sickness and death all the time and I used to watch the family to see if they did grow good.

That God was Love, yet Justice; that some must be lost and others saved; that the atonement was the only way out, and true repentance brought a certainty of Heaven, and then one was all right, was the religion taught. There was no explanation of God that harmonized with what it seemed to me God was, I gave just as little thought to it as I could, for it all was so full of incongruities. I would never have thought, had I not feared eternal punishment, as I saw no other reason for trying to love God.

My mother's life of love and happiness was a mystery, her God was Love. At last I was led to try not to think of all the things I could not understand, but let them go.—"Repent and be saved," and believe God was Love any way. I felt that was a little better; was converted, united with the church, and my desire was so strong to have others learn as much of God and the Christ as I had, I devoted my life to city missionary work for years.

I soon learned that the old problems returned in others' lives with redoubled fury, and as I had no sure remedy from sin and suffering, I had little to offer except material aid, and Love as I understood it.

My mental struggles, overwork, an inherited weak constitution, with a severe injury to my spine, put me on a bed of suffering. The following four years I spent trying to be resigned, under the most excruciating pain day and night. Partial paralysis; head, heart, and spine, all diseased; a dark, quiet room, with morphine and loving care was all I knew. Oh, how I prayed to die and be free from pain.

After one year I was taken to a hospital, and returned to my home at the close of another year, pronounced incurable. The wretchedness I lived in was as nothing compared to what I saw my family enduring, their lives saddened and changed. Nearly two years longer I suffered, though not in bed all the time, as I was able to be about some.

The old questions would ever return: Jesus could heal once, why not now? Where is a God of Truth and Justice? Why must I suffer so?

I turned to faith-healing with no result. I asked my doctor if Christian Science would help me. He replied, "If you had no organic trouble Christian Science would help you, but you have, and it will do nothing for you."

When all hope had fled times without number, divine Love led me to Christian Science through my first physician, as he insisted upon my trying it, not thinking I would be healed but that I would be encouraged.

As the Truth was unfolded to me I loved it, though at first I declared I would *not* be made to think I was well when I was sick. Love for my family, and a faint hope that I might be better made me willing to take treatment. I was determined to give Christian Science as fair a trial as I had given medicine.

More than anything else I wanted to know what God was. The perfectly clear, logical, truthful, and honest way every one of the old questions were met, brought a peace the world can neither give nor take away. By the revelation of Christian Science, I had found a God of Truth at last.

Do I need to say the healing began? The organic troubles left first, and I was healed through and through. The healing was slow but sure. I was able to go anywhere in about two weeks, but learned I must live the

Truth and deny the error according to the teachings of the Bible and "Science and Health with Key to the Scriptures."

This was ten years ago. I have never been sick in bed since, have done all kinds of work in housekeeping, studied for a kindergarten, had a private school of my own for five years, besides having charge of the home, as well as taking charge of a Children's Home and teaching there during the summer. I am always well and strong.

We all have to "work out our own salvation," and I have listened to error too many times only to be, "beaten with many stripes," until I am beginning to know what it means to give up all for Christ, and to love more and more a religion that we can understand. God neither makes nor permits sickness and death, for He can create only that which is like Himself. Jesus proved sin, sickness, and death to be not of God.

Christian Science is more to me than anything else, and it must be, for there is but *one* Life, Truth, and Love.

This spring I had the blessed privilege of taking class instruction from one of Mrs. Eddy's loyal students.

The Communion season at Boston, with the visit to Concord and the sight of our dear Mother, who expresses so much of Spirit, were heavenly feasts.

The Truth has enabled me to heal not only myself, but others, and I long to reflect the divine Love more and more. There are problems to meet all the way, but Christian Science is a religion that gives to man his true knowledge of God, as both Truth and Justice, of Jesus the Christ as the example and embodiment of divine Love. I have found all I longed for and infinitely more.—a God of Love and Truth.—MISS ELLEN S. ROBBINS, Sharon, Conn.

Benefits Received from the Study of Science and Health.

It is just three years since I first heard of Christian Science. From 1888 to 1897 my health had been very poor. During this time I had been searching for a religion more in harmony with my view of the teachings of the New Testament than the religion of my birth, and had with this end in view investigated the creeds and tenets of many churches, sects, and religious societies. In pursuing this search I borrowed, in August, 1897, a copy of "Science and Health with Key to the Scriptures." In October, I bought a copy and began studying it in connection with the Bible. While studying it, my health gradually but certainly improved; attacks of inflammation of the lungs, bronchitis, and catarrh, to which I had been subject every winter, ceased, and have never returned.

Having spent some time in the study of pharmacy and *materia medica*, you may imagine with what surprise I read in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 443, "The perusal of the author's publications heals sickness constantly." I had been taught by years of schooling that drugs were man's God-appointed healing and curative agents. Although doctors and drugs had failed to restore me to health, and although I had seen that medicine as practised was in no sense scientific, yet my faith in material means had not been destroyed, for I still believed that there was some *thing* (perhaps as yet undiscovered) possessing the necessary therapeutic properties to effect a cure.

Three years' immunity from such diseases tends to prove that the proper remedy has been applied. This remedy, applied understandingly, has healed and will heal these diseases in others as certainly as it has in me. It has healed and will heal all other diseases as surely as it has these.

So deeply was the Truth buried under the rubbish of man-made doctrines, human theories, and material beliefs, that we sometimes wonder that its discovery was possible. Under *materia medica* we believed man's health was largely dependent upon food, climate, drugs, physicians,

etc., but Christian Science is freeing mankind from this absolute dependence upon the material and personal by establishing his confidence and trust in God as "a present help in trouble."

Were the intent or effect of the teachings of Christian Science, to free mankind from drugs and doctors and make him as dependent upon Christian Science practitioners, Christian Science would not be the blessing it is. It is not merely a new school physician. In Science and Health we are taught that man is absolutely dependent upon God; we are thereby encouraged to depend less and less upon our fellow-men and more and more upon God for the prevention of disease and restoration to health.

As a beneficiary of this Science—this *Christian Science*—I owe a debt of gratitude to its Discoverer and Founder, who, by her self-sacrifice and superhuman love was enabled, First, to attain to an understanding of this Truth, then, to reduce to human comprehension this Science of Spirit, couch its exposition in simple language, embody its complete statement in one volume, and place it within the reach of all who desire it.—G. ALLAN, Toronto, Can.

Morphine Habit Destroyed.

I have been so wonderfully saved through Christian Science, that I want the world to know what Christian Science will do for poor suffering humanity. Ever since I was eighteen years of age (and I am now forty) I was a slave to the liquor habit, and by reason of that habit, was led to taking morphine. Any one who knows anything of that habit, knows how it holds and degrades a man, and how it is almost impossible to free oneself from it. I tried in many ways to overcome it. I tried the gold cure for the morphine and liquor habits, but without avail. I believe I was the most wretched and unhappy mortal in existence. I had lost all hope for this world or the next. I was taking thirty grains of morphine in a day, and of course was a physical wreck.

I now look back at my past life with grief and horror. Christian Science has saved me from all the shame and suffering through which I have passed. I feel that I am free, and am very thankful to the kind friends who induced me to seek help in this glorious way. I now feel that life is worth living and shall pass the remainder of my days in trying to bring other earth-bound hearts to the knowledge of this blessed Truth, which delivers and saves.

FRED H. WILBER, East Troy, Pa.

Thankful for Christian Science.

In 1886, we had for twenty years experienced much sickness and suffering in the home with no aid but drugs. Years of experience with a family physician had come to mean a change of doctor with every new thing that presented itself. If we were sick we believed we must take medicine to be made well, and when we were well we must take medicine for fear we should get sick.

The last to be presented to us was Christian Science, and it is still with us, for which we are truly thankful. It has enabled us to overcome severe attacks of sickness which, if conquered at all, would have meant weeks, yes, months, of drugging and anxiety under the practice of *materia medica*, but which yielded quickly and completely to the treatment in Christian Science.

MAUD VROOMAN, Plymouth, Mich.

We are helpers, fellow-creatures,
Of the right against the wrong,
We are earnest-hearted teachers
Of the truth which maketh strong.

MRS. BROWNING.

Religious Items.

In an editorial headed "A Word to the Brethren," the (Baptist) *Examiner* says: "We have no sympathy with the pessimistic spirit, and do not permit ourselves to believe that present conditions will be of long duration; but optimism must not blind us to the fact that the spiritual state of the churches is the reverse of encouraging, and that there is much justification for grave concern in the temper and tendencies of the period. This stricture is not made in a spirit of fault-finding. Facts carry their own comment. For some time past the record of conversions has been extremely meagre, and an average acquaintance with the conversation and modes of life of professing Christians would induce the belief that the cultivation of personal piety is, at present, far from being an absorbing concern."

Rev. George C. Lorimer, D.D., the eminent Boston preacher, said in a recent sermon published in the *Watchman*: "Religion is also an excitant to unrest and conflict, and we must not shrink from recognizing its possible disturbing influence. There is a sense in which Christ sent a sword on the earth. Not that the truth was to be advanced by violence, but rather that it would provoke violence. At the first, Christianity had to propagate itself in the face of persecution, and now, as ever, the blood of the martyr is the seed of the church. When religion has reached that bloodless character that it arouses no antagonism in such a world as this there will be reason to expect that it has ceased to be what it was when it was first proclaimed."

The *Boston Transcript* says: "A somewhat unusual case will come up in the Supreme Court of Connecticut within a few weeks. A Hartford man named Hall, left a will bequeathing \$10,000 for the purpose of combatting the fundamental Christian doctrine of the immortality of the soul. His natural heirs have opposed probate on the ground that it would be contrary to public policy to permit such a will to stand. There will probably be no claim made that the testator was not in his ordinary sound mind when he made the will, for it was in line with his usual operations when living, inasmuch as he had spent thousands of dollars publishing tracts attacking this same doctrine."

The problem is neither more nor less than to learn the ways of God and come into practical acquaintance with Him. And how can this be done without large experience of defeat and disasters endlessly varied? We lose ground, fall out of place, subside and waver, just because we are after something transcendent, something above us; climbing up unto God, to rest our eternity in Him, a being whom, as yet, we do not sufficiently know, and whom to know is life eternal."

HORACE.

The (Unitarian) *Christian Register* says: "We have learned that not only in society and politics progress, but that, above all, the church must keep pace with the age, and comprehend the demands of the age, and must adjust its programme to vital needs. Suppose this to end in sweeping away much that is good: we need not regret it if the old be replaced by a better. Above all, let us realize that as religious beings we cannot afford to exhaust moral strength contending with progress."

The (Episcopalian) *Church Standard* says: "Do yachts and palaces, and sumptuous feasts satisfy? Let those answer who have tried the experiment. 'Vanity of vanities' is their wearisome cry. He who ministers to others, who is willing to lose his life, if necessary, for country and for God, he is the man who has made the wisest choice. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The *Independent* says: "Love is a condition, not a mere emotion; it is a divine arrange-

ment of our spiritual structure under the influence of Christian aspiration and endeavor. God is Love; when His spirit enters, love flames up in the human heart and warms it toward all mankind. It is then that enemy and friend become indistinguishable, melted together into brotherhood, and glorified in the splendor of infinite Christian sympathy."

The *Universalist Leader* says: "The old forms, fabrics of faith constructed centuries ago at Geneva, at Dort, at Augsburg, at Heidelberg, at Westminster, at Oxford, at Seybrook, were produced amid a condition of things that did not afford as much light as the world has since gained for itself. It was impossible to see things then as we see them in our day. In everything man has advanced, why not in religious opinions?"

In the Sunday School department of the (Methodist) *Christian Advocate* we find the following: "There is nothing gracious or commendable in emphasizing sectarian distinctions. One may differ from us in many things, and still be acceptable to the common Master. The only vital issue is, Do we love and follow the Good Shepherd? Are we true to the guidance of him who laid down his life for us?"

In its column of "Notes and Comments" the (Baptist) *Watchman* says: "It can never be the duty of a religious man to throw his influence on the side of what he deems to be evil. The alternative does not exist. It is always possible for one to stand up in his own manhood and resolve that as for him he will do right."

The *Congregationalist* says: "Marked changes in the direction of popular religious interest are evident. Nice theological distinctions receive little attention. The transformation of individual character, the purifying of society, and the Christianizing of nations are the objects most earnestly sought."

The (Baptist) *Examiner* says: "Fulfilled doctrine is mighty doctrine. When religious words are backed by religious character they become potent. Happy is it for Christians when they are not only witnesses for Christ with the lips, but witnesses in deed as to Christ's workmanship."

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Rules to be Observed.

We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

All remittances should be by express money order, post-office money order, or New York or Boston. Individual orders will not be received, as a charge to Boston banks for their col-

All orders for Journals, Sentinels, Quarters, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and Church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to the Christian Science Publishing Society with those for the publications of our Leader or vice versa.

Articles for publication and communications relating thereto, belong to the Editorial

Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

We again ask that no money remittances whatever be made to the Editor or Editorial Department.

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Applications for Membership.

Applications for membership in the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 6, 1900, must be in the hands of the Clerk of the Church on or before the 15th day of October.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Entered at the Boston, Mass. Post Office as second-class mail matter.

Items of Interest.

Political and Governmental Notes.

A Washington press dispatch of October 9 says: The gold supply of the United States Treasury is now competing for the position of the largest single stock in the world. The total is now near the great stores of the Bank of France and the combined fund of the Imperial Bank of Russia and the imperial treasury. The total held by the treasury on all accounts was \$443,462,226. Of this amount \$236,492,442 is the property of the Government in the reserve fund and the general cash-balance, while the remainder is held against outstanding gold certificates.

The United States is fitting out its first cable ship for the exclusive use of the Government. The vessel selected for this service is the former transport Burnside, which has just been reconstructed and equipped at the Morse Iron Works, Brooklyn. The Burnside is preparing to sail soon with five hundred miles or more of deep-sea cable, to be laid in the Philippines.

At a meeting of the white teachers of the Galveston public schools, at which fifty-one teachers were present, an agreement was signed giving one month's service free of charge. There are sufficient funds on hand to run the schools four months and the action of the teachers in giving one month's service insures a five months school term.

The report of the capture of about sixty men of the Twenty-Ninth United States Infantry under Captain Shields on Marinduque Island in the Philippines, is confirmed through communications received by MacArthur and Kempf from Marinduque Island; but details are lacking.

The United States has had more than fifty thousand tons of coal distributed at various points throughout the world for the use of its warships, and this amount will be increased by additions to be made by schooners on the way. The largest coal pile is at Manila.

It is now estimated that the urban population of the country, as shown by the new census—the population, that is, of places containing eight thousand inhabitants or over—will reach 33 per cent of the total, as against 29 per cent in 1890.

Major Livingston Mims was elected mayor of Atlanta, Ga., on October 5. The Atlanta Constitution says that it was the first mayoralty contest in the history of Atlanta that brought out four candidates. Major Mims was a reform candidate.

The United States battleship Alabama was completed last week at Cramp's shipyard in Philadelphia and went into commission October 15.

Foreign News.

Silver coinage in Mexico reached its maximum in 1892 with 30,000,000 pesos. This decreased in 1897 to 22,000,000, and last year to 19,000,000. The mints this year are coining 1,500,000 pesos monthly. On the other hand, silver exports are increasing. The maximum in exports of silver reached in 1892 was 46,000,000 pesos, coincidental with the date of the first sterling loan contracted by Mexico. Since that time the exports have increased. In 1899 the silver exports were as follows: Ores, 13,000,000; bullion, 34,000,000; coin, 15,000,000.

Lord Windsor, speaking at Sheffield, England, before the first congress of the Ruskin Union, of which he is president, expressed the "intense gratification" of British admirers of Ruskin at the announcement from America that sufficient money had been obtained to insure the establishment of the projected Ruskin Hall at Oxford.

The frequent interchange of notes by the great powers, in regard to Chinese questions, has resulted in a very good understanding as to the preliminary arrangements for restoring peace. It is probable that negotiations will be opened between China and the treaty powers soon.

Lord Curzon, viceroy of India, made the following report to the British government last week: The general condition of the crops is excellent, and except in a part of Bombay, famine conditions are disappearing. The total number on the relief list has fallen to 2,746,000.

The latest statistics from the International Peace Bureau, in Berne, Switzerland, give the number of members as thirty-five thousand. There are 91 societies, 347 groups, and the membership is scattered among eighteen European and other countries.

Three thousand Spanish immigrants arrived in Havana between October 1 and October 10, and the Bureau of Immigration estimates the number will reach twelve thousand before the end of the month.

A Berlin dispatch of the tenth inst. says that all the powers have agreed to the proposals of the second German note regarding the primary conditions for peace negotiations with China.

Thirty years ago French was still the most prevalent language. To-day it is spoken only by 46,000,000, while German is spoken by 80,000,000, and English by 115,000,000.

It is announced that Melbourne will be the capital of confederated Australia.

Industry and Commerce.

Consul-General Osborne, at London, in his report regarding American coal in Great Britain, says: "During the past few weeks the continually increasing prices asked per ton for coal in Great Britain have caused considerable agitation among householders and manufacturers. Contracts have had to be entered into by the different railway companies, gas companies, and large manufacturers for a supply of coal at prices in some cases nearly double, and in others more than double those ruling a twelve-month ago. The coal owners openly admit that they intend forcing prices higher and higher, and claim that they are in a position enabling them to dictate terms."

In answer to reports that he had attempted to secure a corner in pork in the Chicago market, Sir Thomas Lipton gave out the following statement: "I have never yet tried to corner food. On the contrary, my object has always been to lower, rather than to raise, food prices. What happened was simply this: I received a large government order, compelling me to keep a big stock in reserve. My buyers in Chicago bought extensively, and, consequently, I hold a rather bigger stock than usual. It is legitimate business to execute my contracts,

and their execution will not affect the American public at all. I object to corners on principle."

Sixty of the highest paid workmen in the world are on a strike in Tiffany & Co.'s factory at Forest Hill, N. J., and the entire wedding invitation business of the big jewelry firm is tied up. The strikers are copper plate engravers. The managers of the Tiffany factory declare that half of them regularly earned from \$90 to \$100 a week, others \$75 a week, and none of them less than \$50 a week. These highly paid workmen lately became members of the International Brotherhood of Copper Plate Engravers, and are on strike for the recognition of their union, demanding that Tiffany & Co. adopt the Union's regulations as to apprenticeship.

About one thousand delegates, representing the various branches of the Mine Workers' Union, assembled in Scranton, Pa., October 11, to consider the proposal of ten per cent increase in wages offered by the anthracite coal operators. It was predicted that the offer would be declined.

The *Midland Farmer* says that over one hundred thousand acres of government land were taken up in Missouri during 1899, and it is thought it will all be gone within the next seven years.

General News.

At the meeting of the National Prison Congress an expert statistician and penologist, Mr. Eugene Smith, estimated that out of a revenue of \$90,000,000 in 1899, New York City spent \$20,000,000 as the result of crime, its detection and punishment. The same authority estimates that in a recent given year the United States spent \$200,000,000 for the same reason—\$105,000,000 being raised by city taxation, \$45,000,000 by county taxation, and \$50,000,000 by federal and state taxation. Estimating the income lost to the country by the choice of a criminal career by the 250,000 criminals in the country as \$400,000,000, he thus makes the total loss to the country through crime of \$600,000,000 per year.

In his address to the Harvard freshman class last week, President Eliot said: Many people believe that there are a number of students in Harvard who live in rooms decorated with costly ornaments, filled with Oriental carpets, and equipped with marble-coated bathrooms. There are a few of these students here who have expensive rooms, but they form an insignificant minority. On the other hand there are a much larger number of students who are downright poor, and who cannot depend upon their parents for support. These fight their way through the university with uprightness and perseverance which are deserving of the greatest praise.

Prof. James H. Gore of Columbia University, juror-in-chief at the Paris Exposition, says: The exhibits of the United States at the Exposition covered the classification more nearly than those of any other country, and the awards received, 2,475, exceeded those made to any other competitors. Germany received 1,826 awards, Great Britain 1,727, and Russia 1,493. The United States exhibited in 101 out of 120 classes, a record not exceeded by any other country. The jury work was most thoroughly organized, and was most intelligently performed.

The Greek corvette Navarchos Miaoullis, said to be the first Grecian man-of-war that ever crossed the Atlantic, is visiting the important American seaports of the Atlantic coast. The ship arrived in Boston harbor October 10, and fired a national salute of twenty-one guns and a salute to Admiral Sampson of thirteen guns, as commandant of the naval station. The Navy Yard battery returned the salute with thirteen guns to Commander Coundoouriotis, ranking officer of the ship.

Middletown, Conn., celebrated the 250th anniversary of its settlement on October 10.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Close Study of the Moon.

Harvard College to Establish a Station at Jamaica.

OUR great satellite, the moon, will be studied as never before this coming winter. The astronomical observatory of Harvard College is about to establish a station on the island of Jamaica, in the British West Indies. Members of the staff of the observatory are now engaged in packing the instruments and preparing for speedy departure. The principal instrument which will be used in Jamaica will be a long-focus horizontal refractor with a twelve-inch aperture and a focus length of one hundred and thirty-five feet. This type of telescope is stationary, with a mirror at the end reflecting any portion of the sky which it is desired to observe, through the tube to the eyepiece. The telescope will be used visually and for photographic purposes.

Assistant Professor W. H. Pickering, who will be in charge of the Jamaica station for the present, has lately succeeded in securing with this instrument the smallest object, angularly measured, ever obtained on a photographic plate. This was a perfectly clear image only one second in diameter of a star. How small this is may be partially conceived when one realizes that a spot an inch in diameter held at the distance of twenty inches from the eye has a diameter of ten thousand seconds.

Professor Pickering will endeavor to complete the visual observations of the moon which have already brought him so much fame, he having demonstrated that there are active volcanoes and some form of vegetation there, and having devoted much time to the important question of the existence of an atmosphere on our satellite. Professor W. H. Pickering will continue his work on the elliptical forms of the disks of Jupiter's satellites which has attracted great attention.

The announcement of the establishment of this Jamaica station has called attention to the great observatory of Harvard, which is doing a work that no other private observatory attempts and which is only comparable with the government observatories. Harvard spends on astronomical work about forty-six thousand dollars annually, while Washington spends eighty-five thousand dollars a year, Paris fifty-three thousand dollars, Greenwich forty-nine thousand dollars, Pulkowa, Russia, forty-eight thousand dollars, and the Cape of Good Hope thirty-three thousand dollars a year.

While other observatories connected with colleges devote their energies almost exclusively to teaching, the astronomical observatory of Harvard College is almost wholly a research department. The policy of the present director, Professor Edward C. Pickering, has been original in that he has not striven to secure for the observatory in the city of Cambridge a collection of instruments of large size, irrespective of their practical use. Instead, he has used the money of the observatory to produce the best results, placing the instruments wherever they can be used to the best advantage, and in pursuance of this plan he has sent his

instruments and observers to all quarters of the globe. From thence the observations have been sent to Cambridge to be discussed, as it is called technically, that is to say, the results of the observations examined and deductions reached from the measurements and computations.

The Harvard Observatory's great work is in photometry, which is the measuring of the light of the stars, and in photographic work, which includes the determination of the position of the stars as well as the study of their movements, variations in light, and composition.

The northern sky is photographed several times every year at Cambridge with an eight-inch doublet, and the southern sky at Arequipa, with a similar instrument, each of which has taken over twenty-five thousand photographs. The entire collection of Harvard photographs includes, on the average, a hundred photographs of each portion of the sky on a hundred different nights.



The Harvard Observatory grounds in Cambridge cover seven acres, having an estimated value of fifty thousand dollars. Nearly fifty skilled people are employed at the different stations. As the climate at Cambridge is not suitable for astronomical observations of the highest grade, Harvard has established its secondary station at Arequipa, Peru, at a height of over 8,060 feet. The Harvard buildings at Arequipa are valued at twelve thousand dollars. Seven meteorological stations are associated with the Arequipa observatory, one of them being the highest observatory of any kind in the world.

The Harvard Observatory is also closely related with the Blue Hill Meteorological Observatory and its various stations.

The magnitude of the work done at Cambridge may be appreciated when it is known that the one millionth photometric observation has recently been made. It was at Harvard by means of photographic plates that the ninth satellite of Saturn, which has been given the name of Phœbe, was discovered by Professor W. H. Pickering.

By use of these photographic plates all but one of the seven new stars discovered in the past ten years has been found by Mrs. Fleming at Harvard. The number of variables located by this observatory both in Cambridge and Arequipa now reaches many hundred. Fifty of the latest found have not yet been announced to the world.

Boston Herald.

The Bible saints were not the heroes of romance, for then they might have been painted spotless. They were the men of real life, and the details of that life sometimes guilty enough. But then, life was an earnest thing with them. It was transgression, if you will, but then it was sore, buffeting struggle after that. It was the penitence of men bent manfully on turning back to God. And so they fought their way back till they struggled out of the thick darkness into the clear light of day and peace. Let us lay this to heart. It is not the having been "far off" that makes peace impossible, it is anything which keeps a man away from Christ.—ROBERTSON.

Selected Articles.

Another Reply to Dr. Williams.

Editor of *Hawk-Eye*.

Dear Sir:—I have just received the Rev. A. C. Williams' second attack on Christian Science, published in your issue of August 5.

He writes: "Mr. Farlow denies the possibility of giving an exposition of Christian Science by one not a believer nor a practitioner." I can only reiterate what I have said before on this subject: it is as impossible for one to be certain that he understands the teachings of Christian Science, without having practised them well, as it is for the mathematician to be sure that he understands mathematics without having demonstrated the rules which he has studied, and having actually solved problems and demonstrated propositions through this understanding.

He asks: "Cannot an intelligent person, from the study of their books, understand the teachings of Christian Science?" I answer yes; but I ask the question, how does such a student know that he comprehends it until he has tested his understanding by healing the sick and overcoming sin through what he has learned from his study?

The practical mathematician who has advanced to some degree of proficiency by having first studied the rules, and then used the examples for practice, listening to the explanation of mathematics by one who has never solved even a simple problem, recognizes at once any lack of understanding on the part of the pretended teacher. Yet this would-be tutor objects to any criticism of his exposition, declaring: "I can read the English language, I have studied the text-book on mathematics, I have superior intelligence and unusual ability of comprehension, and yet you insist that I do not understand the system." The real mathematician declares: "If you cannot prove your knowledge by the solution of problems you have no ground upon which to base your assumption of understanding."



Now we must insist that Christian Science is really a Science, and we emphasize that our critic has no right whatever to claim that he understands what he is not able to prove by actual results. Not that it is impossible to gain the true idea of this subject from the first reading of its text-book; but in making this practical, even in the smallest degree, he would prove to himself the truth of Christian Science, and would then be unable to declare its propositions untrue. One who is too ignorant of this Science to demonstrate it has no right to criticise it. One who understands sufficiently to demonstrate it has no desire to criticise it.

Mr. Williams writes: "Mark, the healer must convey to the consciousness of the patient, so that patient may understand; and do this before he, the healer, understands the facts to be conveyed." My statement does not imply that the experienced practitioner of Christian Science does not understand what he imparts to his patient but that the first effort to heal on the part of the inexperienced student is more or less experimental. We might say this of all sciences. While it is true that any science must be understood before it can be applied with its promised results, it is equally true that said results are the only proofs which the scientist can have of the correctness of his theory.

Paul expresses this idea in the words: "We walk by faith, not by sight." Every step in progress is an untried step which is taken for the purpose of putting into practice some new theory. After the step has been taken and the promised results obtained, we have our proof; first, that the theory is correct; secondly, that we understand it. Now, our critic claims that he understands Christian Science. Let him prove this by showing his ability to heal. If meanwhile he finds himself able to heal the sick, reform the sinner, and make his neighbors purer and better through

his practice of the ideas of Christian Science, doubtless he will have little reason to complain of its teachings. He may ask the question, "How do you know that I do not understand it?" I would answer, because you do not state it as it appears to me, and I know that my comprehension of it is correct, because I have proven my understanding by many years of actual practice. I claim the right, based upon the only test which can be demanded by a righteous judge, to assert that your views are mistaken.

Our critic further states: "He does not say that practice makes perfect, but rests the 'possibility' of stating the doctrines to patient or public on actual healing." Though I have not used the words "practice makes perfect" in my reply to his attack on Christian Science, I herein state emphatically that what I have said in my letters on this subject implies that practice alone makes perfect in the understanding of Christian Science. Healing the sick and sinful constitute the practice of the Science.

It is stated: "They [Christian Scientists] also claim to heal infants, idiots, and insane people. Christian Science staggers at nothing." It is true that Christian Scientists claim that the power of God will destroy idiocy, imbecility, and insanity, even as the light dispels the darkness. They believe that all things are possible with God, though claiming nothing for themselves. It is the realization of the divine power brought to the consciousness of the patient which does the work, and the practitioner's ability to heal is dependent upon his spirituality.



The question is asked: "How do they get out of the world, or do they lose God's presence in the dying hour, and let the disease triumph?" Death is called in the Scriptures, the last enemy to be destroyed. Mark you the statement, "an enemy," and one that is to be destroyed. Limited in our understanding and our ability to utilize the divine power, which is in reality the only life, we fall as on the battlefield, struggling to live, and yet our Master said: "If a man keep my saying, he shall never see death." We are also taught in the Scriptures that the time will come when there will be no more death. To keep this saying of Jesus is to put it into practice to the utmost. We must understand and live—not simply in part, but perfectly, all truth as Jesus understood it, in order to be lifted to such a degree of spirituality that mortality would be swallowed up of life, and wherein we would be able to say; "Oh grave, where is thy victory?" Enoch furnishes an example of one who "walked with God; and he was not, for God took him." Paul narrates this circumstance in these words: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." That which pleased God in the time of Enoch, pleases God to-day, and if practised by mortals would bring the same results. Enoch seems to have lived a perfect life without any special understanding of the spiritual Science of Being; even as the natural musician executes music without understanding much of its theory. I do not claim that Christian Scientists at this period are equal to the demonstration of Enoch. Indeed it may be centuries before there is one individual who is able to accomplish what he did; but we assert that the Scriptural promise is true, and will be fulfilled. Some time the world will have grown to such spiritual heights that mortality will be impotent, and there will be no more death.

The question is asked: "Can any one have anything but a 'human conception' of things?" By human conception, I mean that conception which we have in our present unspiritual condition. A child views an object; his conception of it may in a degree be correct. As he grows intellectually his ability of comprehension improves, and he

has truer views of the object. Continue this intellectual growth to the point of infinity, and the conception of the object becomes perfect. True growth in intelligence is growth in spirituality, and in the knowledge and practice of good. "When he, the Spirit of Truth, is come, he will guide you into all Truth." When the spiritual understanding, in contradistinction to the materialistic sense of things, is gained, we shall have the exact and perfect sense of all things. Science is exact knowledge of that which exists, including cause and effect. There is but one cause and that is God, but one effect and that is the creation of God. Even while our human concept of things still exists, our spiritual understanding reaches out beyond it to grasp the idea contrary to the senses, that God is Spirit and His creation is spiritual. We deport ourselves as fast as possible in accordance with this understanding, and some time, though ages may pass before it arrives, we shall have fulfilled the demand of Jesus: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Then shall we see as God sees, and our human or mortal concept will have been supplanted with spiritual perception.

It is stated in respect to the ascension of Jesus, "He calls this his ascension. Not an escape from matter or a change in his body, but an escape from the sense-delusion of materiality." A change in the spirituality of the individual necessarily changes the physical condition. It is said that as a child, Jesus "grew and waxed strong in Spirit." He improved bodily as he advanced spiritually, up to that experience which is called the ascension, when he had reached the perfection of spiritual growth, and as a result the corporal body disappeared. "Flesh and blood cannot inherit the kingdom of God." Neither was his fleshly body left behind to be buried. Like that of Enoch, it "was not, for God took him," "That no flesh should glory in his presence." Jesus had progressed until he had reached a perfect state of being; hence, the glorified likeness of God appeared and the fleshly, material concept of body disappeared. Those who were in this mortal existence could not behold him in his spiritual condition; to their sense he had ascended, and yet he said: "Lo, I am with you alway, even unto the end of the world."



He asks the question: "Will our intelligent Christian Scientist admit the existence of matter as commonly understood?" As I have before stated, Christian Science does not deny the existence of any part of God's creation, but does deny that the creation of God is substance which is subject to discord, change, and decay. It is the false, material concept of creation which is denied by Christian Scientists. When mortals believe the false concept of God's creation, and live accordingly, the result is misrule, discord, and suffering. God, who is Spirit, sees His creation as the manifestation of Spirit; and the material concept, called matter, is unknown to Spirit. Until we attain the infinite degree of spirituality we are confronted with the claims of materiality—sin, sickness, and death. These claims must be seen and recognized in order that we may exercise ourselves according to spiritual understanding to overcome them. The Christian Scientist sees these evils in all their hideousness, but in his theory he understands that they are not the creation of God, and are not real in His presence, and he labors with greater ability to overcome them, knowing that God is the only power and that evil is utterly powerless. To know the omnipotence of God, and the powerlessness of sin gives hope, courage, and strength to the sinner, whereby he is enabled to overcome evil and prove its powerlessness.

Our critic refers to my Scriptural quotations: "Things which are not, to bring to naught things that are." "No flesh should glory in his presence." I also made the quotation: "That which is born of the flesh is flesh; that which

is born of the Spirit is Spirit." I desire to call the attention of our readers to the fact that our learned divine has made no attempt to explain these Scriptural statements. If they do not mean what they declare, will he please explain them? We will add also the following: "They which are the children of the flesh, these are not the children of God." "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

It is also stated: "He tells us that in Genesis we have two statements of God's creation of man; one, the truth, by some spiritual man; the other, false, by some one from the material sense." Now, I have serious objection to this perversion of my explanation. I have no objection to my critic's honest comments upon what I say, but to prelude my statements with a misquotation, thereby prejudicing the minds of readers before they have reached my real statement, is unjust, and in Christian Science parlance would be named dishonest. I did not state that one statement in Genesis is false, and the other is true. I herein quote my former statement: "The first chapter is a true statement of man as he really is. The second is a true statement of man as he seems to the physical senses. Both statements are honest, but one is more spiritual than the other." Now will our critic please answer the following questions? If these statements are both made by the same individual and are both clear statements of the same creation, why in one statement is man named as the last of the creation, and represented as the image and likeness of God; while in the other, man is designated the first of the creation, and made of the dust of the ground, after which the lesser things are made and brought to him to see what he would call them? Our friend appears to be criticising Christian Science because he does not consider it Christian or Scriptural, and yet he has ignored my Scriptural quotations, and has made no attempt to explain them otherwise than according to the teachings of Christian Science.



He says: "One writer of a Christian Science book gives us an account of how the Bible came to be. He says: 'Divine energy, the uncreated God, never had anything more to do with the making of the Bible than it had to do with the making of any other book.'"

Our critic certainly knew he was not quoting from good authority. This statement is contrary to the teachings of Christian Science. I do not believe this assertion, and I am sure no other Christian Scientist would endorse it. The statement was never made by a Christian Scientist, and I challenge our critic to produce proofs of such authority. Why did he not quote from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 493, "As adherents of Truth, we take the Scriptures for our guide to eternal Life"?

It is further stated: "This accredited teaching of Christian Science thus boldly disposes of the Ten Commandments which have such a materialistic flavor in condemning murder, adultery, etc., by showing that the whole Bible is the work of man, and the Ten Commandments by a mesmerized man." Our critic who pretends to have studied Mrs. Eddy's work should mark how carefully she urges the necessity of keeping the Ten Commandments. Mrs. Eddy states in Science and Health, p. 266, "The commandment, 'Thou shalt not commit adultery,' is no less imperative than the other, 'Thou shalt not kill.'"

If he will attend a Christian Science Sunday School he will find that the first lessons which are taught to the children are the Ten Commandments, the Sermon on the Mount, and the Lord's Prayer. Christian Scientists teach and observe the Ten Commandments, and I affirm that they are not practising what they do not believe.

He writes: "The story of the woman who sent in a letter a five-dollar bill to a healer for absent treatment, and be-

ing gloriously cured, notwithstanding her letter went to the dead letter office and was returned to her, is a very good explanation of the success of Christian Science cures and how they cure." Suppose this story referred to is a falsehood, and this circumstance never occurred, what does it prove? The story never had any foundation except as a newspaper joke; nevertheless I will admit that people have been seemingly benefited by a mere change of belief, by means of which the fear of the patient, which is the prime factor in his disease, disappeared. The patient thinks he is safe because he has complied with the necessary requirements of getting rid of his trouble, and he is thus relieved. However, I have had abundant testimony in my experience to prove that my patients improve more rapidly when I am treating them than when they simply think I am treating them. Sometimes letters asking for help have been miscarried, or in some way delayed, under which circumstances I have noticed that almost invariably the improvement of the patient dated from the time when I commenced the treatment—not from the time when they thought I commenced. No one knows so well how the sick are healed as the Christian Scientist who has exercised himself in accordance with certain understood methods to bring out healing results.

It requires a great deal of assumption, to say the least, for an outside party to declare to a Christian Scientist, "You do not heal as you say, by evoking divine aid, but you heal through hypnotism." This effort on the part of some clergy (and I am pleased to say only a small number of them) to establish the claim that such a thing as healing the sick through divine power is impractical, foolish, and unscriptural, may have its day, but this very healing which is condemned will eventually refute the error.

Some would even deny the authenticity of our Master's pointed statements, which declare that the believer in him should be able to do the works which he did. This effort to discredit the practice of healing through divine power alone in order to save the credit of some people whose Christian practice does not heal, tends to a denial of the word of God, and "laughs to scorn" the rich promises of our Master.

I admit that one may be Christian to a considerable degree, and yet not understand God's ways and means—His nature and essence—sufficiently to heal the sick. Nevertheless I assert that the Bible, and especially the teachings of Jesus, plainly point to the healing of the sick and the sinful as a possible, yes, a dutiful, part of Christian practice.

ALFRED FARLOW.

In the Burlington (Ia.) Hawk-Eye.

Reply to an Editor.

Editor Astorian:—The *Astorian's* recent editorial comment on the article, "Christian Science Defended," as published September 6, while of sincere and kindly tone contains a number of misleading statements regarding the teachings and practice of Christian Science, which are believed to have been made with no desire to misrepresent and which, in the spirit of simple justice, I seek opportunity to correct.

The editorial asserts that Christian Science teaches that disease exists only in the imagination, and that this statement coupled with the admission that the practitioner does not claim for himself infallibility, precludes Christian Science from rightful claim to the title of Christian.

As to this statement let me quote from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 457. "Sickness is neither imaginary nor unreal,—that is to the false sense of the patient. It is more than fancy, for it is solid conviction. It is therefore to be dealt with through right apprehension of the Truth of Being." The Christian Scientist does not

say to the sufferer with a boil, "You have no boil," or "Nothing ails you," but he does insist that disease of every nature is of mental origin, and he proves his position by restoring a healthy physical condition through prayerful realization of the omnipotence of the one Mind—even that Mind "which was also in Christ Jesus."

Jesus classed sin and sickness together as cause and effect, and healed the one by destroying the other. To those he healed of physical distress, the Gospels record such utterances as: "Satan hath bound thee," "Sin no more lest a worse thing come unto thee," "Thy sins be forgiven thee, rise . . . and walk." He healed the bodily sick through his perfect understanding of the law of God and man's relation thereto. Sin is understood in Christian Science to mean opposition to the law of God; and even as human justice punishes ignorant and wilful disobedience alike, thus with immutable divine law, unconscious sin, or erroneous thought, brings its painful consequences as certainly as does deliberate error. Sin in this sense may not be termed imagination yet it must be admitted to be mental and capable of correction and destruction, and consequently not real or lasting, and it is in this light that both sin and disease are regarded in Christian Science.



The first efforts of the early Christians in healing the sick were not always successful, as witness the healing of the demoniac boy by Jesus after his disciples had failed. However, more consecrated effort in following their master's sinless example of prayer and fasting, in due time enabled them to preach the word everywhere "with signs following."

Thus, with the Christian student of to-day (for disciple is but another name for student), as he patterns his life more closely to that of Jesus the Christ, striving, as the earnest investigator of any science might, better to understand the underlying Principle of the Master's work, he will prove himself better able to bring out the results promised to "them that believe." The healing according to Christian Science is not a gift but is possible to every earnest student through the faithful investigation and application of the word of God.

The editorial assertion that the ranks of Christian Science "do not contain one person of prominence in the scientific world," would indicate a very limited sphere of observation and investigation of the subject, and is at best poor argument against its truth. Every reform the world has known has had in its establishment, to withstand opposition from "the men of prominence" of its day, whether that reform were in religion, medicine, or science, as witness the early struggles of Protestantism, homœopathy, and astronomy. However, men of prominence in every profession and walk of life are to be found throughout this country and Europe in the ranks of Christian Science. The Christian Science Board of Lectureship numbers among its members eminent jurists, clergymen, and physicians. The two lecturers for this section of the country are physicians of long standing and reputation in California, and their investigations have led them to abandon their former practice for this work in Christian Science.

This Science, however, substantiates its claims to truth by that which is more convincing than mere verbal argument, individual endorsement, or personal attachment, in the countless cases of healing throughout the land, through the application of its Principle, and while the statements made as to its healing of organic disease may appear to the uninformed "extravagant," they are none the less true.

It is stated that Christian Science has healed every known disease, and testimonials to this effect may be readily had by reference to authentic publications of The Christian Science Publishing Society of Boston, Mass., by attend-

ance at any Wednesday evening testimonial service of the Church of Christ, Scientist, or by inquiry of any individual Christian Scientist.

DAVID B. OGDEN.

In the *Astorian*, Astoria, Ore.

What Science Really Means.

To the Journal:—There appeared in your paper of recent date, an article entitled, "After the Scientists."

The occasion for the above article was the enforcement of the law requiring clairvoyants, palmists, magnetic healers, astrologers, trance mediums, and phrenologists, to pay a license of one hundred dollars for the privilege of practising their profession in this city. It appears that the two individuals who were notified by the proper officer to take out a license chose to declare themselves Christian Scientists, and, therefore, not under the license law.

This might appear misleading, and convey the impression that Christian Science, clairvoyance, palmistry, magnetic healing, etc., were one and the same; while the fact remains, that no two methods could be further removed from each other than these. One is the quintessence of Christianity, and is Immanuel—God with us—the ever-present Christ casting out sin, and healing the wounds of the erring one. The other systems are but different phases of mesmerism, that have been practised from the time of Pharaoh by astrologers and soothsayers, until now, and as the astrologers of Pharaoh withstood Moses and sought to imitate the Christ power, which this brave old patriarch demonstrated, so they to-day seek by mental phenomena to imitate those mighty works, possible only to God and those who understand His healing law.



Let me define the position of Christian Science as it stands before the world to-day.

To Christian Scientists, there is but one healer, and this one is God; as the Psalmist said: "Who forgiveth all thine iniquities; who healeth all thy diseases."

Christian Scientists do not advertise; their work is the Christ ministry. They do not profess to heal, or guarantee a cure; but simply to aid the sufferer to find the Great Physician, "a very present help in trouble," and thus the Scriptures are fulfilled in the lives of these people; for, "the effectual fervent prayer of a righteous man availeth much," and "by their fruits ye shall know them."

The modest fee that they accept from those able to pay them for their labor of love would compare favorably with the amount received by the ordinary evangelist or missionary of any religious denomination, which is deemed necessary for his support, that he may pursue his ministry uninterrupted. None are ever turned away that are unable to pay; indeed, what the Scientist receives for his labor of love, as a fee, is virtually a free-will offering; and a grateful acknowledgment from the heart, from those not rich in this world's goods, is a most substantial remuneration to him.

In this city the Christian Scientist Church—First Church of Christ, Scientist—has a membership of about seven hundred communicants with an attendance of from eight hundred to one thousand. Its handsome stone structure at the corner of Ninth and Forest Avenue is one of the finest church buildings in the city. The Second Church of Christ, Scientist, occupies the Pepper Auditorium, with a growing congregation in the hundreds, and Christian Science services have been held as a missionary service at Bethany night school in the West Bottoms. As a religious body it numbers more in members than some of the old denominations.

What analogy could possibly exist then between the stately purpose of Christian Science and the vocation of those in question, whose means of operating in healing, al-

though mental, are entirely material, as much so as the commonly practised drugging systems of the day.

We do not question their right to their pursuit, but we do most seriously question their right to take the spotless name of Christian Science, as a convenient cover for a practice diametrically opposed to its method.

Respectfully yours,

JOHN H. WHEELER.

In the *Kansas City Journal*.

Remittances.

The Field is requested when ordering goods either from The Christian Science Publishing Society or Mr. Joseph Armstrong, to remit by express order, post-office money order, or exchange on *Boston* or *New York*, but not on *Chicago*. Individual checks cannot be received, as a charge is made by the Boston Banks for their collection. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request when sending their remittances.

A Full Line of Bibles.

The Christian Science Publishing Society carries a full line of Bibles. Catalogues will be mailed on request. We desire to call attention to a new Bible which will appear in our forthcoming catalogue. This Bible is on India Oxford paper, bourgeois type, self-pronouncing, Alaska seal, limp, leather lined to edge, silk sewed, round corners, gilt edges; a special binding to match the pocket edition of Science and Health. Catalogue number 01435x; price \$4.00 prepaid.

Wanted.

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

Bound Sentinels.

Volume II. of the *Christian Science Sentinel*, bound in cloth, can be had at \$2.50 per volume, prepaid. Bound in half-calf or half-morocco at \$3.00 per volume, prepaid.

SEEK not the same steps with the crowd; stick thou
To thy sure trot; a constant, humble mind
Is both his own joy, and his Maker's too;
Let folly dust it on, or lag behind.
A sweet self-privacy in a right soul
Outruns the earth, and lines the utmost pole.

When night comes, list thy deeds; make plain the way
'Twixt heaven and thee; block it not with delays,
But perfect all before thou sleep'st: then say,
"There's one sun more strung on my bead of days."
What's good score up for joy; the bad, well scanned,
Wash off with tears, and get thy Master's hand.

Being laid, and dressed for sleep, close not thy eyes.
Up with thy curtains; give thy soul the wing
In some good thoughts; so when the day shall ride,
And thou unrak'st thy fire, those sparks will bring
New flames; besides where those lodge, vain heats mourn
And die; that bush, where God is, shall not burn.

HENRY VAUGHAN, 1621-1695.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Mr. Kimball at Chicago.

IN our last issue we made mention of the remarkable demonstration at Kansas City on the occasion of Mr. Kimball's lecture there. Now come to us reports of another remarkable demonstration in Chicago on the occasion of Mr. Kimball's lecture in that city, in the Coliseum, before an audience variously estimated at from seven to fifteen thousand people. Whatever number was really there, the fact seems to be clear that the large Coliseum was filled to overflowing by an eager and attentive audience.

Mr. Kimball was introduced to the great audience by John H. Miller, Esq., one of the leading attorneys of Chicago and the Illinois bar. These great gatherings, to hear from the lips of our lecturers something of what Christian Science is and what it is not, are among the astonishing events of this astonishing age, and bear striking witness to the fact that Christian Science in its various phases is striking deep into the current thought of the times, awakening people to the fact that along with the marvelous material advancement there is moving a mighty spiritual force.

Christian Scientists cannot do otherwise than rejoice, with the fulness of a laudable joy, at these happy evidences of present prosperity and unmistakable prophecies for the future.

A full press notice of this lecture appears under the usual heading.

To our Co-workers.

THE workers at headquarters cannot be your *Conscience*. They cannot settle matters which only you can settle. They cannot make *atonement* for you. Christian Science does not teach the doctrine of a substituted salvation, but it teaches the true Scriptural doctrine that each must work out his own salvation,—aided as he is by helps innumerable, if he will only recognize and avail himself thereof.

Will you not realize, dear brethren, that in appealing to persons at headquarters you are placing reliance upon person instead of divine Principle? on man instead of on God?

It is true, that there are certain things you may properly submit, but it is also true that there are scores of things written to headquarters which the workers here can do nothing about. They have neither the knowledge nor the authority to act; and if they had, it would, in the great majority of cases, be unwise and inexpedient to undertake to act, for they relate to matters that only those immediately concerned, can possibly adjust.

If our readers will be more careful to read the standing notice on the last page of the *Sentinel*, they will save themselves, and those at headquarters, much inconvenience, trouble, and sometimes delay, as to the ordinary business part of the work; and if our co-laborers will more carefully study the teachings of the text-book, "Science and Health with Key to the Scriptures," in its direct application to the working out of individual problems, and will also keep well up with the Church Manual, carefully regarding

it, they will be enabled to walk the strait and narrow way under divine guidance rather than human.

In connection with the above we will again say that the editor of our periodicals has nothing to do with cards, church notices, or other matters connected with the Publisher's Department, except as specially provided in the Church Manual. His duty and authority relate only to the reading matter proper.

He is led to say this because he is in constant receipt of letters based on the assumption that he is familiar with every detail of business connected with our publications. Our friends must remember that the Publisher and the Board of Trustees have duties to perform, peculiarly their own, and entirely apart from the Editorial Department.

Three lengthy letters from a western city have just been received, addressed to the editor personally, relating to matters of which he had never heard and knew nothing whatever. Every moment of his time is needed in his own departments of labor.

Emerson's Statement of Faith.

RALPH WALDO EMERSON delivered the address to the graduating class of the Harvard Divinity School, June 15, 1838, in which he is said to have made an explicit statement of his faith, for the first time.

Much controversy was aroused by it, both the press and the pulpit opened a savage denunciatory fire upon him, and the result was his separation from the Unitarians.

In the light of religious history since that time it seems incredible that any one should have been denounced and persecuted for uttering such plain spiritual truth; yet the fact that Emerson was so denounced and persecuted is evidence that such utterances were then needed.

Emerson was chief among that noble band who stood for a broader and more spiritual religion, a deeper religious philosophy. These noble spirits,—Emerson, William Henry and Ellery Channing, Theodore Parker, James Freeman Clarke, A. Bronson Alcott, and others,—were truly John the Baptists crying in the wilderness of dogmatic beliefs for a brighter torch of Truth. Their cries were heard, and they were thereby enabled to lead many struggling hearts up to a higher plane of thought and living, whence a wider spiritual vista met their gaze.

Emerson looked out in prophetic vision, even thus early in his career.

He said:—

"Yourself a new-born bard of the Holy Ghost,—cast behind you all conformity, and acquaint men at first hand with Deity. Look to it first and only, that fashion, custom, authority, pleasure, and money are nothing to you,—are not bandages over your eyes, that you cannot see,—but live with the privilege of the immeasurable Mind. Not too anxious to visit periodically all families and each family in your parish connection,—when you meet one of these men or women, be to them a divine man; be to them thought or virtue; let their timid aspirations find in you a friend; let their trampled instincts be genially tempted out in your atmosphere; let their doubts know that you have doubted, and their wonder feel that you have wondered. By trusting your own heart, you shall gain more confidence in other men. For all our penny-wisdom, for all our soul-destroying slavery to habit, it is not to be doubted that all men have sublime thoughts; that all men value the few real hours of life; they love to be heard; they love to be caught up into the vision of principles. We mark with light in the memory the few interviews we have had, in the dreary years of routine and of sin, with souls that made our souls wiser; that spoke what we thought; that told us what we knew; that gave us leave to be what we inly were. Discharge to men the priestly office, and, present or absent, you shall be followed with their love as by an angel.

"And to this end let us not aim at common degrees of merit. Can we not leave to such as love it the virtue that glitters for the commendation of society, and ourselves pierce the deep solitudes of absolute ability and worth? We easily come up to the standard of goodness in society. Society's praise can be cheaply secured, and almost all men are content with those easy merits; but the instant effect of conversing with God will be to put them away. There are persons who are not actors, not speakers, but influences; persons too great for fame, for display; who disdain eloquence; to whom all we call art and artist seems too nearly allied to show and by-ends, to the exaggeration of the finite and selfish, and loss of the universal. The orators, the poets, the commanders encroach on us only as fair women do, by our allowance and homage. Slight them by pre-occupation of mind, slight them as you can well afford to do, by high and universal aims, and they instantly feel that you have right, and that it is in lower places that they must shine. They also feel your right; for they with you are open to the influx of the all-knowing Spirit, which annihilates before its broad noon the little shades and gradations of intelligence in the compositions we call wiser and wisest.

"In such high communion let us study the grand strokes of rectitude; a bold benevolence, an independence of friends, so that not the unjust wishes of those who love us shall impair our freedom, but we shall resist for truth's sake the freest flow of kindness, and appeal to sympathies far in advance; and—what is the highest form in which we know this beautiful element—a certain solidity of merit, that has nothing to do with opinion, and which is so essentially and manifestly virtue, that it is taken for granted that the right, the brave, the generous step will be taken by it, and nobody thinks of commending it. You would compliment a coxcomb doing a good act, but you would not praise an angel. The silence that accepts merit as the most natural thing in the world is the highest applause. Such souls, when they appear, are the Imperial Guard of Virtue, the perpetual reserve, the dictators of fortune. One needs not praise their courage,—they are the heart and soul of nature. Oh, my friends, there are resources in us on which we have not drawn. There are men who rise refreshed on hearing a threat; men to whom a crisis which intimidates and paralyzes the majority—demanding not the faculties of prudence and thrift, but comprehension, immovableness, the readiness of sacrifice—comes graceful and beloved as a bride. Napoleon said of Massena, that he was not himself until the battle began to go against him; then, when the dead began to fall in ranks around him, awoke his powers of combination, and he put on terror and victory as a robe. So it is in rugged crises, in unweariable endurance, and in aims which put sympathy out of question, that the angel is shown. But these are heights that we can scarce remember and look up to without contrition and shame. Let us thank God that such things exist.

"I look for the hour when that supreme Beauty which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek Scriptures contain immortal sentences that have been bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new Teacher, that shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy."

Here is a clear discernment of a Science of the Ought,

the Science of Duty, the Science of Beauty, the Science of Joy; and as these are all components of Wholeness, we press Emerson's reasoning to its inevitable conclusion, and add that completeness is reached in a *Science of Health*.

Among the Churches.

New Quarters at Decatur, Ill.

First Church of Christ, Scientist, have moved from the Review Building, where they have been seven years, to the Powers Building where they had their first meeting Wednesday, September 12. They have three rooms: one for church services, one a reading room, and one for consultation with those who come for Christian Science treatment. The rooms have been newly fitted up. The color scheme is green and gold, and white and gold. It is well lighted by electricity and nicely furnished. The platform is at the side and of circular form. A large United States flag is draped back of the desks, pictures suitable for such a place hang on the walls, and potted plants and flowers were in profusion at the opening service.

After the usual opening exercises the First Reader said: "We have made no special plans for our opening services in our new place of worship. We have enlarged our borders somewhat, and know it is Truth's leading by the ease with which it has been accomplished. Although improvement of thought not change of location, in Christian Science, produces advancement, yet as thought is purified, the sense of limitation and bondage disappears naturally and we manifest that freedom by expansion in material ways.

We owe endless homage and gratitude to our Mother in Israel, Mary Baker Eddy for giving to the world our textbook, "Science and Health with Key to the Scriptures." In this book the church is defined as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

"The church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of Divine Science, thereby casting out devils, or error, and healing the sick." This church we are building and we hope its visible manifestation, "a prayer in stone," may soon be the fulfillment of our hopes.

To all the dear workers in this Cause we are indebted for their cheerful, willing, and generous help in making this demonstration, understanding well,—

That we must share, if we would keep
That blessing from above:
Ceasing to give, we cease to have,
Such is the law of love.

An original poem, "Farewell to the Old Home," by one of the congregation was then read. The remainder of the evening was devoted to relating demonstrations of healing sin and sickness, and other subjects of interest in Christian Science.—Mrs. S. R. D., Decatur, Ill.

First Stone Laid at Baltimore, Md.

Shortly after seven o'clock on the morning of September 26 the Trustees and Building Committee of Second Church of Christ, Scientist, gathered around the excavations which have been made for the building of the chapel, in order to witness the laying of the first foundation stone. As the corner-stone will not be laid until the church edifice proper is erected, we felt that we wanted to have some exercises in connection with the building of the chapel, and therefore selected the laying of the first stone as an appropriate occasion. Ground was broken a week ago, and it took months of hard but joyous work to bring this about.

Miss Ellen E. Cross, C.S.D., our First Reader, conducted the exercises, which consisted of silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation; some appropriate selections were read from the Bible and "Miscellaneous Writings" by Mary Baker G. Eddy; then the "Scientific Statement of Being" was recited in unison, after which the Second Reader laid the stone, a large piece of Falls Road stone of which the chapel is to be built.

The morning was calm and sweet, just after sunrise, and all were deeply impressed with the services and the meaning of this occasion to the people of this city, even the builders and workmen who were about reflected the peace and love that was present.

The selections from the Bible were from the fourth chapter of Joshua, which tells how Joshua, Israel's leader, had been commanded to take twelve stones from the bottom of the river Jordan when the waters parted to allow the children of Israel to pass through, and to lay these stones for a sign and a memorial of what the Lord had done for Israel. It seemed to us that we were laying the stones of this dear chapel for a memorial of what divine Love, through our beloved Leader, Rev. Mary Baker G. Eddy, has done for us through Christian Science.

The reading from "Miscellaneous Writings" by Mrs. Eddy was from pages 141 and 146 as follows:—

"Built on the rock, our church will stand the storms of ages: though the material superstructure should crumble into dust, the fittest would survive,—the spiritual idea would live a perpetual type of the divine Principle it reflects. . . . This building begun, will go up, and no one can suffer from it, for no one can resist the power that is behind it; and against this Church temple 'the gates of hell cannot prevail.'" "May her walls be vocal with salvation; and her gates with praise!"

HERMANN S. HERING.
Secretary of the Building Committee.

A Word from Janesville, Wis.

We have just enjoyed the great privilege of a lecture by Judge Ewing, and I feel that I must give expression to the gratitude which wells up in my heart continually although it seems almost too deep for words. When asked what it was that had helped me most in the lecture, I could only reply, "I do not know." If I were to point to any one thought it would be that of charity, the need of sympathizing more with the one who honestly doubts, and a desire to be more gentle and patient in presenting the Truth,—in other words, to live it. Now, after more thought upon the subject, I can see that this loving presentation of the subject disclosed to me many hidden prejudices in my own consciousness, and at the same time showed their utter nothingness. Also such a sense of humility, and realization of the nothingness of human thought and work, and such an ardent desire to live the life which is the reflection of all that is good and true.

May we not hope and know that such is the effect upon unbelievers who come to hear of our doctrine, and shall we not by our *lives* show that we appreciate this inestimable blessing which our dear Mother has bestowed upon her children? I earnestly pray that it may have this effect upon all hearers. Then will our Christianity or religion be as natural as the blossoming of the flowers.

HELEN C. SHERER, Janesville, Wis.

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

SUSAN COOLIDGE.

The Lectures.

At Battle Creek, Mich.

A large and representative audience filled the Independent Congregational Church, Sunday afternoon (September 23), to listen to the eminent lecturer, the Hon. William G. Ewing of Chicago, who spoke under the auspices of First Church of Christ, Scientist.

Rev. S. J. Stewart, pastor of the Independent Congregational Church, introduced the speaker in the following language:—

In being honored with the invitation to introduce a distinguished speaker, I am naturally anxious to comply at once with a request coming from neighbors and personal friends. As a public teacher myself, however, of course what I say in public cannot be measured alone by the tests of personal friendship or courtesy. I may say at once that my introduction of the distinguished speaker of the day is an indorsement of the character and sincerity of the man rather than the cause. It would be a false modesty if I were to say that I know nothing about Christian Science.

Having spent a third of a century, perhaps, in the direct study of Christianity, not only as literature and as a religious force, but from the critical standpoint, it would be strange if I did not have decided opinions as to what it is. Having also studied for some twenty years, at least, as my time and ability would allow, the great problems of modern science as taught by its most distinguished writers, I should know something also on that question. I have even read the speeches of the speaker of to-day so far as reported in the leading journals of Boston and Chicago. Having been something of a student in this direction, I could not ignore the growth of this movement itself, and do know in general in regard to its claims. It is sufficient for me to say here, in order that my own position may be understood, that I do not indorse it. This simple statement is all that it is necessary for me to make. This is a meeting of those who have secured this audience room for themselves and for their speaker and they are entitled to the time and the occasion.

But there are good reasons why I accede to the request to introduce the speaker. I am glad to do this specifically in the interests of free discussion and free thought. It is useless to ignore the fact that the cause represented here to-day is one of great influence in our land. It is a characteristic of a progressive city and community to encourage the discussion of important problems by men of ability and good moral character. Battle Creek has always been distinguished for its breadth of thought. It has in the past furnished the platform for the discussion of causes which at first were unpopular. It has believed in free discussion. Although this audience room for the hour is controlled by this meeting, and the organization which owns the building has no claims on the meeting and no responsibility in regard to it, yet in one sense it is appropriate that the meeting should be held here. We believe in a free platform, within the proper limitations. We believe that those who are discussing current moral questions have a right to their discussion, and as a citizen of this growing city, in which are people of catholic minds, it affords me pleasure to introduce to them a leading advocate of questions which are occupying the attention of thousands of people.

It is with pleasure that I can introduce to you a man whose heredity, family associations, education, ability, and moral character are of a superior quality. Judge Ewing belongs to a family which stands among the best in the city of Chicago and in Illinois. He was at one time a leading attorney in Quincy, Ill., and conducted important cases with such ability that he won the attention of Chicago citizens. He was induced to settle in that great city, and

in 1884 was made United States district attorney. He retired from that office with honor in 1889, and in 1892 was elected to the bench of the Superior Court of Cook County, in which is the great city of Chicago. He served in this position with distinguished ability and with absolute integrity, until 1898.

As such questions are being discussed in our community, it is a privilege which we have to-day in having them explained to us by a man of unquestioned sincerity, of distinguished intellectual ability, and of moral character. Such a man I now introduce to you in the person of Judge Ewing, and ask for him your careful attention and fair judgment. It is best for the cause of truth to have men address us who are the authorized exponents and the best representatives of the cause which they espouse. I have the honor to introduce to you the Hon. William G. Ewing, who will explain to you the principles he advocates.

Judge Ewing was greeted with hearty applause.

Battle Creek Daily Moon.

At Chicago, Ill.

Every seat on the main floor and galleries of the Coliseum was occupied last night (Tuesday, October 9), when Edward A. Kimball took the platform to deliver his Christian Science lecture on "Cause and Scientific Cure for Disease." For half an hour before the time set for the lecture an orderly crowd poured through the north and south doors on the west side of the building. Inside the structure there was the greatest quiet, and the speaker had little difficulty in making himself heard in the remotest corner of the vast auditorium.

Mr. Kimball was introduced by John S. Miller in the following words:—

The purpose of this great meeting to-night is not to bring together believers in Christian Science to hear again the principles and arguments in its support, with which they are already familiar and in accord. If it were, and if I, by my participation here, were to be understood as standing for the doctrine of Christian Science, I should not have been asked to take the part which it is my pleasure to take to-night.

But the people of this faith, who have invited us here to-night, feel that they have something to say to those who are not of their belief. They invite the attention and investigation of fair-minded people. They ask no more than that the truth be made known, and that their doctrines stand or fall as they are true or false. God grant that they may. Phillips Brooks once said: "It is truth that we want in every department of our life—in State and Church we need it, at home and on the street, in the smallest fashions and in the most sacred mysteries—that men should say what they think, should act out what they believe, should be themselves continually without concealment and without pretense."

Ladies and gentlemen, I need say no more of the qualifications of the speaker whom you will have the privilege of hearing to-night, than that he is a member of the Board of Lectureship of the Mother Church of Christian Science of Boston, and I now have the honor to introduce him to you, Edward A. Kimball of Chicago.—*Times-Herald.*

At Stephen, Minn.

Edward A. Kimball, C.S.D., of Chicago, addressed an immense audience at the Opera House last Friday night (September 21). The local Scientists had issued invitations to their friends to be present, and the result was that the house was crowded and standing room was at a premium. The interest thus manifested in Christian Science shows what a hold it is gaining. A few years ago, nothing was known of Christian Science, and to-day it is a topic of general conversation in every home.

Mr. Kimball is one of the most fluent and pleasant speakers we have heard in many a day. Appearing before an audience, in the main prejudiced against all things pertaining to Christian Science, he presented the case in a manner that left his sincerity unquestioned.

The speaker made many good points in his argument. He claimed that fear caused much of the sickness mankind is subject to. He gave this point a thorough discussion and proved his assertion by citing cases and anecdotes. The address was both interesting and instructive.

Marshall County Leader.

Letter to Mrs. Eddy.

Minneapolis, Minn., September 30, 1900.

Beloved Mother:—We all thank you most sincerely for permitting Mr. Smith to accept Dr. Shutter's invitation to speak on Christian Science in the series of addresses which will be delivered at the Church of the Redeemer. We enclose a clipping from the *Minneapolis Tribune* describing Dr. Shutter's plan. Sunday evening, November 25, is the date for the address on Christian Science.

We cannot close without grateful mention of the growth of Second Church, which has always been to us a special gift from you. Our present church building has long been insufficient for our congregation, and we have therefore secured the Lyceum Theatre for our Sunday services after to-day, until such time as we shall have completed a church edifice of our own. This is the second building outgrown by us since we began to hold services, three years ago last February. The Lyceum Theatre is one of the largest in the city, and in that auditorium our lectures by the Board of Lectureship have been given.

Last communion, we welcomed one hundred and twenty-eight new members, making a present church membership of over five hundred. Our people all realize that they can best express their loving loyalty to her who has sacrificed all for Truth, by striving to live the life that she has lived and taught.

Lovingly and gratefully your students,

EMMA A. THOMPSON,
ABIGAIL D. THOMPSON,
ABBOT E. SMITH.

The following is the clipping from the *Minneapolis Tribune*:—

Some time ago the pastor of the Church of the Redeemer sent out to representatives of the different denominations in the city a letter, of which the following is the substance:

"It is my purpose to invite representatives of the old and new denominations to address my people, at the Church of the Redeemer, on the Sunday evenings of October and November—possibly also of the early part of December. My object is to have a series on the present position and aims of the denominations represented. The lines along which I should expect the addresses to proceed would be somewhat as follows: What were the circumstances in which your denomination took its rise? What is your present theological position? What are the distinctive features which justify your separate denominational existence to-day; that is, what marks you out from other religious bodies? What is your specific message to the world to-day? And how far can you co-operate with others? I do not insist that this outline be rigidly followed, but it will serve to indicate what I have in mind. As the object of these addresses is educational, you are to have and feel the utmost liberty in your statement, saying what you have to say as if speaking in your own pulpit."

The responses have been prompt and cordial. The course will begin Sunday evening, October 7. It is the hope of the projector, Mr. Shutter, that the result will be a better understanding and wider sympathy among the various religious bodies.

From Our Contributors.

Where is Heaven?

BY JACOB CLEMENS.

WHERE mercy reigns with grace divine
And justice rules with square and line,
Then query not, but do thy part,
And seek, and find it, in thy heart.
Thus Jesus taught, you must begin
To know that Heaven is within
And knowing thus begin.
You will know the Father and the son
Not as passing strangers. He dwells within
To sup with thee and thee with Him.
This blessing now to man is given
So where God is, there is Heaven—
And so with joy. We can declare,
In Heaven below, and Heaven above,
The ruling Principle is Love,
And they in Heaven discard all hate,
Pure Love they always cultivate.
May justice rule in every heart
And mercy reign in every part.
We soon shall know of heavenly joy
And taste the sweet without alloy.

Reflecting Divine Love.

BY GEORGE W. DE LANO.

It was only a glad "Good morning,"
As she passed along the way;
But it spread the morning's glory
Over the livelong day.—CARLOTTA PERRY.

ONE bright, sunny Sabbath morning, while far away on a summer vacation, two Christian Scientists were walking down the country road on their way to meet with one or more fellow-Scientists, for the purpose of holding the regular Sunday morning service.

It was a beautiful morning. Not a cloud obscured the broad, blue expanse. The trees were heavy with foliage; the grass rich in its greenness, and the flowers bright in color, and the fragrance thereof delicious to the senses. The waters of the adjacent bay were having a rest of Sabbath quietness, and reflecting on its bosom the bright, clear azure above. The whole universe was bespeaking the fact, that God is Love, and the heart went out in gratitude to that Infinite One who made man in His own image and likeness,—spiritual, not material,—and brought one to a fuller realization that,

There is a power, a mighty power,
That sustains Immortal Man;
Which he feels is Life eternal,
For he knows man ne'er began.

The Scientists were bright, cheery, and full of love from the effects of the beautiful morning, and the beauties of nature all about them, together with the added happiness in store of participating in the study of the lesson of the morning. This inward delight was, without doubt, reflecting itself on their countenances, when a carriage appeared just before them containing two persons, a father and daughter, on the way to visit some friends. As they drew near, the Scientists greeted them with a glad "Good morning," and such other cheery words as bubbled forth from their fountain of love; and each party passed on its way.

You may not see, I may not know,
The deeds to which our kind words grow,
But they are never lost, I know.

And what was the result of that meeting on the country road? Shortly after, the lady and the Scientists met in a friendly call, and this, in substance, was her story:—

On that bright, sunny Sabbath morning, she arose heavily burdened with cares and sorrows. The beautiful morning had no brightness for her; and in the hope that it would "drive dull care away," and banish sorrow from the heart, the drive was planned. In just this melancholy condition she met the two Scientists, who must have reflected on their faces the sunlight of God's love, and the thought of peace, good-will, health, and holiness; for, to the lady, the meeting came as a sweet benediction; the heavy burden gradually lifted; peace came to the troubled breast, and the day changed from gloom to gladness, and to one of almost beatific happiness. She had received the "oil of joy for mourning; the garment of praise for the spirit of heaviness." She wondered at the marvelous change, and dwelt upon the incident of the meeting, and longed to tell the wondrous story, and learn if the effect thus produced had been the result of the beauty and the power of Christian Science.

Is not this an incident from which a valuable lesson may be learned? Does it not make plain how careful one must be of the thought reflected—whether it be sunshine or shadow? Truth, or error?

We know that it is not an infrequent occurrence to have a stranger, riding in a car, touched to an audible expression of his thought, by the something, he knows not what, which he sees reflected in a face before him: that of a Christian Scientist; it being different from the expression he sees in the other "mirrors of thought" about him. And that one face may linger in his memory the livelong day, and possibly have helped him over one or more obstacles, which before seemed almost insurmountable! And so it happens in the office of the professional man, and the business man, as well as in the homes of Scientists; and even in the church itself; for even here, a pleasant smile, a cordial greeting, and warm pressure of the hand, have oft been the starting point of a stranger becoming a Christian Scientist in thought and deed.

Our beloved Mother and Leader, Mary Baker G. Eddy, has made plain to all what is meant by, and what actually is, "the true reflection of God," strongly and beautifully emphasizing the sentiment, in this article expressed, in her poem, entitled, "Love;" wherein she says:—

Fed by Thy love divine we live,
For Love alone is Life;—
And life most sweet, as heart to heart
Speaks kindly when we meet and part.

River-Thoughts.

BY W. S. H. ROBINSON.

FROM behind an intervening hill sweeps into view the broad river; its bosom sparkling in the sunlight; its vivifying mission shown in fringing grass and flowers, and spreading oaks and towering chestnut trees which give an added beauty to the stream in return for its cool waters, while drooping willow branches with loving fingers caress its wavelets.

What countless hidden springs and tinkling rills have blent their modest stores to form thy mighty stream, O River, that flowest down thy path to join the all-receiving sea! Thy rippling flow types the fair stream that watered Eden's garden.

A rush-grown nook makes the Nile story new,—of tyrant king, of babe and bulrush ark; of pitying princess and the sister's care. The fruitful fields beyond call to remembrance the promised land, and that day when Israel's host came down to Jordan's brink, and mitred priests with ark upborne stood on the pebbly brim and saw the flood recede and leave a firm pathway. So thought speeds on, and sees the waters parting once again before Elijah's word; and yet again Elisha's answered call shows to the

watchful prophet-students a certain proof of spiritual power and understanding.

Now Naaman seven times dipped, stares dripping and incredulous, as smooth and healthful freshness succeeds the ghastly leprosy.

The sombre shadow of a passing cloud robbing the waters of their sheen, recalls a minor strain,—of Hebrew captives weeping by an alien stream,—“They that carried us away captive required of us a song; and they that wasted us required of us mirth. . . . How shall we sing the Lord’s song in a strange land?”

The shadows pass as sounds the Psalmist’s fuller strain: “There is a river, the streams whereof shall make glad the city of God,” “and thou shalt make them drink of the river of thy pleasures.”

Then rises Ezekiel’s vision of the waters issuing from beneath the temple threshold, gathering depth and volume as they flowed on healing mission, typing the increasing kingdom of him who in later years, in Jordan’s stream was seen meekly stooping to “fulfil all righteousness” in a baptism which yielded but a faint symbol of his purity. And now a setting sun, glorifying with softened light and changing hues the clouds and hills and a stream, speaks of what St. John saw: “A pure river of water of life, . . . proceeding out of the throne of God and of the Lamb.”

To the present no less than to the future, belongs this latter vision. Pure, deep, and broad, from Love enthroned, outpours the life-giving current of Divine Science. Fed by its exhaustless flow, there stand on either side the trees of life—demonstrated Christianity—whose leaves and twelve-fold fruit forever heal and feed mankind, and “Who-soever will, let him take the water of life freely.”

Change of Motive Power.

BY S. C. D.

IN the change of motive power from cable to electricity on the Broadway surface line in New York City, what is probably one of the greatest of modern engineering feats is being finished with a rapidity that is wonderful, considering the obstacles that have to be overcome. This would be, in any event, a work of considerable magnitude, owing to the length of the road, but when one stops to think that the entire change is being made without the stoppage of a single car, in the midst of an enormous traffic, some idea may be formed of the difficulties encountered. It seems as though the workmen can hardly strike more than three blows of a hammer before they have to get out of the way of an approaching car.

To the casual pedestrian it all probably seems nothing but noise and confusion. The Christian Scientist, however, sees every outward phenomenon as typical of some mental condition, and so, in passing day by day, the busy scene seemed, to my thought, to illustrate the process of reconstruction through which we go while being changed from the material to the spiritual motive power. To our sense it often appears as though it would be more desirable if while undergoing this transformation we might go away from everything and everybody, but this is, of course, impossible, for the work extends over the entire length and breadth of our nature. As Goethe says: “Talent develops itself in solitude; character in the stream of life.” It is in the stress and struggle of every-day life, while all its problems go over us, that the change is made, and those busy workmen, our thoughts, have to learn many a lesson in patience by standing aside while some material experience goes by. But if the work progresses steadily, at last we shall see “the way of holiness” appearing, and we shall find that we have been entirely changed from the old to the new.

Testimonies.

A Lesson in Overcoming.

I feel I must not longer lag in my duty to our *Journal* and *Sentinel*, for surely I have received many blessings through their columns. I have very little, if anything, to say, that will interest those older in Science than myself, but there are so many younger than I, that I hope I may give forth a glimmer of light.

“To him that overcometh,” etc. This seems to be an ever-present thought with me. I had the privilege of class instruction from one of our dear Leader’s loyal students some nine months since. On taking up my daily work thereafter the last admonition given seemed to give me the keynote to commence my living (living before was existence only): “Whatever you do, if only sweeping a room, do it the best you can.”

I did not stop to listen to error, which whispered, “Didn’t you always do that?” I simply went to work disciplining self to do all things better. My heart goes out in gratitude, for this practical suggestion, which followed as faithfully as I knew how, led me to see the Light. It was, I saw, the commencing of the overcoming of which Jesus spoke. Only a little thing, but how great the results only those who have practised it know. I want to tell of just one little overcoming. I have always been self-indulgent as to my duties, so it was with struggles (to sense) that many trifling things were overcome. I had not found it necessary to deny myself the pleasure and privilege of reading the *Sentinel* as soon as it came, even though other things needed immediate attention. The thought came to me that I was sometimes neglecting work that should be finished before indulging in the pleasure of reading this much appreciated and enjoyable visitor. After this I laid it (the *Sentinel*) aside till work that needed my attention was completed. I must acknowledge in such a simple task as this, it was with difficulty that I conquered, so great was my desire to read and enjoy its contents. Out of such little things come the issues of life. I find the blessings appear proportionately as I really overcome (conquer the counterfeit self).

I have had but little to meet in the way of physical discord. My first demonstration was so remarkable to myself and child at the time it was made that I want to tell it, hoping it may help some who feel they lack sufficient understanding. I had read Science and Health for some time, but thought I did not understand it. I had never had a treatment and had talked very little with others about Christian Science.

My son (a youth of fifteen years) called to me from his bed one morning, saying he had a terrible earache. I said, “I do not know what to do for it, only to read Science and Health (medicine was *not* considered for a moment, for had I not turned to God?). The child got up and took the book and read, but impatiently said, “It does no good. Science may be good for some things but not for earache.” He put cotton in his ear, and continued to groan. I finally said, “Come to me and I will see what I can do for you.” I said, “Take the cotton out of your ear, and give me the book.” He obeyed—no relief. The pain now had commenced to go down to the jaw and the suffering increased. I finally said, “You take the wheel and a dollar and go to Mrs. W. for a treatment.” No, he would not consent to this. “Well, see here,” I said, “God is just as near to me as He is to Mrs. W., and I want you to read this *Christian Science Journal* and give me the book.” In less than twenty minutes he had perfect relief from pain, and furthermore has never had a return (now two and a half years), while before he had such attacks frequently, being supposedly the after effect of measles. One proof is worth a million speculations. I thankfully express my gratitude to Mrs. Eddy for the overcoming of all she has

had to conquer of the mortal self that she might give us the understanding of Truth to live by, and I do not forget the helpful words of *all* who have endeavored to help me to a better understanding.—L. R. E., Chicago, Ill.

A Traveling Man in Christian Science.

It is no more than my duty to tell of a few of the blessings I have received since taking up the study of Christian Science. I have received many physical benefits for which I am truly thankful, but there are other things for which I am far more grateful. When we were led to try Christian Science for my wife, we were both in a pitiable condition physically, mentally, and spiritually. We believed we had no religion and no God, but now we are grateful to divine Love for leading us into the Truth, for it is indeed a great blessing and comforter. Through it we have received many physical benefits, and we are happy that we have found a religion whereby we can follow the command "acquaint now thyself with him [God], and be at peace." Never before have I known such peace of mind and body.

No one knows what a pleasure it is to a traveling man to attend the beautiful and helpful services, and to know that he can find such services in almost every city to which he may go. Not only can he find the meetings, which of themselves are a great blessing, but he is always among *friends*. I should be very ungrateful not to mention the help, the kind treatment, and the *real* pleasures which I have received through the friends who have made my stay in the different cities so pleasant.

When I was starting out on the road, my brother advised me to join the Masons, but I told him I had a far better thing than Masonry, and I have not yet been lacking friends, who have manifested that thought so common with all Scientists—brotherly love. When I hear the traveling men complaining that they have so little to take up their time evenings, I am more than ever thankful to our beloved Leader and *all* Christian Scientists that I have this Truth which gives me something to do, some new pleasure every moment.—C. J. G., Pittsburg, Pa.

A Help in Time of Need.

A few days since I had a demonstration which may be a help to others.

We are burning natural gas in the cooking range, and in some way the burners in the oven were slightly turned. I detected the odor of gas but could not seem to find the escape. This was while getting dinner at evening. I always turn the gas quite off from the pipe when through with it, therefore it did not escape through the night. When I came to get my breakfast the following morning the same trouble was apparent. At last I tried each burner and found the oven burners slightly turned; my stove was lighted and when I had made sure that my oven burners were quite turned off, without thinking of danger I opened the oven door; as I did so, there came a blinding flash which filled the stove, and as I was quite in front I received the flame in my face. My eyebrows and eyelashes and great handful of my hair were singed off. For a moment I did not know or think of a burn. The beautiful part was this, as with the flash these words seemed to be my protection, "He shall give his angels charge over thee." Then feeling the smarting I denied the belief of sensation in matter and kept on getting my breakfast, but continued to declare the Truth as best I could.

It may have been an hour before all sense of the belief of pain left me, but none of the family at breakfast discovered that the flame had touched my face, therefore it could not have been red on account of the burn. In two

days the skin came off from one side of my face, as a proof of the severeness of the explosion.

I have for a long time been trying to realize the all-protecting care as promised in the Ninety-first Psalm, and it seemed an assurance that I had caught a glimpse of the understanding of the Truth for which I so hunger and thirst.—H. T. R., Chicago, Ill.

Physical and Spiritual Benefits Received.

After having had recourse to what are termed the best medical methods, and long-continued treatment, from the medical fraternity, the finale was reached, and their diagnosis concluded with the decision which strikes terror to every one, that a surgical operation, with all that term implies, was the only thing that could give me a single chance to live. Before this conclusion was reached by my physicians, I had, through my sister, who is a Scientist, been induced to read Science and Health. I reluctantly purchased a copy, and in the same spirit commenced to read it. I had no faith, and maintained a very antagonistic attitude toward Christian Science. At last my sufferings became unbearable and medicine had entirely failed to give me even temporary relief. In this terrible condition, my sister advised me to employ a healer. I did so and at the same time began to read earnestly and faithfully in Science and Health.

As soon as I was willing to acknowledge my selfishness, pride, and egotism, my healing was rapid. I could fully understand the words of our blessed Master, "Seek ye first the kingdom of God." In proportion as I was willing to sacrifice the pleasures of the senses, I was benefited. To-day I am healed physically and changed spiritually.

My disease was fibroid tumor, and a very severe case of headache of twenty-five years standing. Through the teachings of Science and Health and the loving and patient work of my dear healer, I am to-day, *free*.

F. E. C., Oshkosh, Wis.

A Speedy Recovery.

I received a letter from a lady whom I had never seen (I mention this because many people think it is necessary for the healer to go to the patient) asking me to treat her. She had met with a severe accident, had slipped on a polished floor, falling heavily, wrenching her ankle, and receiving a serious shock. The servants were alarmed, and sent for a doctor, who came, and pronounced that the tendons of the ankle were torn and some broken. The foot meanwhile had swollen terribly, and become quite black. The doctor said that it would be a case of resting for weeks, and then she would most likely have to use crutches.

The lady knew enough of the Truth not to trust in *materia medica*, and refused to have any bandages or liniment applied. I received a very joyous letter from her five days afterwards, saying that she had suffered no pain in the ankle since treatment had begun, that she had just come in from a five mile walk, and that all traces of the injury had disappeared. The lady is studying Science and Health, and is deeply interested in Christian Science.

F. C. F., London, England.

A Testimony for Science and Health.

My wife, Mrs. Daniel F. Beatty, bought Mrs. Eddy's book and read it, and is healed. She no longer has sick headaches. She threw away her glasses, having no use for them, and no further trouble with dyspepsia. In fact, is in perfect health. You may print this if you like.

DANIEL F. BEATTY, Washington, N. J.

Religious Items.

In an article on "Faith" in the (Baptist) *Standard* we find the following: "Many apologize for faith as if it were merely a temporary expedient to brook over our present lack of knowledge. Faith on the contrary is a higher method than knowledge. It is not that by which we accept what cannot be known about the past, nor that by which we look forward to what cannot be proved concerning the future, nor that which enables us to walk blindly in the present; but it is that grace which brings us into unison with God and keeps us there. Hence it is 'the victory that overcometh the world.'"

A contributor to the *New-Church Messenger* says: "When we perceive from our affections, inclinations, thoughts, and conduct, that we are cross, petulant, irritable, that for these qualities of life we generally see the cause in other persons and things, and not in ourselves; when we delight in constantly comparing ourselves with others to our credit and the discredit of the others, then let us remember that the Son of man suffered for and died to these and all other sins that he might be able to demonstrate to the world his divine human perfection, and ask the children of men to follow him in the regeneration."

The (Episcopalian) *Church Standard* has the following: "A dispatch from Pittsburg tells of a remarkable scene when Charles V. Culver, a bankrupt, presented himself before the United States District Court to file the necessary papers. He was accompanied by Jacob J. Wyckoff, one of his largest creditors, to whom he owed \$222,257. As the papers were signed Culver said to his companion, 'There goes thy \$200,000.' Wyckoff responded, 'It is all right, Friend Culver; I know thee would have paid me had thee been able.' This is Christianity, not in word only, but in deed and in truth."

"Catonism" is the odd title of an article in the *Christian Register* of which the following is an extract: "The art of finding fault is not one to cultivate. It is not an ornament to character. It is as great an enemy to virtue as to vice; for it discourages those who try to be right and yet fall. Cato was the professional fault-finder of the Roman Republic. He succeeded admirably in his quest, and secured a reputation for remarkable virtue. History suggests that he enjoyed his reputation, and at last went daft with moral arrogance."

A writer in the *New Church Independent* says: "The self-denial, the humility, the willingness to become as a little child, to forego our prejudices, and to submit ourselves entirely to the guidance of the Divine Word as good itself and truth itself, are the portions only of those who have advanced in the regenerate life, and who have become willing receivers of that knowledge from on high which is able to make them wise unto salvation."

The (Baptist) *Examiner* says: "Senator Depew has recently furnished some statistics which prove that drunkenness is decreasing among railroad men at least. Twenty years ago, he said, the New York Central was obliged to discharge annually twenty per cent of its employees for drunkenness. Now, with thirty thousand men on the rolls, less than one per cent is dropped for that offence."

An editorial article in the *Universalist Leader* contains the following: "Every person who is making sincere and continuous effort to improve his own life, to overcome perverse tendencies, and to grow in grace, and who also is working on Gospel lines for the betterment of others, should try to strengthen within his mind the thought, and within his heart the feeling, that he is working with God."

The (Baptist) *Examiner* says: "The Church is one, but the Church is great in power

and large in relationships. Truth is complete and comprehensive; but because it is so comprehensive it will minister to diversity of condition and variety of need. The Christ is unchanging, and the unchanging Christ is to be preached to changing man under constantly changing conditions."

Rev. Dr. Cuyler in the (Baptist) *Watchman* says: "We have our duties to perform, sometimes very difficult duties; God does not release us from them, but He sustains us in the doing of them. The load laid upon us does not crush us, for He gives us strength equal to our day: we lay the load upon the strength which our loving Father imparts to us."

The *Boston Transcript* says: "Presbyterian leaders admit that the action taken by about one-third of the whole number of Presbyteries, which have now voted, shows so strongly in favor of some creed changes that the committee which propounded the questions will be compelled to report to the General Assembly that it ought to take up the matter."

James M. Ludlow, D.D., says in the *Homiletic Review*: "Let us forget not only our sorrows, but also our sins; not only defective circumstances as we conceive them, but also defects in character; our mistakes, our blunders, our bad yieldings, and our bad doings. If we have repented of them they do not belong to us now."

The *Congregationalist* says: "One may delude himself for a little while with the idea that some big obstacle for which he is not responsible lies right athwart his path into the kingdom of God, but others know and God knows that it's nothing but his own pride and self-sufficiency."

Obliterate everything disagreeable from yesterday; start out with a clean sheet to-day, and write upon it for sweet memory's sake, only those things which are lovely and lovable. Thus you will make life better worth living.—*Household*.

The *Congregationalist* says: "Any church sustained as it ought to be and carrying out its mission is worth far more to the community than it costs, and to its members who collectively compose it it is the temple where God dwells."

The British and Foreign Bible Society is providing all Boer prisoners with Bibles printed in Dutch.—*Exchange*.

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The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

In the course of his annual report, General Merriam speaks with commendation of the excellent progress being made toward civilization by the Apache under the management of Captain Nicholson, Seventh Cavalry. He says: "I found them largely and successfully engaged in agriculture, and saw large numbers of men as well as women at work in the fields, most unusual for Indians. I was also told by railroad officials that they could not employ better men for railroad labor than these Apache Indians. In view of these facts, and of the assurance by Captain Nicholson of the absolute loyalty and efficiency of his Indian police, I recommend the withdrawal of all the troops from San Carlos agency, instead of repairing that post."

Press reports tell of a novel innovation in political campaigning. They say that the Democratic National committee is arranging to have rallies for the Democratic ticket in every city, town, and village in the United States on October 27. The most prominent speakers which the scope of the plan will allow, are to expound the Kansas City platform at these meetings.

According to the postal receipts of the fifty largest cities in the country, Boston makes the remarkable average of a trifle less than \$6 to each inhabitant.

The membership of the Vermont Legislature includes only thirteen lawyers, while there are one hundred and eight farmers among the lawmakers.

The population of the territory of Arizona, as officially announced, is 122,212, against 59,620 in 1890. This is an increase of 62,592, or 104.9 per cent.

Former Governor W. P. Dillingham was elected United States Senator by the Vermont Legislature October 18.

Foreign News.

Disorder has broken out afresh in China, the main trouble now being in the southern provinces. Large revolutionary forces, seemingly not allied to the Boxers, are dominating the lower part of the empire, and several cities have fallen into their hands. The new outbreak of anarchy may interfere with arrangements for peace for some time, but according to Peking dispatches, the Chinese plenipotentiaries, Li Hung Chang and Prince Ching, and the foreign diplomats had a conference last week and decided to meet Saturday, October 20, for a preliminary discussion of terms of peace.

A press dispatch from Freidschafen, dated October 17, says: "This afternoon Count Zeppelin's airship ascended, was steered

against the wind, and put through various tacks and manœuvres successfully. It was then sailed in the direction of Immenstadt, and, after a short flight, remained poised in the air forty-five minutes at a height of six hundred metres, and then safely descended to the lake."

A magnificent palm tree, planted by the Empress Eugenie in the garden of the little hotel owned by her in the Avenue de la Bourdonais, Paris, over the monument to the prince imperial, was mysteriously abstracted recently by burglars. The criminals, who still remain unknown, climbed over the railing of the hotel, and having uprooted the palm tree carried it off.

Lord Roberts, in an army order announcing the return of General Buller to England, thanks Sir Redvers for his great services while he was commander-in-chief of the British forces in South Africa, and for the ability with which he carried out the operations while serving under Lord Roberts.

Germany and England have formed an alliance to maintain the territorial integrity of China and to keep the ports open. The terms of this important agreement were arrived at October 16 between Lord Salisbury and Count von Hatzfeldt, German ambassador to England.

Prince von Hohenlohe has retired from the post of chancellor of the German Empire, and it is announced that Count von Bulow has been appointed to succeed him. This post was first filled by Bismarck, who was an intimate friend of Count von Bulow's father.

"Dickens Avenue" is suggested as the name for the new broad street that is being cut between Holborn and the Strand in London. It runs through a part of the town in which Dickens placed episodes of many of his stories.

The Sultan of Turkey has leased to Germany, for thirty years, the island of Uroan, in the Red Sea, forty miles north of Kaman, for a coaling station.

Industry and Commerce.

The convention of mine workers, which was held in Scranton week before last, adopted resolutions accepting the ten per cent advance in wages previously offered by the operators, provided the operators would agree to continue paying the advance rate of wages until April 1, 1901, and abolish the sliding scale. These conditions were agreed to by the Philadelphia and Reading Coal and Iron Company and the Lehigh Valley Coal Company on October 17, and it was expected that the other companies would fall in line and that the strike would soon be at an end, but on October 18, the Lehigh Valley Coal Company published a statement that the ten per cent advance in wages had been agreed to, but "that powder will be sold at \$1.50 per keg, and that the difference between this rate and the rate of \$2.75 shall be taken into account in the figuring of the net advance of ten per cent." The powder question was one which the mine workers understood to be reserved for adjustment later, under agreement of the operators that the several companies would take up minor grievances with their own men. On learning of the modified acceptance of the miners' proposals, the strikers declared that they would not return to work on such basis.

The strike began on September 17. In ten days 140,000 men and boys were out. Soon afterward practically every mine in the anthracite region was closed. The coal basins extended over an area of 470 square miles. The cause of the strike was the refusal of the operators to recognize the miners' union, abolish company stores, and advance wages at least ten per cent. It is estimated that the financial loss to the miners, the operators, and the railroads had been ten million dollars up to October 18.

The first considerable consignment of South African gold since the outbreak of the

Boer war is now in transit for the National City Bank of New York, and the amount is \$2,500,000. For more than a year the world has been cut off from one-fourth of its annual gold supply, which in 1899 was \$321,805,456, and for 1900, under normal conditions, would have reached \$400,000,000. Africa's proportion of the output for 1899 was 3,849,589 ounces, equal to \$79,577,410.

The introduction of trolley roads has not seriously disturbed the business of steam roads, as was predicted. Trolley lines are especially numerous in Connecticut, and the *Hartford Courant* makes a study of their workings. It finds by an analysis of official reports that while the trolley relieves the steam roads of some local travel it adds to the growth of cities and towns and largely increases the freight traffic.

The potato crop of the United States, according to the *New England Homestead's* final report in its issue of October 20, at the practical completion of harvest, approximates 239,000,000 bushels, or nearly 5,000,000 bushels less than last year, and a fairly good yield compared with the average of the past ten years.

A conservative estimate of the world's wheat this year is 2,500,000,000 bushels. The *Bulletin des Halles*, a commercial daily paper published in Paris, says that it will be slightly below this figure. Last year's yield of wheat was 2,625,440,040 bushels.

Authoritative opinion shows that France will this year be short ten million tons of coal. The *Figaro* remarks that the price has just gone up from \$11.20 to \$13.60 per 1000 Kilogrammes (2,205 pounds), and may exceed \$14.

The pine industry of Cadillac, Mich., once so vastly important in that vicinity, has disappeared entirely, the last pine tree in Wexford County having just been cut down at a camp northwest of the city named.

The wheat crop in the United States is to be almost as large as it was last year, when the figures were 543,419,550 bushels. This year's yield will be with a 30,000,000 bushels of these figures.

General News.

In the "Hall of Fame" of the University of New York, tablets are to be placed on the walls in memory of America's greatest statesmen, soldiers, authors, preachers, jurists, publicists, etc. A jury of one hundred prominent men, including former President Cleveland, has been entrusted with the duty of making the selections. Ninety-seven members of the jury assembled, and the result of the voting shows that George Washington was the first choice of all, for his name was the only one receiving 97 votes. Lincoln and Webster each received 96; Franklin, 94; Longfellow, 94; Grant, 92; Jefferson, 90; Emerson, 86; John Adams, 61. All the names receiving fifty one or more votes were accepted.

By a vote of thirteen to six the trustees of the Chicago Board of Education, on October 17, resolved not to permit in the schools of Chicago the use of a book of selected Bible readings. The selected readings were offered as a substitute for the Bible, which has been barred out by the board for a number of years.

It has been observed that artesian wells have a daily period of ebb and flow, as well as the ocean tides, only the process is reversed. The time of greatest flow of an artesian well is at the period of low tide in the ocean.

The crew of the cruiser *Baltimore*, which was mustered out of service recently, when it was paid off, deposited over \$20,000 at the Naval Branch Young Men's Christian Association in Brooklyn for safe keeping.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Rural Delivery.

Concord (N. H.) System Largest in the United States.

POSTMASTER ROBINSON is in receipt of an order from George M. Allen, acting first assistant post-master general, authorizing an extensive enlargement of rural free delivery in Merrimack County. Carrier service will immediately be instituted on routes from Loudon, Penacook, West Concord, and Hopkinton stations of the Concord post-office, and also from the central office, the rural free delivery system of which already covers the principal highways throughout four hundred square miles of territory, and will, when completed, be by far the largest local rural system in the United States, emanating from a single post-office and its stations.

The Concord postal plant, inclusive of the central office, now comprises nine different offices, stations, and sub-stations, and the systematic, spoke-like development of its rural free delivery facilities has conduced to make it an exemplary and illustrative one for the Post-office Department throughout the country.

Immediately upon the appointment of Colonel E. H. Hathaway to the head of the eastern division of rural free delivery, which comprises the New England states, Pennsylvania, New York, and New Jersey, his special attention was called to the remarkable success that this new feature of postal development has attained under the supervision of Postmaster Robinson and Assistant Postmaster Leighton at Concord. As soon as he could spare the time from his exacting office duties, he made a visit to New Hampshire, and personally inspected the work that is being done here, commending it very highly. The opportunities for increasing and enlarging the rural mail facilities were fully and earnestly presented to him and the assistant agents who accompanied him—Messrs. Sawyer of Vermont and Boutelle and Norton of Maine—and upon authorization of Superintendent Machen of the free-delivery system of the Post-office Department, they took up the subjects involved in the various petitions from this section of the state, making careful surveys and estimates, inclusive of the preparation of plans and maps. Special Agent Everett B. Norton, under assignment from Colonel Hathaway, was given special charge of the mission, and with some few interruptions incident to the demands made upon his time by work elsewhere, he has devoted himself to New Hampshire with great ability and diligence.

Colonel Hathaway was moved by the enthusiasm shown by the grangers and others in New Hampshire, and the interest taken by the local postal officers was such that he has felt great pride in carrying forward the enterprise, and Agent Norton has gone forward with the mission with the skill and diplomacy worthy of the popular cause, and the practical results of their application are beginning to manifest themselves to general advantage.

The attention not only of the authorities at Washington, but of the friends of rural free-delivery everywhere, has been called to the accomplishments in New Hampshire, and

the outlook here for even further progress in this rapidly advancing branch of the government service is very auspicious.

In the neighborhood of twelve thousand people will be reached by the additional service in this county, and various other petitions are awaiting action by the Post-office Department.

Not only will these additional rural facilities increase postal receipts, inasmuch as more letters will be written and more newspapers and magazines subscribed for, but an enhancement in value of farm land will be noticeable, without increased taxation, a moderate estimate of advance in value being from two to three dollars per acre and in some states five dollars. General improvement of the condition of the roads traversed by the rural carriers is an incidental advantage. In some states the construction of good roads is made a prerequisite to the establishment of rural free-delivery service. In one county in Indiana, a special agent reports that the farmers incurred an expense of more than \$2,600 to grade and gravel a road, in order to obtain rural free delivery. It is also claimed that better prices may be obtained for farm products, the producers being brought into daily touch with the state of the market, thus being able to take advantage of information previously not readily obtainable. The educational benefits conferred are inestimable, the monotony of farm life is relieved through ready access to wholesome literature, and the keeping of all rural residents, the young people as well as their elders, fully informed as to the stirring events of the day, being one of the best objects to be attained.

Manchester (N. H.) Union.

Electricity to be Carried in Ice.

METHODS of transmitting electrical currents will be revolutionized if the results anticipated by Nikola Tesla from his most recent invention for the insulation of wires meet with the success in practice indicated by his experiments. There will then be no danger of deaths or injury by contact with live wires. It will be possible to transmit a current of high voltage hundreds of miles with no appreciable loss.

By cheapening the cost of electricity at the place where it is to be used all industries dependent upon electricity for their motive power may be carried on at a vastly less expense. These results will be accomplished by using an insulation of ice or other frozen material.

Mr. Tesla has been informed that his application for a patent covering this ground had been granted.

When seen at the Waldorf-Astoria, Mr. Tesla said that he was greatly pleased with the outcome of the experiments, upon which he had been working for seven years.

"Professor Dewar, of the Royal Institute, gave me the suggestion," said he, "which set me thinking along this line. That was in 1893. Realizing the great practical value of such an invention, I thought much about the subject, until a few weeks ago, when the complete system by

which the desired end might be attained suddenly flashed across my mind as I was pondering upon the problem in my laboratory. Then the simplicity of the plan amazed me.

"Let me describe this method of insulation to you in its most comprehensive form. All wires will, of course, be placed under ground before my cold air insulation can be used.

"Image, now, a great trough extending, if you wish, across the continent. It must contain a quantity of water or some other substance which will freeze. From my experiments I judge that sawdust and water will prove most effective. For the purpose of transmitting the current long distances I shall use a thin metal tube, capable of resisting three hundred pounds' pressure to the square inch. This tube will be submerged in the substance which I intend to freeze.

"In the whole discovery the most interesting feature is the method I have devised for freezing the material in the trough. Five or six feet below the surface the ground itself is very cold. Here the trough would be buried. Through the tube there will then be forced a current of gas—probably hydrogen—reduced to a temperature of minus two hundred degrees or thereabouts.

"This, under ordinary circumstances, will be sufficient to freeze the material surrounding the tube in the trough, and also to neutralize the heat which would be generated by the electricity.

"It has been known since the days of Faraday that an electrical current cannot break through an insulation of ice. My success lies in discovering how to apply this truth practically. To show of what gigantic worth it may be needs but a moment. Grant that the invention has, as I believe, given to the world an almost perfect insulator, immediately there follow results which will directly or indirectly affect every manufacturing industry which in any way uses electricity.



"This will follow from the fact that no electricity will be lost in transmission. The cost of the new insulation will in the end be cheaper than that now used, and so it follows that the electricity which is to be utilized in a thousand different ways can be produced at a less cost. To telephone and telegraph companies, therefore, you see that my invention will be indispensable.

"Water power converted into electricity can by the new method of insulation be carried thousands of miles. At present the loss of electricity due to unsatisfactory insulation makes this impossible. I have been considering the possibility of carrying the power of Niagara to this city, and find that it can be done with a loss of not more than one half per cent to one per cent.

"For the first time in history a power will be used for insulation instead of a property. Deaths from contact with exposed wires will be prevented by the new method. The increase in the speed of exchange of telephone and telegraph messages will be pronounced after the adoption of my discovery.

"These are the important changes in the electrical world which will be wrought by this invention. There will be also innumerable indirect results."

Mr. Tesla said that he hoped to apply his new discovery to electric surface railways. He said that he was working upon a plan by which the cars could be propelled without direct contact with the wire. This plan is still in an embryotic condition, and for this reason Mr Tesla declined to discuss it in detail.—*New York Herald*.

A character is like an acrostic or Alexandrian stanza: read it forward, backward, or across, it spells the same thing.—EMERSON.

Selected Articles.

God's Creation Real.

Boston, Mass., August 20, 1900.

To the Editor:—In your magazine of July, commenting upon Mrs. Whitney's criticism of Christian Science, you made the statement that Christian Science "is absolutely devoid of a single vestige of anything that **could** honestly pose as Science."

Science, briefly stated, is a demonstrable understanding of that which exists, including cause and effect. Christian Science proposes to give, first, a comprehensive, true definition of God; secondly, a definition of His creation. Then it proposes to measure the things of human comprehension with this exact knowledge of the things of God, and thereby determine between the true and the false. If there is any knowledge which can be properly called scientific it is the understanding of God and His creation, and the relationship between God and His manifestation. The teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, interprets the Bible to the Christian Scientist; thereby presenting it to him as a scientific work, and the most marvelous and wonderful book in the world. The pupil of Christian Science accepts its theory as true; then by the demonstration of its propositions establishes its truth, so that beyond this point of experience Christian Science is no longer a belief, but has become a demonstrable fact, and is justly entitled to the name "Science" in the highest sense of that term.



Mrs. Whitney asks the question in respect to Christian Scientists: "Do they no longer take joy in blue skies, clouds, sunsets, mountain glories, the flowers of the field, the green richness of forests?" I can truthfully say that no class of Christians or philosophers love nature more than Christian Scientists, who see therein the handiwork of God. It is only the perishable, temporal, mutable, human concept of the universe which is denied by Christian Scientists, and this denial is made without loss to them, for "If that which is done away was glorious, much more that which remaineth is glorious." Paul said, "Now we see through a glass, darkly; but then face to face." Even in our present material condition, God's universe appears beautiful to us. As we grow spiritually our ability for true comprehension will increase and the world become more and more fair until we awake in His likeness. Then shall we see as God sees, and behold His creation in all its glory, a new heaven and new earth wherein dwelleth righteousness and nothing that "worketh abomination, or maketh a lie."

Christian Scientists do not deny the existence of God's creation as it really is, but they claim that in our present material condition we are more or less deceived in our perception of it. A wrong concept is not the creation itself, but a false sense of it, and this false sense is what the Christian Scientist declares to be unreal. The Christian Science text-book takes for its basic statement of the "Science of Being" the Scriptural idea, "God is Spirit." Man is made in the image and likeness of Spirit and is therefore spiritual, and the universe, including man, is the creation of Spirit. Spirit is the only real substance. The universe is the reflection of Substance. Matter is the erroneous belief that this reflection is itself substance. The teachings of the Scriptures coincide with the instructions of Science and Health on the definition of creation. Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." This statement implies that the emanation of Spirit is not flesh, but is spiritual. The flesh or matter is the human concept of the spiritual creation.

Mrs. Whitney further asks, "And why, O prophets and teachers of a twentieth-century revelation, take money for healing or instruction?" It is amusing, to say the least, that one who is in the habit of taking pay for honest labor should make a remark of this kind. Does the writer mean to assert that Christian Scientists are the only people on earth who are doing God's service, and for that reason the only class who are not entitled to remuneration? Are not the merchant, the mechanic, the good minister, and the authoress doing God's service if their various vocations are carried on in an honest manner, and do they not all accept pay? The Christian Scientist does not pretend to do the healing. He only serves as a means through which the Truth which heals is brought to the consciousness of the patient, and expects a remuneration for his effort for exactly the same reason that the minister of the gospel receives a salary, and the authoress a price for her books. What new thing is this which demands that people in the ordinary vocations in life should be recompensed for their labor; while those who render more spiritual service to mankind should not be rewarded? Paul said: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" And Jesus said: "The laborer is worthy of his hire."

ALFRED FARLOW.

In *Cram's Magazine* for September.

Physical and Spiritual Health.

PHYSICAL and Spiritual Health, is a subject that vitally concerns all mankind. The word "health" is from the Anglo-Saxon, "health" or "wholth," and means wholeness, that state in which all the natural functions perform freely without pain or disease. The definition of the word is somewhat limited in the dictionary, as it implies that health is simply a condition of the physical organism, whereas it is not that alone, but relates to the mental or spiritual organization as well—a person with a healthy physical body and a diseased mind is not healthy in the true sense of the term.

When we look around on every side and see the sick, the lame, the deaf, the blind, the dumb, all seeking relief from their woes, generally from a material basis, and as a rule, unsuccessfully, we are constrained to think there is something radically wrong with the medical practice of the day. In the "History of Medicine," we see a graphic picture of a system of guesswork that has held sway with the amen of press, pulpit, and people, for over forty centuries. While we entertain a deep respect for the better (and we might say larger) class of physicians, those who are educated, conscientious, and go to the bedside of their patients with hearts filled with love and sympathy, living up to their highest sense of good, yet we can but condemn their system.

If drugs are good, why are they not efficacious? Men have by their aid searched for health all these centuries. Nearly every conceivable product of the three great kingdoms, mineral, animal, and vegetable, has been swallowed in the vain hope of health. Climate, air, exercise, travel, rubbing, pounding, freezing, heating, electricity, and rest cures, have been tried, and their results have been, to say the least, far short of their promise. Have they not had sufficient time to prove their efficacy? If drugs are good, why is there not some infallible remedy for each and every disease, which permanently cures it? Why has mankind suffered so long under their *regime* if they are, as many claim, divinely ordered? Does God send sickness on man, and then approve of material means to cure it? Does the same fountain send forth both sweet and bitter waters? Is there no balm in Gilead? Let us see.

Jesus the Christ, the great Healer and Teacher, was a Physician who healed multitudes and never lost a case.

All his teachings were in and of the divine order. He did the will of the Father, and claimed sonship by his wonderful understanding and demonstration of the Science of Being. He was continually about his Father's business, and said, "My Father worketh hitherto, and I work." He came that we might have life and health and love, and have them more abundantly. He came to destroy the material law and fulfil the divine law, and to save mankind from his false sense of sin, even the belief that there are two powers, good and evil.



His healing was done entirely by a mental process. He never used drugs, never recommended dieting, tonics, or exercise, never diagnosed cases, but healed instantly by the spoken word of Truth, the realization of God's allness, error's nothingness, and the real man's perfectibility as the spiritual image and likeness of God. He recognized only the laws of God, and declared their superiority to man-made laws. He never taught that his healing was the result of any special gift bestowed upon him by God, but rather the result of a scientific system, which any seeker might learn and demonstrate as did he. He said, "He that believeth on me [understands this Principle which I teach] the works that I do shall he do also; and greater works than these shall he do, because I go to my Father [because my personality will soon be taken away and then you must turn from it and rely upon your understanding of impersonal Truth]."

His disciples (students) did practically the same works. They preached the Gospel and healed the sick in obedience to their Master's command. This was a direct proof that his system was scientific and divine, for it brought forth fruits. He and his followers practised what they preached. They taught that sickness was the result of sin, of ignorance of God's laws, or fear, pride, hate, lust, and all the evils which go to make up erring, mortal man, the carnal mind which is at enmity with God, and that the only remedy was an understanding of the Truth of Being, and a practical demonstration of it in one's life by living the Truth as he lived it. He limited no one, but said, "Be ye therefore perfect, even as your Father which is in Heaven is perfect," and also told them, "Ye shall know the Truth, and the Truth shall make you free."



If Jesus presented to the world the right way to gain physical and spiritual health, can there be any other right way? If he taught the Truth, the exact Science of Life, the way in which man can and must work out his salvation, is it possible there can be another way which will also save? Let us not be misunderstood. We believe that all will eventually acquaint themselves with God and be at peace, work out their salvation, because evil is temporal and Good eternal, but this will be done only after much tribulation and purification of thought, but that it must and will be done in the way Jesus taught and demonstrated, because it is the true way. Two plus two equals four, and it makes no difference if billions of well-meaning people believe they make five, the fact remains they are four. So then the Science of Being must be understood and demonstrated, and in the way our Master taught the Truth.

We not only need healthy bodies, but healthy minds, and the latter must come first. If the cause is good, the effect must be the same, and *vice versa*. Christian Science teaches that the cause of disease is erring, mortal thought, and the one infallible remedy is the divine Mind. God is still God. He is supreme, the only Power, Intelligence, and Love of the universe, and all will eventually learn this and put it into practice. He is on earth to-day as much as He ever was, for He is changeless goodness,

and His power is given to His children in as great a degree as it ever was, if they but seek and find it.

If one desired to learn mathematics, he would study carefully the principle of numbers, and constantly work problems out from a higher basis, eliminating all mistakes, which were only in his own concept, and due to an ignorance of numbers; if one wanted to learn music, he would study harmony, the elements of music, and constantly practise on his instrument, until all discords (due to ignorance) were eliminated. It would occur to neither student to pray to the principle of music or mathematics for a solution, but only by learning and demonstrating the rules and laws could he become a musician or mathematician. So, on the other hand, if one desires to become a real Christian, to do God's will, he must study God's laws, he must learn the Principle of goodness which is God Himself, he must go on and perfect himself in God's laws and rules, in being meek, and kind, and loving, and honest, and pure, constantly eliminating the errors, or sins, which are due to ignorance and exist only in his own concept, until he will finally awake in God's image and likeness, because he is reflecting all the attributes of the Father.

Christian Science healing is efficacious and far-reaching in its effects, for it not only heals the sick body, but heals the diseased mind; the sinner is reformed, his thought purified, his mental status strengthened, his trust in God awakened, and he is taught to realize that he is beginning to be a new man in Christ Jesus. Drugs will not do this. No medicine, however powerful and seemingly efficient in curing physical ills, ever yet reached one mentally. Christian Science has healed the insane, the paralytic, cancers, tumors, and hopeless cases given up by physicians, and while it was being done the patient was "renewed in the spirit of his mind" until he felt indeed and in truth that God was the great and only Physician.



The writer knows of many who were healed of severe diseases, many considered incurable by physicians, by simply reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. This book should be studied by all who desire to investigate Christian Science, as it contains a full statement of its teachings, and will correct the false views held by some. Many seem to have an entirely wrong conception of Christian Science, and it is amusing to hear and read some of the opinions of those who do not understand it. We believe material things are real to the senses, just as any one else does; we speak of them as others do; we call sin, sin; murder, murder; accidents, accidents, and incredible as it may seem to some, we do not say "you just imagine you are sick." Disease is far more than imagination. It is as real to the sick man as anything can possibly be, but we do say the cause is mental, and the effect also to a certain degree, and the remedy is the divine Mind, not by any means of thought transference, suggestion, or hypnotism, and that it is an efficient remedy, many thousands can testify who have been healed by it. We are a quiet folk. Believe in minding our own business, and never seek patients or followers, knowing when they are ready, they will come of their own accord. But we are always glad to talk of our religion, but only to those who desire to hear, and we think that we have something that is practical, provable, and satisfying, and are glad we have been so fortunate as to find it.

Friends, let us reason together. If Baal, matter, with all its false laws, with all its discords, diseases, and woes, be God, then follow him. But if the one Principle of all Love with sunshine, brightness, health, and peace, be God, then, in His name, let us follow Him, and do it by living the life He would have us live, by loving everybody, by being honest, meek, just, and pure, and gradually we

shall understand that He is the only Physician, the only Healer, the one sovereign panacea for every ill, who cures sickness and cures sin, who gives us sound bodies and pure minds, who leads us in green pastures beside still waters and who will at last bring us to His "house, not made with hands, eternal in the heavens." EDWARD E. NORWOOD.

In the *Chattanooga* (Tenn.) *News*.

The Example for All.

THE life of Jesus Christ furnishes the example which includes every good toward which mankind is striving. What is that for which men are directly or indirectly aiming? It is to be free from evil, to put aside limitations,—sin, sickness, and death. All that men count undesirable and fear is included in these three words.

What all men desire, Jesus attained. The example of Jesus teaches how to conquer sickness, sin, and death. His work was wholly practical. He taught no forms, mysteries, ceremonies, or speculative doctrines. His plan of salvation was not to teach men a theory of life, but to free them from sin, sickness, and death. And his own life-work was an illustration showing how this freedom is to be attained.

How then—by what method—did Jesus overcome sin, sickness, and death? By perceiving their nature. His insight revealed them as errors and not truths belonging to God's creation. This understanding exposed their illusory character and they disappeared as a lie disappears when it is seen to be false. In this connection the Master also disregarded and exposed the falsity of the so-called laws of the physical realm, for he finally rose above them all. He healed sickness and sin at one and the same time, those absent as well as those present. "I have given you an example," he said, "that ye should do as I have done to you." He did not aim to reconcile men to their hard fate in sickness and death, nor did he try to make them feel comfortable therein.

"He healed them." Yet the Master did not try to give the impression that he was acting under mysteries or supernatural power, he was not setting aside law and order, he said he came to fulfil the law, and Paul tells us that "the law is spiritual."

Nor did the Master try to represent that he alone possessed this understanding and none should possess the secret after him, for he said plainly, "He that believeth on me, the works that I do shall he do also."

Thus it was that Jesus became the Christ, the Way-shower, the Saviour of men. Of all men he was the most practical, he proved what he said. If Jesus had not done as he did, he would not have shown us the way. He proved his sonship with God, not by argument and theory, but by demonstration.

To bestow upon Jesus religious sentiment and vague emotion is not what he asks of us. His call to us as his professed followers is to do as he did, obey his teachings, and follow his demonstrations. In this way we rise above blind faith into true discipleship. We are able to perceive and appreciate the grandeur of Jesus' mission only as we become partakers of the Truth he taught and proved, and rise daily above sin and sickness.

Lancaster (N. H.) *Gazette*.

Indians will be a Feature.

THE Pan-American Exposition would scarcely be worthy of its name did it neglect to illustrate so important a subject as the aboriginal inhabitants of the new world, their customs, institutions, and daily life. The great Exposition to be held at Buffalo next summer will, therefore, give especial attention to this subject and aim to present it on a more extensive, scientific, and popular scale than has ever been attempted before.

Object lessons in the life, customs, and history of the aborigines of the various portions of the continent will be given chiefly in four departments of the Exposition, in the exhibits of the building devoted to ethnology and archaeology, in the Indian congress on the midway, in the Six Nations village, and by means of the mounds intended to reproduce some of the best known and most typical of the works of the mound builders of North America.

The building devoted to exhibits in ethnology and archaeology will be filled with relics of the occupancy by the red men of the continent of America. The museums of the United States, Canada, Mexico, and South America will contribute generously of their priceless treasures to make this exhibit the most complete ever collected for a similar purpose, and to the student, and, indeed, every thoughtful person, the remains of the aborigines here gathered will be full of interest and significance.

In the Ethnology Building the collections will be such as to attract and instruct both the student of ethnology and archaeology and the average visitor who knows little of such study. That is to say, they will be scientific in character, but popular in their manner of presentation. For instance, there will be an art gallery in which will be paintings representing with as great a degree as possible of historical accuracy the life of the pre-historic peoples of America and the scenes which Columbus and his contemporaries witnessed when they visited the shores of North America and beheld in Central and South America the cities of the Aztecs and ancient Peruvians. Another feature of a popular character will be the large model on the ground floor portraying the historic Niagara frontier and showing the sites of some sixty aboriginal villages. Real water will flow through the Niagara River and the campfires will be represented at night by red incandescent lights. By graphophones and possibly the kinetoscope vivid reproduction of many rites and ceremonies of Indians of the present day may be given. The collections on the main floor will consist chiefly of exhibits from large museums of the United States and from those of Canada and Latin-American countries portraying the archaeology of the United States, including Alaska, of British America, Mexico, and Central America and the South American countries which are prolific in the relics of the semi-civilization of pre-historic times.



The co-operation has been secured of such bodies as the Smithsonian Institution, the American Museum of Natural History, the Peabody Museum, the University of Pennsylvania, the University of Chicago, and the Buffalo Society of Natural Sciences. The ministers of the various South American countries are co-operating with the director-general of the Exposition and the superintendent of ethnology, and it is now certain that a large amount of valuable archaeological material will thus be secured. Through the co-operation of the departments of agriculture and horticulture exhibits will also be made of the plants cultivated in both North and South America before the great discovery.

It may surprise many readers to learn that within thirty miles of the grounds of the Pan-American Exposition in Buffalo the dances and other pagan ceremonies of the Indians of the Iroquois confederacy are practised much as they were when what is now known as the Niagara frontier was, so far as the white man was concerned, a wilderness unknown and unexplored.

There is much misapprehension as to the dances of the Indians. Comparatively few understand that they are of the nature of religious ceremonies and are observed in somewhat the same spirit as the different festivals of the church among Christians. The Six Nations dance was observed by the Seneca Indians of the Tonawanda reservation during the week of September 16. There will be many Indians

from this reservation in the Six Nations village on the grounds of the Pan-American Exposition, and the various ceremonies of this festival, as well as of others, will be there reproduced.

The most extensive Indian exhibit on the grounds and the most interesting and comprehensive exhibit of its kind ever shown will be the Indian congress on the Midway, which, by the way, has no connection with the Six Nations exhibit, which is made by the Exposition and is no concession.

Boston Herald.

Sent the First Telegram.

Mrs. Roswell Smith, seventy-three years old, widow of the founder of the Century Company, died at her home in the Tolosa, at New York City, on January 21, 1900. It was Mrs. Roswell Smith who, as Miss Annie Ellsworth, then a girl of seventeen, sent the famous first telegraphic message, "What hath God wrought!" Her father, Henry L. Ellsworth, a son of Chief Justice Oliver Ellsworth, was the first Commissioner of Patents, and has been called "the father of the Patent Office." He had been a college friend of Professor S. F. B. Morse. Together they had endeavored to induce Congress to pass a bill granting \$30,000 for the construction of a trial line between Washington and Baltimore. Morse had been seeking the help of Congress since 1838, but it was not until the last hours of the session of 1842-43 that the bill was passed, by the close vote of eighty-nine to eighty-three, and then went to the Senate. At twilight on the last evening of the session there were 119 bills ahead of it, and, as it seemed impossible that his measure would be reached, Professor Morse, disheartened, went to his hotel and prepared to return to New York by an early morning train. His friend, the Commissioner of Patents, kept doggedly working for the bill, and at five minutes before adjournment it was passed, only one measure going through after it. It was Miss Ellsworth who carried the news of the passage of the bill to Professor Morse the next morning. It was then that he assured her that she should send the first message, and a little more than a year after, at her mother's suggestion, Miss Ellsworth wrote down the words, "What hath God wrought!" and they were sent in triplicate in the dot and line alphabet from Washington to Baltimore. The original message was given to Miss Ellsworth, and has always been in her keeping. The duplicate, which was returned from Baltimore to Washington, is in the Connecticut Historical Rooms at Hartford. In 1852, Miss Ellsworth married Roswell Smith in Lafayette, Ind. In 1870 they moved to New York, where Roswell Smith, in connection with the late Dr. J. G. Holland and the house of Charles Scribner & Co., founded *Scribner's Monthly*, the name of which was changed to *The Century Magazine*, published by the Century Company, in 1881. Roswell Smith, who was the publisher of the magazine from the start, continued as president of the Century Company until his death, in 1892.

New York Tribune.

Wanted.

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor! Lay aside this ardor of mind, which exhausts your body, and leads you to commit errors.

FENELON.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Testimony Meetings.

THE Wednesday evening testimony or experience meetings, rightly conducted, are a most valuable means of bringing the practical results of Christian Science to public attention.

Strangers in scores attend these meetings to learn if it indeed is true that people are daily being healed through a power above the ordinary material or physical methods, and that, too, not in isolated cases, as if by accident, but in multiplied hundreds of cases, as if by a fixed and certainly applicable law.

No sincere, unprejudiced listener can long attend these meetings without becoming convinced that there is being daily proven a fixed and certain law of healing that can only be accounted for on the ground that it is above and beyond the ordinary; that it is, in fact, a law or method which may well be called Divine. Christian Scientists consider every effect as flowing from a Cause—a Law—which, although above the comprehension of those not conversant therewith, is nevertheless a natural Cause, or Law, in the sense that the Spiritual is the only truly natural.

We should bear in mind that many attend these testimony meetings for the first time; that, maybe, they hear their first word of Christian Science there; that they have come to learn whether they can consistently give their assent to what is said; that they may be favorably or unfavorably impressed by what is said and the manner of its saying; and that this impression may remain with them indefinitely.

Those who speak, then, should be thoughtful of their expressions. They should, as it were, put themselves in the place of the stranger who comes to hear for the first time, and while fearlessly speaking the truth, should so temper their speech as neither to shock nor offend. Is it not well, also, to avoid the use of terms which are unfamiliar to strangers, and may be misunderstood by them, while the more familiar or commonly used expressions will answer as well and be as fully understood by Scientists?

They should avoid extravagance or the making of over-drawn pictures, but should let a simple, unostentatious recital of the facts tell their story. They should avoid stating things in such a way as to tax unnecessarily the credulity of the stranger. Indeed, the barest recital of the simple facts often does this, so marvelous, from the ordinary standpoint, are many of the cases of healing.

While the physical healing should be well brought out, the spiritual benefits, with all their attendant joys and upliftings, should not be neglected.

Let the wisdom of the serpent and the harmlessness of the dove especially govern in these meetings, and let us know assuredly that there is but one Power and one Wisdom that can have sway or presence there,—the divine Power and Wisdom.

The Lectures.

THE large audiences that have recently assembled to hear lectures on Christian Science, tend to emphasize the

great work which is being accomplished by this branch of the movement.

The attendance at the lectures, from the start, has been most gratifyingly large. The crowds that greeted the lecturers in greater New York last year are yet fresh in our memory.

Thousands listened intently to the different lectures there. In the less important cities, numerically, the proportionate attendance has not been less than in the greater ones, while in the smaller places, even the villages, the relative numbers attending and the interest manifested, have been such as to indicate, in a striking manner, the depth of interest of the general public in the healing Truth.

To the outside world the claims of Christian Science are so extraordinary as, naturally, to cause astonishment mingled with incredulity. To re-assure themselves, and learn if its claims be true, is, no doubt, the controlling motive as to many who attend. A sincere desire to know more of God, more of spirituality, and to have explained, from a broadly rationalistic point of view, the mysteries of life and death, attracts many. The love for good platform-speaking also plays its part. The causes which combine to make up the great audiences are doubtless somewhat varied, but mere idle curiosity seems to be reduced to a minimum.

So far as our knowledge goes, or so far as we have ever heard, no more orderly, sincere, or respectfully attentive audiences have ever assembled, than those that it has been the privilege of our lecturers to address. Let us rejoice that this is so. It speaks well, not only for the ability of the lecturers themselves, but evinces unmistakably the fact that they have a deep and helpful message to give. Nay more, it proves that there is in these gatherings an atmosphere peculiarly their own, an atmosphere of sacredness which drives flippancy and frivolity away.

We do not claim too much for these meetings, and other Christian Science meetings, as a rule, when we say, that there is truly felt there a deep and heartfelt presence of God as the Holy Spirit, the all-present Mind that is Love. This accounts for the cases of healing of persons of whom we hear, as the result simply of being present and, as it were, absorbing *the Presence*.

Here, indeed, we may say with Whittier, we feel

The spirit, over-brooding all,
Eternal Love, remains.

More and more is being proved the wisdom that provided this helpful means of propagating the Gospel which, in its ultimate reach, truly heals and wholly saves.

"Light Without Heat or Waste."

UNDER the above caption we published in the *Sentinel* of September 27, 1900, an article setting forth the wonderful discovery, by a woman, of a substance called "Radium."

It seems that the article, which was taken from the *Enquirer* of Cincinnati, Ohio, very considerably overdrew the picture, as inquiry at the Smithsonian Institution has revealed. Among those who made inquiry was Professor Hermann S. Hering of Baltimore, Md. He received in reply the following letter from W. W. Karr, Acting Aid in Charge:—

Smithsonian Institution, Washington, D. C.,

October 10, 1900.

Dear Sir:—In reply to your letter of October 6, I am authorized by the Secretary to inform you that the statements you refer to are much exaggerated. The substance, radium, while interesting, by no means emits light in any degree comparable with sunlight, or even with candle-light. The light is indeed more nearly of the intensity of that given by the firefly. Information regarding this substance has appeared at different times for several years in

physical and chemical scientific periodicals; one having been printed in the *Popular Science Monthly* for July of the present year.

Very respectfully yours,
W. W. KARR,
Acting Aid in Charge.

Mr. Hermann S. Hering, The St. Paul, Mt. Royal Avenue,
Baltimore, Maryland.

In further modification of the claims as published, we herewith republish the following from *The Great Round World*:—

"When this discovery was brought to our attention, we had our doubts of its full truth. It seemed incredible that a piece of radium the size of a half dollar could, without waste, light a room, 'even though left to itself for centuries.' Accordingly we wrote to the Smithsonian Institution at Washington, asking the government scientists whether the accounts were true.

[The reply received was very similar to the above letter to Professor Hering.]

"The scientific interest of radium is therefore great, but the practical interest is at present slight. The discovery of such unthought-of properties may, however, lead to ultimate further discoveries which will prove of definite value. Scientific discoveries must be judged dispassionately on their merits. No mere speculative enthusiasm should be permitted to carry away the sober thought of the student."

We are glad to publish the above corrections, and in doing so feel that we are not detracting in any degree from the real merit of the discovery, for it seems that, even according to the modified statements, it is an important one. As stated, it may yet develop into something very practical in the way of illumination.

Among the Churches.

Reading Room at Baltimore, Md.

A Christian Science reading room has been opened at 322 North Charles Street under the auspices of First Church of Christ, Scientist. A large number of members of the First and Second Churches were present, and after some religious exercises Mr. Edward H. Hammond, First Reader of First Church, made a brief address, in which he alluded to the growth of Christian Science in this city, as well as in the whole world. He said:—

"Christian Science will be found to be the foundation of all reforms, as its leaven of Truth is at work in all directions. Christian Science is the healing religion of our Saviour, the Science of which was discovered by Rev. Mary Baker G. Eddy and given to the world by her. One object of this reading room is to make the authentic literature of Christian Science more accessible to the public."

The rooms are in the best portion of the city. They consist of the second floor suite. From without, a large window, almost half of the entire front, radiates in gold letters: "Christian Science Reading Rooms. Open to all. First Church of Christ, Scientist." The entrance door also bears the same words. In full view of all passers-by will be a glass case containing Christian Science literature. The rooms are very beautiful, the walls hung in crimson silk tapestry, with ornate ceilings. The handsome portieres, the Turkish rugs, tables, easy chairs, and pictures were all contributed by the congregation. Back of the main reading room is a large room equally beautiful for distributing literature. There will be a circulating library of "Science and Health with Key to the Scriptures" and all the other works of the Rev. Mary Baker G. Eddy, together with other Christian Science publications. Pamphlets, lectures, etc., will be generally distributed free. An

attendant will be always in charge and the rooms will be open several evenings in the week.

Morning Herald, Baltimore, Md.

A few days after the opening of the reading room the following letter was received from one who evidently knows from experience what Christian Science can and will do for humanity, and desires to have a part in the grand work of presenting it to the world.

Baltimore, October 5, 1900.

Superintendent of the Christian Science Reading Rooms,
322 N. Charles Street, Baltimore.

Dear Madam:—I am more than gratified to learn that First Church of Christ, Scientist, of Baltimore has opened a reading room in the centre of the city, where all citizens and also visitors to the city may have an opportunity to acquire a correct understanding of Christianity as taught and applied to the life of man, here and now, by Christian Science. Humanity *needs* and *wants* a Christianity that will enable man to assume and realize his dominion and sovereignty over error, evil, and sin, and all their train of baleful effects,—sickness, sorrow, pain, suffering, poverty, death,—so that man may *know* that the kingdom of God—Love—is come on earth as it is in Heaven.

This Christianity is revealed in the Bible, as clearly seen, when read in the light of "Science and Health with Key to the Scriptures," the text-book of Christian Science, by Mary Baker G. Eddy.

Her book, "Miscellaneous Writings," is also a book of Light and Life, and your reading rooms should be well furnished with them.

I deem it a great privilege to hand you fifty dollars, which please use in procuring several volumes of the two books, Science and Health and "Miscellaneous Writings," as a foundation for your library, and may 322 North Charles Street be indeed a candle lighted and set on a candlestick, so that the light of it may be seen of all.

Very truly,
BUSINESS MAN.

The Work in Sacramento, Cal.

First Church of Christ, Scientist, of Sacramento, Cal., was organized October 25, 1899, with a charter membership of thirty-four. Since that time its growth has been steady and encouraging, showing such progress as is most gratifying to those, who through twelve years of struggling experiences, as a small band of faithful adherents to Truth, kept their lamps trimmed and burning, determined that the light of Christian Science should prove a beacon of hope and courage to others. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

We are filled with a joyful pride, as we look back over this year's record of our advancement, our demonstrations over the thought of fear and its limitations. Since our organization every expense, necessary and incidental, has been met, with a balance always in the treasury. A lecture by Hon. William G. Ewing was an important event, and now we have a crowning feature of our success to report: the establishing of a free reading room, in the most pretentious building of our city, adjacent to the post-office. Our room is on the third floor, and an elevator carries the visitors to it. The bow window looks out upon the post-office lawn. Its furnishing is neat and tasteful, and beautiful plants in jardinières and the bouquets of flowers daily contributed, have a most inviting and pleasing appearance.

New copies of the late editions of "Science and Health with Key to the Scriptures" and other literature by Rev. Mary Baker G. Eddy, were received from one of our members. Two copies of "Miscellaneous Writings," were given by others. Bibles, the *Journal*, *Sentinel*, supplements,

pamphlets, and tracts are supplied. Many necessary articles aside from the literature have been given.

A fine portrait of our beloved Leader is conspicuous on the wall, and its smiling, loving countenance, is the first thing one sees as he enters the door.

MRS. EMMA DUNCKHORST, *Clerk.*

From Highland Park, Ill.

After years of seeming opposition to the beautiful Christ teaching, the work is fairly started here, and the Christian Science Society of Highland Park is an organization, with nine charter members. We hold services Sundays and Wednesdays at the usual hours in the new and beautiful Hotel Moraine. We have furnished a little hall which is used exclusively for that purpose. It seats seventy-five people, the largest attendance thus far was forty-five.

The service was started last winter in the home of a student who with three or four other loyal and true ones, stood bravely and stemmed the tide of opposition. The reward for their fidelity is now being realized in increased interest and numbers. Love, full-orbed and radiant, has dawned and is shining into the heart ready to receive.

In the hotel a number of the guests and many of the employees are Christian Scientists, and an atmosphere of love and harmony pervades, which is frequently noticed by those who know not whence it emanates.

E. J. C., Highland Park, Ill.

The Lectures.

At Oshkosh, Wis.

"Christian Science, the religion of Jesus Christ," was the subject of a very interesting lecture given by Hon. William G. Ewing of Chicago at the Opera House (Monday, October 1), and so enthusiastic were those believing in this comparatively new religion, and so curious were the unbelievers to know something about it, that the theatre was not large enough to seat the entire assemblage, and extra chairs were brought into service in the rear of the house. While the Christian Science sect in this city is a growing one, it is comparatively small as yet, and it therefore can be said that a majority of those who listened to the remarks of the eminent speaker did so not with faith but with a desire to learn. Many went away perhaps as much prejudiced against Christian Science as ever, but with vastly more respect for its teachings and its followers.

Judge Ewing was formerly conspicuous as a member of the Superior Court of Chicago, but he gave up active work in his profession to expound the doctrines of Christian Science to those who hitherto have scoffed at it. He proved himself a forceful and deliberate speaker, delivering his lecture in a quiet but perfectly distinct way, and his eloquence and earnestness held the closest attention of his audience throughout the evening.

The audience was one that must have gratified the speaker, as it was a representative one, composed of thinking people, to most of whom Christian Science, as Judge Ewing said, had been shrouded in mist and myth. In the audience were many of the leading followers of the religion in this city, who were instrumental in securing the lecture. Judge Ewing was introduced by Judge C. D. Cleveland, who in a brief speech, told of the life of Christ and of the birth and growth of the new religion of Christian Science. Judge Ewing was greeted with applause.

Oshkosh Daily Northwestern.

Judge Cleveland's introductory remarks were as follows:

Ladies and Gentlemen:—Nineteen hundred years ago there came into this world one who said of himself, "I am

the way, the truth, and the life," and from that day to this, men have sought to know that way. Many of the brightest intellects, many of the best thinkers and most profound scholars, as well as millions of the poor and lowly, have sought to know the way, and, believing that they have found it, have walked therein confidently, with a faith and courage that shrank not from martyrdom. Many millions have found it to be their peace and comfort in this life, and have passed over what we call the river of death, cheered and comforted by the belief and assurance that they were in the right way, and entering into a blessed and joyous immortality.

But to the eye of mortal man, these have not all walked in the same path. Sects and beliefs almost innumerable mark the pathway of the human race during these nineteen centuries; but notwithstanding these diversities, Christianity has been a mighty, moving, and dominant force throughout the world.

There are others who have not found the way, some, apparently, have no desire to find it, while others—and their name is legion—have cried out and are still saying, as of old, "Lord, show us the way that we may walk therein."

In these later years a new sect or faith, or belief has arisen. As the disciples were first called Christians at Antioch, so in the latter part of this nineteenth century this belief or faith was first called Christian Science.

I shall not attempt to explain it, as I know very little about it. We are all seekers after truth and desire to know of this belief, and we are exceedingly fortunate in having here a man educated, eminent, and well versed in law and literature, an acknowledged exponent of this belief, who will now address you.

I have the great pleasure and honor of introducing Judge William G. Ewing of Chicago.—*Correspondence.*

At Independence, Ia.

Judge Ewing, formerly of the Superior Court of Chicago, addressed an audience of three hundred at the Gedney Opera House Sunday afternoon (October 7), in the interest of Christian Science. He was introduced by Mayor W. F. Miller, who spoke briefly in a comprehensive way of the great progress of the American people during the nineteenth century. Judge Ewing is a living witness to the truths of the teachings of the Science, as, according to his own statement, he owes his life and health during the past fifteen years to this religion. Judge Ewing is a most pleasing speaker; his gentle yet forceful manner carries conviction with every sentence. He was thoroughly conversant with his topic, and his strong and concise terms commanded the undivided attention of his hearers. He endeavored to show that Christ is as ready and willing to heal the sick as when he was upon earth nineteen hundred years ago.

Independence Bulletin-Journal.

At Ogden, Utah.

Mrs. Annie M. Knott of Detroit, Mich., one of the foremost lecturers on Christian Science, delivered an address to a large audience at the Grand Opera House yesterday afternoon (Sunday, October 7), and her remarks were listened to very closely by the people present. Mrs. Knott was brought here by the membership of the local church, and her lecture was free, the purpose being to clear the public mind of the false conceptions of Christian Science and the prejudice arising therefrom.

The speaker was introduced by County Attorney George Halverson.—*Ogden Standard.*

Lectures at Other Places.

Kankakee, Ill.—William G. Ewing, September 30.

Salt Lake City, Utah.—Mrs. Annie M. Knott, October 7.

Testimonial Meeting at Fort Worth, Tex.

AFTER the usual opening exercises the First Reader said in part:—

"We as Christian Scientists are so accustomed to the daily, yes, hourly, demonstrations of Love which come to us through the understanding of Christian Science that we almost forget how great the claims of sin and sickness once seemed to us.

"The past week a boy of fifteen, working in the yard, was stung by a scorpion, about four inches long. He came in crying, suffering terribly. Two Christian Scientists were sitting there, and immediately realized the Truth, and instantly the boy was healed, and went back to his work.

"A few days later as I was going away from the house in a hurry, he came again crying, saying he had cut his hand very deep in two places. I said, 'You are all right; go in the house and wash the blood off.' I drove away treating him as I went. Error said, 'If any one should see that boy's hand they would call you heartless and cruel,' and I was tempted to turn back, but Truth whispered, 'The boy is all right, he is in God's hands; he does not need you,' and he was healed immediately."

Another lady told of her child who had fallen, striking her head on the corner of the step. The father called to the mother to come, as the child was insensible. The mother treated her, and in a few minutes she was all right.

A girl of eleven told of cutting her foot badly. Her mother treated her and next day she was able to wear her shoe and walk without pain.

A child of twelve told of stepping in a yellow jacket's nest. She ran crying to her mother to treat her and in a short time all pain was gone.

A boy of nine, told of being stung in a dozen places by yellow jackets, and was healed by Christian Science.

A lady then told of her child who had gotten a grain of popcorn in his windpipe. Her first thought was to get help, she being very much frightened. As she could not leave the child, she commenced to declare God's allness. The child, who was literally black in the face, was then relieved. She also said that she was healed of consumption six years ago in three treatments.

Another lady spoke of her gratitude to God for giving us this great blessing of Christian Science which enabled her to make many demonstrations.

A visiting boy of nine told of being badly hurt by being thrown from a merry-go-round; he also was healed through Christian Science.

A lady said she had been healed of a severe sore throat by a child twelve years old, and was thankful that this Principle was so plain that it could be demonstrated by children. The demonstration recalled the words of Jesus, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

A lady told of healing a child twenty-six months old, who had been under the doctor's care for months, and was wasted almost to a skeleton. The doctors had given the child up, even the grandfather, who was a physician, said there was nothing to do but wait for the child to die. It is now well and hearty.

A man then spoke of a miner who had broken a limb about a year before the speaker commenced to treat him. The medical decision was that an operation was necessary to have the broken ends of the bone cut before it would heal. He treated him nine months, and healed him. The doctors said they never knew a case like it to get well. The man is now working in the mines.

A lady told of being cured of hereditary insanity. She also had worn glasses for years. Through this great Truth she was healed. Thus the wonders of Christian Science go on, and the half is not told. There is no end to this wonderful Truth.—MRS. L. E. McCABE.

From Our Contributors.**"Let there be Light!"**

BY SIDNEY H. HATCH.

"Let there be Light!" this great command
Comes ringing down the years;
Thundered by God, and since proclaimed
By prophets, bards, and seers.

"Let there be Light!" God's children hear;
Gladly, without delay
They trim their lamps, they gird their loins,
And hasten to obey.

With lamps well filled with Love divine,
And guided by the Word,
In every deed their light will shine,
Reflection of their Lord.

Since Life is Light, their pathway glows
Brighter to perfect day,
And leadeth where his feet have trod;
The Life, the Truth, the Way.

"Let there be Light!" throw open wide
The entrance to thine heart;
Bid source of Light therein abide
And never more depart,

And thus obey the great command
Which changes faith to sight,
And to a waiting, anxious world
Reveals that God is Light.

Casting Bread upon the Waters.

BY WILLIAM J. KUPPER.

ABOUT thirteen years ago a lady visitor from Illinois, whom we were entertaining, spoke of being well and of having become so through Christian Science treatment. We believed she owed her recovery to something else. After our visitor had gone home we had many a good laugh, thinking she had been led to accept some strange doctrine. However, my wife could not forget what was told her about Christian Science. The germination of the seed was slow but sure, for it fell on good ground. Nearly five years ago after having been told by a friend about Christian Science once more, my wife was healed of several pronounced incurable diseases.

About three years ago we had as guests at one of our hotels a man and wife who were in anything but harmony. We told them of Christian Science, but met with a cold rebuke. We never mentioned the subject again. A year or more later I received the following letter from the husband, which will show that our talk was not in vain.

Oak Cliff, Tex., May 21, 1900.

Mr. and Mrs. K—.

Dear Friends:—Mrs. C. and I have taken up the study of Christian Science. You know how bitter we were against it. We were simply wrong. We were at the Christian Science Church in Dallas yesterday. They have a fine church.

You remember us, we boarded with you a long time ago.

Respectfully yours,
H. A. C.

A little less than a year ago a family of four from Texas stopped with us, the mother being a confirmed invalid. I spoke to the husband about Christian Science. He looked at me and reasoned with himself that as I could read and

write and seemed perfectly rational, there must be something real and substantial in my method. He finally asked if my wife would go to his room and talk Christian Science to his wife. Mrs. K. accepted the opportunity with great pleasure. The wife was advised to take treatments, which she did for a short time, and was healed of severe headaches.

About two months ago the family went to several eastern seashore resorts. The wife felt that if she would return to Kansas City and talk Christian Science it would do more than an intended trip to California. So they all came here and remained two weeks, the wife taking treatments. The result was that the seed fell on good ground, and all returned home well and happy.

The following article from the *Kansas City Times* of August 8, will show their appreciation of the power of Truth.

This is a Christian Science story that was brought to light recently by a breastpin.

Mrs. W. J. Kupper, wife of one of the three proprietors of the Centropolis Hotel, possesses the breastpin. The story hinged on how she came to have it. It came about in this way:—

For ten years Mrs. Kupper was an invalid—a good part of the time confined to her bed. The best doctors that could be secured worked on her case, but nothing seemed to help her. Then some one interested her in Mrs. Eddy's book; and Mrs. Kupper read and was persuaded. She thereupon gave over all doctoring, all taking of medicine, and in no time she began to mend and was soon perfectly well and strong, as she continues to this day. Whether it was Christian Science that worked the cure or not may be a question, but that is neither here nor there, for Mrs. Kupper herself is absolutely satisfied. She "knows" she was cured by Science. Naturally she is an exceedingly zealous member of the Scientist Church.

Well, a year ago P. W. Greenwall of Fort Worth, Tex., put up at the Brunswick Hotel with his wife, who had been a nearly helpless invalid for twenty years. Mrs. Kupper took a great interest in Mrs. Greenwall's case, told her of her own experience, induced her to read Mrs. Eddy's book—and now this year Mrs. Greenwall is back in Kansas City absolutely well and strong. And as a token of grateful appreciation she brought with her a handsome breastpin for Mrs. Kupper. The pin is a cross and crown of gold, set with pearls and surrounded by a wreath bearing the monogram "C. S." It makes a very pretty emblem, and Mrs. Kupper is very proud of it—and that was how she came to tell its story.

Rejoice.

BY E.

My first months in Christian Science were joyous ones, but, of late, I seemed to lose the note of joy. A kind Scientist rebuked the error, and I turned to my Bible to find, "Ye shall rejoice in all that ye put your hand unto." "Let the heart of them rejoice that seek the Lord." "Let all those that put their trust in Thee rejoice," for "in thy presence is fulness of joy."

From cover to cover, I found one joyous song and found it sung during tribulation, not peace. As our Leader has written,—

I will follow and rejoice
All the rugged way.

Then—

Thou wilt bind the stubborn will,
Wound the callous breast,
Make self-righteousness be still,
Break earth's stupid rest.

Truth will do the work, we are to rejoice that the work is being done.

As one has well said, "When the Christ Truth first finds us it takes us on the mount of transfiguration, but like the disciples of old, we cannot stay there. We must descend in order to ascend in proof of its power," but let us not leave our joy on the mount, but keep it with us to use in climbing.

Paul is a grand example, telling of "unspeakable joy," and being "exceeding joyful in tribulation." He also tells us that the kingdom of God is "righteousness, and peace and joy in the Holy Ghost" and that "the fruit of the Spirit is love, joy, peace."

Jesus, in the parable of the talents, gives, as a reward for well doing, an entrance into the joy of the Lord. This joy needs no material cause or condition, but is that joy which no man, or material condition, can take away. As expressed in Jeremiah, 15 : 16, "Thy word was unto me the joy and rejoicing of mine heart." At all times and under all circumstances, we can meet the material seeming with the Truth of God's perfect word wherein evil has neither place nor power and in this word rejoice.

"Rejoice in the Lord alway; and again I say, Rejoice."

Reflection.

BY C.

If you take two pieces of metal, one a polished plane, the other a rough unpolished piece of the same material, and place them in the direct rays of light, coming through a small aperture in a darkened room, you will see, not the polished metal, but an image of the sun reflected from its surface with dazzling brilliancy, while the unpolished metal is plainly visible, with all its angular outline in bold relief. The reason for this phenomenon is that the polished metal is a perfect reflector, turning back every ray of light which falls upon it, thus forming a perfect image of whatever is placed before it; while the other, having a rough surface diffuses the light in such a manner as to make itself alone visible.

This is a fair illustration of individual consciousness. If through Science or suffering the rough surface of thought is made smooth, the mountains of selfishness laid low, it is thereby prepared to reflect the image of ever-present Mind, in loving thoughts and deeds. Such an one knows no self but gives all glory to God.

To mortals in the darkness of material beliefs, who know not the presence of God, such a manifestation of goodness, purity, and Truth, in the midst of sin and selfishness, seems a miracle. Though the light of God's presence was shining all about them, they knew it not until they saw its reflection in their brother man. Thus are they led to seek the Source of this light, and, in proportion to their desire to give up selfishness and sin, they in turn become reflectors of, not their own, but God's glory.

The rough, unprepared thought gives back no hint of the presence of infinite Mind, "the light which lighteth every man that cometh into the world," but asserts its own selfhood as the only real, tangible substance.

May we all, who love the Truth which has been revealed to us in "Science and Health with Key to the Scriptures," be willing to eliminate from consciousness everything that would prevent us from reflecting God, Good.

Bubbles float on the surface. Thistledown will rise to a great height because it has no substance; but gold gravitates to the earth's centre. It is so with character. Solidity penetrates the depths of divine Wisdom and excellence.

ANON.

Remember, always and everywhere, that conscience is the best success-maker on earth.—*Success.*

Testimonies.

Awakened to a New Life.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

This morning I took up my Bible and read the eighth chapter of First Corinthians. It seemed very good and inspiring to me, especially the verse quoted. It reminds me of a little incident of my life.

It was on the night of the last day of 1899, as I lay restless in my bed and could not sleep, that I began to look back over my past life and realized that after all I had not had any real pleasure, but that "all is vanity," and began to think of how I might, now for the beginning of this new year, make improvement.

I had at that time read "Science and Health with Key to the Scriptures" for about nine days, and attended a few Christian Science meetings, and attribute this incident to the influence this brought to bear on my mind. I had up to that time indulged in liquors of all sorts which had previously been prescribed for me by my physicians as medicine. I thought then of my dear wife, how sometimes she, in the past, had spent many an evening, yes late into the night, alone with our little boy of four, and I thought of the little one now growing up, perhaps to imitate his father's habits. I thought of the boys who perchance were partaking of the cup because I was, thinking if I could do it, they could, for I was previously a trustee in our Presbyterian Church.

These thoughts, and a great many like ones, began to work seriously on my mind as I lay there restless, weary, and heavy-laden, until I finally woke my wife and said to her: "Remind me in the morning of a resolve I have just made for the new year."

Little realizing how much this meant to her and myself she said she would, and went to sleep again. My promise to God was that I would never again indulge in any intoxicating liquor, if I found that it injured my fellow man, and that all substances of that kind in the house should be cast overboard in the morning. As soon as I had made this resolve, there at once came to me a rest and peace that it would be impossible for me to describe. Everything seemed bright, and in joyous tears I went to sleep to awake in the morning a little earlier than usual, but in a better frame of mind than ever before.

I arose, went out and got a barley sack, and began to gather up all the bottles in the house containing liquors, a demijohn half full of wine, and besides this all medicines went along. When my wife saw me doing this, she asked me what I was doing that for. I told her that it was carrying out my resolve of the previous night. She had really forgotten all about it. Out went all the liquors and medicines that were in the house. Although it has been but a short time since I took this stand for Christian Science I am glad to say that I have never been so happy and contented in my life.

From that time I took up the study of Science and Health and other writings of Mrs. Eddy in earnest, and can truly say, that it has proven to me a light dispelling the darkness. It is to me the Comforter leading into all Truth.

Prior to this I cared but little for the Bible, for I could not understand it, but since studying the works of Mrs. Eddy it has become a delight to me, for I now find promises innumerable and it inspires me day by day to live a higher and purer life filled with love to God and my fellow-man. I find also that the promises of our Master are daily being fulfilled in Christian Science, and that it is not a religion of mere words but that the works follow, which Jesus said should follow them that believe.

M. P. MADISON, Palo Alto, Cal.

Completely Healed by Christian Science.

Two years ago this summer, a lady called for treatment. She said she was in great trouble; had buried her husband and two sons, and at that time was living alone. In addition to this, she had lost her health. She had been a great sufferer from sciatica and had been able to walk only by stepping on the fore part of the foot. For two years she had had an internal disease that the physicians said was a cancer. They advised a surgical operation, but she would not submit to it.

Her great desire was to go to a friend who lived two hundred miles away. After listening to her story, I told her of God's love, how it healed the sick and broken-hearted. With this realization she lost her sense of suffering, for she exclaimed, "There is something here I never felt before; it is God with us, isn't it?" I said, "It surely is, and He is always with us. She promised to get Science and Health and do all she could to help herself. When she arose to go she exclaimed, "My foot is well, for I can put it down naturally and I feel sure I am healed of that trouble." She walked down the street as well as any one.

In a few days I received a letter saying that after riding two hours in an electric car she reached home feeling so well that she went to the Publishing House (five miles distant) and bought Science and Health and decided to start the next morning for the country. She slept all night and arose feeling assured that God was still with her. After traveling all day (riding several hours in a carriage over the hills), she reached her friends. To her astonishment she had felt no pain or weakness internally since her first treatment. Every letter stated, "I have not had a symptom of the old trouble. Am gaining in flesh and am perfectly happy." I treated her two weeks. She then said she would come and see me on her return. Two months later she called; I could scarcely believe it was the same person. She expressed such youth and vigor, and with it a sweet look of peace and rest.

I saw her a few weeks ago. She said she was perfectly well and happy.—JULIA E. PRESCOTT, Reading, Mass.

An Experience with Dental Work.

I had some dental work to be done, and I dreaded going, as the dentist knew I was a Christian Scientist and I feared I could not overcome the pain. There were two upper and lower bicuspid to be treated and I supposed both on one side would be crowned. The work began after first having time to read the ninety-first Psalm, praying to be able to demonstrate the power of God through Christian Science over the seeming power of pain. I also had the assistance of a dear Scientist friend. The dentist worked three mornings on the tooth, as instead of a crown he had to make a pivot tooth. Quite often he would ask if I felt any pain, explaining that it was most difficult, tedious work, as those two delicate roots were quite sensitive and he would have to drill to their end and then insert the two pieces of steel attached to the pivot tooth. The work was completed without one twinge of pain.

The tooth on the opposite side had caused me some trouble as the nerve was exposed, and it was crumbling. I determined this work must be done without assistance. So I went full of fear. Again I had time to read the ninety-first Psalm, and work mentally before he was ready; but I did not conquer my fear. As soon as he began work the entire side of the tooth crushed, touching the nerve. The pain (or fear) was intense. I cried mentally for strength and to be left alone a moment. He was called away for a few moments and when he returned I for the first time realized in part that "the eternal God is thy refuge, and underneath are the everlasting arms." Every particle of fear was gone, and the holy presence of Love even

now fills me with awe. On again beginning work, he said, "I greatly fear I shall not be able to save that tooth." It is needless to say it *was* saved and even when working around the nerve there was absolutely no pain.

M. J., Wabash, Ind.

Many Reasons for Gratitude.

A concurrence of circumstances having made it necessary for me to be without our text-book, "Science and Health with Key to the Scriptures," for a few days, I am awakened to a renewed sense of what a guide, counsellor, and friend we have in its words.

How many times this day have I turned to open it, for a little light in one way and another; each time with surprise, remembering it was gone.

I am grateful for the experience, for it has roused me to a sense of the blessings without number that have come to me since first hearing of God as Good.

First of all came freedom from sickness and the fear of being sick. Then love and kindly interest and guidance and sympathy that I had never known before.

To-day I feel I have received much and given little, and this inspires me to make a grateful acknowledgment for all I have received from reading Christian Science publications. "Miscellaneous Writings" enters directly into one's every-day affairs and seems to comprehend all difficulties. Each work of our Leader fills its own place, and it would seem a sacrifice to part with any. The *Journal*, *Sentinel*, and *Quarterly* are, as expressed by hundreds of others, eagerly looked for; the *Journal* being especially attractive in its new cover.

I am grateful for every testimony given and every article written by the Field and more grateful than I can express for our beautiful Lesson-Sermons.

And now, for the first time through the columns of the *Sentinel*, though I have known of Science nearly four years, I wish to thank our Teacher, Mary Baker G. Eddy, for having given to the world the Key that has opened to men the treasures of loving-kindness, sweet forbearance, gentleness, humility, brotherliness, truthfulness, and honesty all for their very own.—F. K. R., Spencer, Ia.

Christian Science a Present Help.

I have received so much help from Christian Science I want to tell of some of the demonstrations we have had in our family. One day last June I met with an accident. I had just finished frying cakes, and going to lift the kettle of hot fat from the stove, I spilt it over my right hand and wrist. My little girl, ten years old, was by me, and we both declared that God was All-in-all, and there was no other power. The back of my hand and wrist were all a blister, but I was better soon and finished some of my work. I felt that I ought to send to our healer and did so. The accident happened about half past ten o'clock, and at noon, I did not have the least pain. My hand is as smooth as ever, and there is no scar whatever. It was the most severe case I have witnessed since I have been in Christian Science.

My oldest boy suffered from blood poison last summer, the effect of stepping on a nail. We sent for our healer. She came at noon and that afternoon he walked about, and the next morning all swelling had gone and he wore his shoe.

How thankful I am for Christian Science and that my whole family have been led to this Truth. We have been able to overcome many troubles, such as colds, chills and fevers, sore throat, headache, stomach and bowel troubles, and many other ills. I was also healed of rheumatism by reading "Science and Health with Key to the Scriptures." Christian Science heals all our diseases and raises up the

sick and sinful as nothing else can. I enjoy the *Journal* and *Sentinel* very much. The Bible and Science and Health are my daily companions. There is no physician like Christian Science for it is always with us and all-powerful.

MRS. L. G. W., Watertown, S. D.

Study of Science and Health brings Many Blessings.

It has been three years since Christian Science was brought to my notice. I then felt that it was the Truth and would bring freedom from disease and suffering. After reading the *Journal* one afternoon and evening, I retired, knowing I had found the Truth which would set me free. After a peaceful night's sleep I awoke very much refreshed, and as usual started to put on my glasses, which I had been obliged to wear for nearly eight years. I had scarcely taken them in my hand before I realized that all supply was in Mind, and as I could not see how glasses could aid the sight God gave me I put them away and found I could see perfectly without them. Since that time I have had no further trouble with my eyes.

After reading Science and Health for nine days I found I was no longer the suffering, depressed, and heavy-laden person I had been previous to that time. I was absolutely well, being free from all the weaknesses with which many women have been bound, as with chains, these many centuries.

Many rich blessings have since followed the careful, prayerful, and systematic reading of "Science and Health with Key to the Scriptures." My Bible, first of all, is a new and open book to me. God is an ever-present help in every time of need. Financially He has been my supply, in times of seeming danger to my children He has been their protector.—F. E. R., London, Eng.

Some Proofs I have Seen.

It is not hard to believe that divine Mind can heal all the ills that flesh is heir to. I have seen a high fever stopped in ten minutes by Christian Science treatment. I have seen acute cases of grip healed in an hour by the same treatment, but better still, I have seen men and women transformed morally by daily living this Christian Science. I have seen sour-tempered people made sweet and lovable. I marvel when I visit a man, whom I knew a few years ago to be a rank infidel who would not allow the Bible mentioned in his presence, and find him reading that book and "Science and Health with Key to the Scriptures." Oh, that men would praise the Lord and give Him the glory and honor due Him!

F. S. BELLEVUE, Brooklyn, N. Y.

A Girl's Appreciation of Science and Health.

I would like to add my testimony to the healing power of Truth. I am a schoolgirl fifteen years old. This afternoon in school a bad headache came upon me. After school, at my earliest opportunity, I went to my room and studied the lesson on "Unreality" for September 23, 1900. When I finished the lesson, I suddenly realized that not a trace of the trouble was left. None of my family are Christian Scientists, so I could not turn to them for aid. I am so thankful for this beautiful Truth, and my greatest desire is that I may become worthy of the name of a true, loyal Christian Scientist. Science and Health is the dearest book I own.—H. S., Chicago, Ill.

No man or woman of the humblest sort can really be strong, pure, and good without the world being the better for it, without somebody being helped and comforted by the very existence of this goodness.—PHILLIPS BROOKS.

Religious Items.

The *Chautauquan* prints the following: "Our Puritan ancestors regarded the worthles of Scripture with such reverence that they gave to their children as Christian names Ebenezer, Nebuchadnezzar, Obadiah, Hannah, Abigail, and Mehitabel. That this custom is not entirely obsolete is shown in the fact that only a generation ago, when to a proud father of seven sons and two daughters came the crowning joy of his life in the birth of a third daughter, he chose her name from the Puritanical standpoint. A close student of Scripture history, he recognized the coincidence that in sex and numbers his family was the same as that of Job; therefore, regardless of all protests, he followed literally the words of the Old Testament. He called the name of the third, Keren-happuch."

The *Christian Register* publishes a sermon by Rev. Alexander T. Bowser from which we extract the following: "Little good will come to us to believe that Jesus shared the God-life, unless we see that we, too, as his brethren, may share the same life, and become the channels through which it shall pour into the hearts and souls of all with whom we come in contact. All are partakers with him in this life more abundant. All may become, like him, the mediators of this divine fullness. Even the prodigal, who has spent all, and is perishing with hunger, needs only come to himself to have this divine energy flow into him in cleansing, healing, renewing, life-giving current."

The (Baptist) *Watchman* says editorially: "The excommunication of Count Leo Tolstol from the Greek church is probably consistent enough from the point of view of the Holy Synod; but it is a fresh witness to the hardness and rigidity of the doctrinal system of that communion. Every year has witnessed an advance in Tolstol's mind toward the spiritual apprehension of Christianity. He is a man who is always moving onward toward the light; but the Holy Synod, like a good many ecclesiastics, is unable to sympathize with a man who is advancing toward the truth. If he has not reached it so as to stand where they stand, they will have none of him."

In an editorial article on "Unwelcome Duty," the (Baptist) *Examiner* says: "Who among us treats his fellows quite as if they were brothers? We have our standards of taste and propriety. Those who conform to these are agreeable to us. It is easy to fellowship with them. But there are disagreeable people—swinish in manner and habit, narrow, coarse, censorious people. How shall we treat them? Just as Paul did the Macedonians. He idealized them. He thought of them, not as they were, but as they would become when in them divine grace should have its perfect work."

The *Congregationalist* has the following: "Some newspaper reports have intimated that the work of the American Bible Society is decreasing, and that its headquarters in New York are offered for sale. These reports are misleading. The society is not in debt. It owns its very valuable plant, the Bible House in New York City and its appurtenances. Its invested funds amount to about \$700,000. It issued last year 1,406,801 copies of the Bible in whole or in part, of which considerably more than one-half were distributed outside of the United States."

The tablet in memory of Phillips Brooks, recently placed in the Brooks House at Harvard University, contains the following beautiful sentence written by President Eliot: "A preacher of righteousness and hope, majestic in stature, impetuous in utterance, rejoicing in truth; unhampered by bonds of church or station, he brought by his life and doctrine fresh faith to a people, fresh meaning to ancient creeds; to his university he gave constant love, large service, high example."

In an article published in the (Baptist)

Standard, J. B. Weber, D.D., says: "Every scheme for bettering ourselves without bettering our inward nature is sheer folly. Civilization comes by getting that which is better than civilization. Phœnician traders were once the most honorable in the world. They cultivated the lower and found the lowermost. Only their memory is with us to-day. They left us no literature and not an inspiring character for our uplift."

Regarding "Faith in Human Nature" the *Universalist Leader* says: "The starting-point in self-improvement in any department of one's nature is belief in the possibility of such improvement. Whether it be in the line of physical, mental, moral, or religious cultivation that advancement is desired, the progress is conditioned upon two things—belief that progress can be made and a wise use of available means."

Charles A. Church says in the (Baptist) *Standard*: "Paul tells his Galatian brethren to stand fast in the liberty wherewith Christ has made them free. Man has not come into the full possession of this heritage of liberty until duty has become transfigured into privilege. In so far as duty is a burden just to that extent does man fall short of the perfect liberty of the gospel. Every great work has been done in a sense of freedom."

"There are many friendless and lonely and discouraged people who do not need gifts of money or cast-off clothing, but they are starving for human fellowship, for wholesome recognition of the personal worth," says the (Baptist) *Watchman*. "The social life and atmosphere of a church that meet this want are the handmaids of the richest spiritual service."

An article in the (Methodist) *Christian Advocate* contains the following: "Perhaps some men have a harder struggle than others to come into harmony with God in prayer and life. One who by nature is intensely selfish, ambitious, sordid, and tricky will do well to accept the challenge of the Almighty early in life and have done with the struggle forever."

The *Universalist Leader* says: "Discouragements may come, sorrow and affliction may beset from every hand, yet those who swerve not from the plain path of right, the nations that debase not their high calling, nor abuse their just rights are ever marching onward to success."

"The people who use every moment to advantage do not consider life a drudgery, rather they enjoy the world more than all the rest," says the *New-Church Messenger*.

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The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

We again ask that no money remittances whatever be made to the Editor or Editorial Department.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, WATCH." *Jesus.*

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Items of Interest.

Political and Governmental Notes.

In these, the closing days of the contest for the presidency, supreme effort is being made by each of the political parties to stir up interest in the issues involved. Mr. Bryan, in behalf of the several parties he represents, has rapidly canvassed the whole country east of the Rocky Mountains and north of the certain Democratic states of the south, while Governor Roosevelt, the Republican Vice-Presidential candidate, has been making an even more sweeping canvass of the country.

There has probably never been a national political contest regarding the issues of which the people have been so thoroughly well informed, for the discussion of the money question was so thorough four years ago that practically all the voters were settled in their judgment on it before the campaign opened, and the discussion of imperialism and trusts began before the candidates were formally named, and both sides have had unbounded freedom for the publication of their important documents and speeches in the public press. The last word in the debate, which will be uttered by the people at the polls on November 6, will soon be known.

General Lieber, judge-advocate-general of the army, in his annual report to the Secretary of War, says there were 6,680 trials by general courts martial during the past fiscal year, of which number 35 were commissioned officers (11 regulars and 24 volunteers), 4 cadets, 6,618 enlisted men (5,424 regulars and 1,194 volunteers) and 23 civilians serving with the army. Of the commissioned officers, 26, and of the enlisted men, 6,020, were convicted. A total of 2,585 men were sentenced to dishonorable discharge, of whom 2,270 were in the regular army and 315 in the volunteers.

The annual report of the United States commissioner of education for the fiscal year ended June 30 last, gives the figures for the fiscal year 1898-99 as the latest statistics obtainable. It shows that the grand total of pupils in all schools, elementary, secondary, and higher, public and private, for the year ending July 1, 1899, was 16,738,362, of which the number enrolled in the common schools, elementary and secondary, was 15,138,715.

The first instalment of the volunteer army now in the Philippines will leave Manila November 1. From that time until next June the transports will bring home about twenty-five thousand men at the rate of from four to five thousand a month.

In Hawaii the total number of public and private schools is 169, with a total enrolment of 15,490, including a large proportion of foreigners, each nationality having its own teachers.

Foreign News.

The adequate punishment of the guilty Chinese officials, the condition precedent to any settlement, will first be secured by Minister Conger and the other ministers under the instructions which have been cabled them. This accomplished in such a way as to satisfy the ministers and therefore the governments they represent, they will proceed to consider the question of indemnities for the past offences, all the powers having now agreed that indemnities shall be exacted and that they shall not involve territorial concessions.

The English admiralty are experiencing the effects of the high price of coal in England. They have just signed contracts with Cardiff firms for the supply of 150,000 tons of Welch steam coal at prices varying from \$6.50 to \$7 per ton. This is the highest price the naval department has ever paid for this coal, except in the time of strikes. The whole consignment has to be delivered at the naval depots during the next four months.

Formal negotiations for the settlement of the Chinese matter will begin shortly at Peking between Minister Conger and other representatives of the powers on the one hand, and Prince Ching and Viceroy Li representing the Chinese government on the other, while the United States and the powers will carry on concurrently negotiations between themselves as to the demands proposed by France and Russia which have not been approved by all the others.

Trafalgar day was celebrated October 21 in the usual fashion throughout England. Nelson's column in Trafalgar Square, London, was decorated with beautiful wreaths. There was a municipal procession at Liverpool. Nelson's flagship, the Victory, was hung with wreaths at Portsmouth and at Rottingdean. Rudyard Kipling addressed a meeting.

The French Government has decided to prolong the Paris Exposition for an additional week. It will close Sunday, November 11. One day will be devoted to the poor, with free admissions, and the Exposition will be illuminated as on special nights. It is expected that one million visitors will be present that day.

Li Hung Chang and Prince Ching have offered the proposal that a preliminary treaty be entered into between China and the great powers, which shall be a full acknowledgment on the part of China of her great offence against the principles of international law, and of her liability for the payment of indemnity.

The new British minister to China, Sir Ernest Mason Satow, has arrived in Peking, and Sir Claude M. MacDonald, the retiring minister, who has been appointed British minister to Japan, has left.

Paul Kruger, the Boer president, sailed from Lorenzo Marquez for Europe on the Dutch cruiser Gelderland, October 20.

Industry and Commerce.

The strike in the anthracite coal regions was called off by President Mitchell of the United Mine Workers' Union on October 25, as the men had gained substantially all that they asked. In a few instances operators had not declared their willingness to comply with the demands of their employees, and in these cases the men will stay out. The ending of the strike was a source of much satisfaction to the operators as well as to the one hundred and forty thousand miners and their families. The business men in the various cities and towns in the anthracite regions were also delighted that the mines were to resume operations. In his address to the members of the union President Mitchell says: "After carefully canvassing the entire strike situation, we, your offi-

cers, district and national, have concluded that your victory is so nearly complete that no good end can be secured by continuing the strike longer. The contest has been in progress for thirty-nine days, and the companies employing you have, with few exceptions, signified their willingness to pay the scale of wages formulated by the Scranton convention of October 12 and 13."

Vice-Consul Hanauer of Frankfort writes to the State Department as follows: "Molten wood is a new invention by Mr. De Gall, inspector of forests at Lemur, France. By means of dry distillation and high pressure the escape of developing gases is prevented, thereby reducing the wood to a molten condition. After cooling off the mass assumes the character of coal, yet without showing a trace of the organic structure of that mineral. This new body is hard, but can be shaped and polished at will; is impervious to water and acids, and is a perfect electrical non-conductor. Great results are expected from this new discovery."

General News.

The state comptroller has just finished the work of consolidating the tax receipts of the colored people of Georgia. The aggregate of all property owned by negroes in Georgia is \$14,118,720, as against \$13,560,179 last year. Of this \$4,361,390 is city and town property, and \$4,274,549 is represented by farm lands. They own \$72,975 worth of merchandise, have \$93,480 in cash and solvent debts, and \$469,637 in plantation and mechanical tools. The total number of acres of land owned by negroes is 1,075,073. There are 110,985 negro voters in the State, as shown by the digest. There are fourteen negro lawyers, and five dentists in the State.

Prince Chigi, who was prosecuted by the Italian government for selling a painting by Botticelli, which is now in London, was ordered to pay, as a fine for violating the law against selling valuable works of art for exportation, the sum of \$63,000, which is believed to have been the price paid for the picture. The purchaser, who was summoned to appear before the tribunal, but was in default, was condemned conjointly with Prince Chigi. The purchaser of the Botticelli Madonna from Prince Chigi was P. A. B. Widener of Philadelphia. The picture has not yet arrived in this country.

The great trees of California, of which not more than five hundred are of remarkable size, are of uncertain age. Estimates as high as five thousand years seem to meet with eminent approval, these figures signifying that the forest monarchs must have begun life before the earliest dawn of Chinese history, and at the time of the deluge were older than the art of printing from types is to-day. Professor Charles E. Bessey, however, contends that even two thousand years is a great over-estimate, actual ring count of a tree twenty-five feet in diameter having indicated but 1,147 years.

The latest fishing craft to return to St. John's, Newfoundland, from northern Labrador, reports that nothing has been seen of the Peary exploring steamer Windward. The winter season has already begun to set in near Hudson Bay. Ice is forming, and the whole region will soon be frozen up, making it next to impossible for the Windward to get south this year.

Next spring the University of Chicago will open a school for the training of consuls and other persons who desire to enter the United States foreign public service. It will provide for the training of young men who wish to enter commercial life or to fit themselves for any kind of profitable service abroad.

A German paper says that the letters which annually pass through the world's post-offices are twelve thousand million in number. Three-fourths of these are in the English language.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

The North Pole Hunt.

How it would be Known when Reached.

PEARY'S ship, the *Windward*, should by this time, unless some untoward accident has happened, have reached the explorer's winter quarters at Etah. Peary himself, again if no accident has happened, should have returned to Etah from his last attempt to gain the goal of his ambitions, the North Pole.

If he has returned to that little cabin, perched on the barren rocks of Etah, the gallant explorer has found a joyful and unexpected surprise awaiting him, for he had no knowledge that his wife and child were again to join him in the frozen North. The *Windward*, with Mrs. Peary and her little daughter Marie, and carrying a crew of thirteen, sailed from St. John's, Newfoundland, on July 20. The ship's destination was Etah, an inlet in Smith's Sound, well up the coast of Greenland, and here it was expected that Peary would be found, or if he had not returned from his dash for the pole, here he was to leave instructions for the ship's future movements. The crew of the *Windward* has signed articles for thirty months and the ship is provisioned for the same period, for should Peary not succeed in reaching the pole he will make still another attempt next spring, unless he decides to change his plans.

There are questions continually heard upon every hand which clamor to be answered every time an Arctic expedition is fitted out, every time a bold explorer sets forth to question the mysterious sphinx of the North. These questions are: "What is the use of Arctic exploration, anyway? What is the use of finding the pole?"



The answers to these questions involve the solution of so many problems of immense advantage to the human race that but the briefest summary of what polar exploration has done for the world can be given. The discovery of the pole, in itself a magnificent geographical feat, would be but a corollary to the general work of polar exploration and of the scientific investigations carried on in the polar regions. One question is involved in the other.

There are three great lines of human endeavor to which polar exploration has made notable additions—geographical knowledge, scientific research, and commercial profit. Surrounding the North Pole there are three million square miles of the globe still to be explored, but still vaster tracts have been brought within our ken and the conquest is ever going on. As a field for scientific investigation, the polar regions have afforded material for new chapters in a history greater but less known than that of man—the history of the world, the history of the universe. The increase of our knowledge of nature, of what we call science, has brought us a vast increase of physical comforts, but there is scarcely a department of science which has not benefited from Arctic exploration.

"Arctic exploration," says General Greely, "has contributed generously to the material interests of mankind and to the sum of human knowledge. In polar lands some

of the rarest secrets of nature have been disclosed to scientific voyagers. Contributions to all sciences have been levied from the air, the earth, the ocean, and even the universe. Within the Arctic circle have been located and determined the poles of the triple magnetic forces. Study of the varying phases of barometric pressures in the far North has given the world a better understanding of the climates of northern America, Europe, and Asia.

"Soundings of the sea, aerial temperatures, and hydrographic surveys in the Arctics have given birth to that most satisfactory and important theory of a vertical inter-oceanic circulation. A handful of dried Arctic plants enabled a botanist to forecast the general character of unknown lands, and in fossil plants from the North another scientist has read the story of tremendous climatic changes that metamorphosed the face of the earth. The peculiar tides of the Arctic have added to our store of information concerning the influence exerted by the stellar worlds upon our own. To the ice-clad zones science is now turning for a solution of the problem of glaciation of our lower latitudes."



From its purely material side General Greely quotes authorities to show that in a little over two centuries the Arctic regions have furnished to the civilized world products aggregating \$1,200,000,000 in value.

"What is the use of Arctic exploration?" asks Nansen. "One might as well ask of what use is science?"

The highest results are associated with the hydrography of the great oceans; the observations needed for the further knowledge of the laws governing the origin and course of storms; and magnetism, with its relation to the compass, the telegraph, and the telephone. "We shall never accurately know," says Sir Clements Markham, "the laws of aerial and oceanic currents unless we know more about what takes place in the Arctic circle."

The perfection of theories of the earth's magnetism are requisite in conducting surveys and navigating ships. Observations in magnetism, especially near the magnetic pole, which must not be confounded with the North Pole, will make safer all ocean travel. The origin and development of terrestrial fauna and flora are revealed in the frozen regions, which afford glimpses into ages long before man existed. But we must know more in order to solve many problems. Once our continent was covered with ice, and so its past history is to be sought for amid Arctic glaciers. Prof. Frederick Wright, the well-known scientist, and author of the "Ice Age of North America," told the writer that in order to interpret certain glacial scratches upon rocks in New Jersey he was obliged to go among the glaciers of Greenland.

Thus the polar regions hold the keys to a treasure house of knowledge that has many mansions. Over ice pack and tundra, amid the storm and stress of the wonderful workings of nature, the secrets of the universe must be read.

Now as regards the discovery of the North Pole itself, it can readily be seen that this means the expansion of all that knowledge which is sought for in general Arctic ex-

ploration. Again, its attainment will be not only a great geographical feat, but will be a great triumph of man's strength and endurance over the terrible forces of nature.

Now, Lieutenant Peary is most admirably equipped for his work, through personal experience and long study of Arctic problems, as well as regards supplies and scientific equipment. He has with him the best and most modern instruments. Should he succeed in reaching the pole, or getting in its near vicinity, he will doubtless gain a multitude of facts which every student of physical science awaits with eagerness.

There, for instance, is the problem of the ellipticity of the earth's surface, which enters into every computation of earth areas or directions. Is the earth flattened at the poles or not? Until the question is settled of the exact figure of the earth, no boundary line can be run with exact precision, and shoals and dangerous rocks cannot be plotted with accuracy. For now in all measurements, whether upon land or sea, in surveying as well as plotting, there is always an error to be calculated with. A mistake in making the proper correction upon the sea sometimes runs the ship upon reefs or shoals.



Counting the equator as one end of a yard stick, the other and unknown end is at the pole. We know there is an error, but this error cannot be rectified until that unknown inch or any fraction thereof has been accurately measured.

What is this North Pole about which so much is heard? It is simply the mathematical point which marks the northern termination of the axis of the earth. It is a place where there are ninety degrees of latitude or none, and three hundred degrees of longitude, or none at all, just as one prefers to look at it. A man standing at the pole could not take Horace Greeley's advice and go West, for there is no west, nor is there north or east. He would have to go south whichever way he stepped. Should he stand at the pole for a year he would have but one night and one day. The sun would rise on March 21 and set on September 21, not to rise until the following March.

After rising the sun would circle through the heavens as if rolling along the horizon, ascending every day—that is, every twenty-four hours—a little higher, till on June 21 it would be $23\frac{1}{2}$ degrees above the horizon. Then it would gradually sink until sunset on September 21. During the night at the pole all the heavenly bodies would move in horizontal circles instead of oblique circles, as they do to an observer at the equator.



As to physical characteristics at the pole, there would not be a Symmes' hole, nor a perennial summer sea, nor a specially rounded mountain for the earth to whirl upon, such as Jules Verne has described. It must be remembered that Nansen reached 86 degrees 14 minutes north latitude, a point but two hundred and sixty miles from the pole, a distance not as great as from New York to Buffalo. As the characteristics within the Arctic circle are everywhere much the same, there is no reason to suppose that some marked and extraordinary characteristic is indicated at the North Pole. There will be either land or water at the pole, such as characterizes other Arctic land or water all about it; only this, and nothing more.

How, then, would an explorer know the pole should he have the good fortune to reach it? Well, the phenomena of the sun during the polar day or of the heavenly bodies during the polar night would be one indication. But if the pole is reached it will in all probability be during the six months of light. The explorer takes frequent observations of the sun all along his northward march to determine his latitude and longitude. By computation he should know when he has reached the earth's apex, for then the observa-

tions should show ninety degrees of latitude and three hundred and sixty degrees of longitude, or none at all.

The series of observations are afterwards corrected whenever the exploring party reaches the base of operations or wherever the standard chronometer was left. That is a chronometer indicating the local time of the place at which it was left. Peary carries with him a half-dozen chronometers, rated for different times and showing the Greenwich mean time, Washington mean time, and one rated at some convenient camp, and indicating the local time of that place. By this chronometer his more northern observations would be computed, with corrections or errors added or eliminated, this to indicate precisely the places of observation. Again, when civilization is reached, the observations would be again computed with astronomical observations made at Washington, and would then be added to the various nautical tables that are supplied to maritime nations. That an explorer had reached the pole could be proved from his observations, and would resolve itself to a matter of mathematical calculation.

Beside Peary, other intrepid explorers are now far within the Arctic circle—Captain Otto Sverdrup, Nansen's captain, with the famous *Fram*, and Prince Luigi, cousin of the King of Italy, who sailed for the north with an Italian expedition in the *Stella Polare* over a year ago. Robert Stein and his party are exploring unknown regions in Ellsmere Land, and but a few days ago Captain Bannendahl of the German imperial navy sailed from Hamburg in a small fishing schooner, and will make an attempt to reach the pole.—*Boston Herald*.

Has the Star of Bethlehem Reappeared?

HAS the Star of Bethlehem appeared again? This is a query that comes from the West. A few nights ago, according to the *Denver Republican*, Mr. Daniel E. Parks, a well-known attorney of Denver and an enthusiastic astronomer, was sweeping the heavens with his telescope, when he came upon a new celestial body for which he could not account. It appeared from its formation, to be a glowing mass of hydrogen and nitrogen, and to be heading toward the earth. It was found between the constellations of Aries and Cassiopeia—that is, in the north of the heavens—about midnight. The Star of Bethlehem is supposed to have appeared in about the position of the star described by Mr. Parks.

Now, there are two theories as regards the Star of Bethlehem. Until recent years the interpretation of this phenomenon by theologians and believers generally coincided with the obvious facts of the Biblical narrative. The Star in the East which appeared to the Magi led them to the Saviour, and which was seen by the shepherds keeping their nightly watch on the plains near Bethlehem, was apparently miraculous. The whole matter was regarded as supernatural, forming a portion of that divine prearrangement whereby the Father acknowledged the Son.

But with many people a very different opinion has gradually become prevalent. The star has been displaced from the category of the supernatural and miraculous and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn.

This idea originated with Kepler, one of the founders of modern astronomy, as far back as the seventeenth century. He supposed that if he could identify a conjunction of the above-named planets with the Star of Bethlehem he would thereby be able to determine on the basis of certainty the exact date of the birth of the Saviour, a matter concerning which there has always been dispute.

Kepler's suggestion has been worked out in the present century by Dr. Ideler, of Berlin. It seems, then, according to the calculations of both these men, that a conjunction of

Jupiter and Saturn took place about or at the time of the birth of Christ, the conjunction occurring not far from the first point of Aries. In fact, there were three conjunctions at the time, and in the last two conjunctions the interval between the planets amounted to no more than a degree, so that to the unassisted eye the rays of the one planet were absorbed in those of the other, and the two bodies would appear as one.

The two planets went past each other three times, came very near together, and showed themselves all night long for months in conjunction with each other as if they would never separate again.

The theory is that on astrological grounds such a conjunction could not fail to excite the attention of the Magi, who were close observers of the stars; that in consequence partly of the knowledge of Balaam's prophecy, and partly from the impression then said to be prevalent that some great one was to be born in the East, the Magi commenced their journey to Jerusalem.

Their journey is supposed to have occupied several months. It is supposed that the last conjunction of the two planets took place when the Magi entered Jerusalem. In the clear atmosphere of the East the planets would present a far more brilliant appearance than they would from our point of view, Jupiter especially presenting a brilliant apparition, being at its nearest approach both to the sun and to the earth.

About an hour and a half after sunset the two planets might be seen from Jerusalem, hanging, as it were, in the meridian and suspended over Bethlehem in the distance.

According to this theory, then, Mr. Parks may have seen the Star of Bethlehem a few nights ago. For according to astronomical calculations a conjunction of Jupiter and Saturn took place during a few days in the latter part of July. This conjunction, as has been said, would not present the brilliant appearance in this atmosphere that it does in the clearer air of the East, and could not be observed here by the naked eye.—*New York Herald*.

Jefferson's Bible.

Clergy and laymen will be interested in knowing that through the diligent search of Representative Lacey of Iowa, what is known as the "Jefferson Bible" has been brought to light. This little volume was compiled by Thomas Jefferson, and it contains the moral doctrines of Christ, the portions of the Scripture of a supernatural nature being omitted. So thoroughly did Jefferson go into this work that when it was completed the moral doctrines of the Saviour were pasted in a blank book in parallel columns, being in the Greek, Latin, French, and English languages.

The story of this precious book is best told in the words of Judge Lacey, as follows:—

"There is a little volume of one hundred and sixty-four pages in the library of the National Museum, bound in red morocco by a Richmond bookbinder, which is one of the curious things in Washington that is rarely seen. Thomas Jefferson's library was purchased by the government, and is now contained in the splendid Congressional Library. Some time ago, in giving the Jefferson collection a careful examination, I found that the 'Jefferson Bible,' as it is sometimes called, was not there. No one could tell me where it was until I asked A. R. Spofford, who knows everything about books, and he told me it was in the National Museum Library. It appears that the volume was not included in the sale of Mr. Jefferson's library, but was afterwards purchased for four hundred dollars from Miss Randolph. This book is too valuable to be kept upon the shelves of the Museum Library, but Dr. Cyrus Adler keeps it under lock and key, and carries the key himself."

Chicago Tribune.

The Lectures.

At Philadelphia, Pa.

Sunday afternoon, October 21, Judge Joseph R. Clarkson, C.S.B., of Omaha, Neb., delivered a lecture on "Christian Science is the Kingdom of Heaven at Hand," to a large and appreciative audience in Horticultural Hall, Philadelphia, Pa. It was estimated that sixty-five per cent of the audience were men.

Judge Clarkson was introduced by Carol Norton, C.S.D., of New York City, who spoke in part as follows:—

The dearest theme known to the heart of universal humanity is the one chosen by the lecturer of the afternoon as the subject of his lecture. The kingdom of heaven is of necessity one of two things: the greatest and most widespread delusion of the ages, or the universal fact of true being. This kingdom, or condition, must of necessity include both a state and its phenomenal expression in place. Christian Science teaches that the kingdom of heaven signifies the reign of harmony. The entrance gates to this kingdom are at hand. The way into this kingdom is not perceived by personal sense, neither is it discerned through materialistic observation.

By Scriptural confirmation and by an analysis of the teachings of Jesus Christ, the lecturer will present logically and convincingly his reasons for stating that Christian Science reveals the kingdom of heaven at hand. The teaching of Christian Science as set forth by Mrs. Eddy leads aspiring men and prayerful women into the reasonable expectancy of a cessation of sin, sickness, and death here and now. To this great Truth the speaker bears witness. The kingdom of heaven is the legitimate longing of a weary humanity. From the Indian's idea of a happy hunting ground to the sense of heaven held by the orthodox Christian there is a united belief that the heavenly estate signifies rest and bliss and harmony. Christian Science reveals the verities and practicality of this hope. I now have the pleasure of introducing to this audience Judge Joseph R. Clarkson, C.S.B., of Omaha, Neb., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., the Mother Church of this denomination.—*Correspondence*.

In connection with the above we publish the following report of the lecture as given in a letter to the *Sentinel*.

Philadelphia, October 26, 1900.

Dear Sentinel:—The success of the lecture given last Sunday afternoon at Horticultural Hall by Judge Joseph R. Clarkson, shows that Christian Science is steadily growing and gaining in this city of Brotherly Love.

The hall was filled to overflowing, and many were turned away. Judge Clarkson was introduced by Mr. Carol Norton of New York, and, judging from the rapt and earnest attention of the vast audience for two hours, the Truth that was voiced was appreciated.

The cry of humanity for more love, more understanding, and more realization of God is going out from thousands of hungry hearts. Christian Science is answering this cry and filling the need. The subject of the lecture, "Christian Science is the Kingdom of Heaven at Hand," is a startling one to many, yet it is true, and while many may not be attracted through Christian Science owing to their prejudices and ignorance that it is the word of God, yet so great is this desire to learn more of the kingdom outside of the regular orthodox way, they will set aside their old beliefs, and gladly listen.

Judge Clarkson's earnest, convincing manner deeply impressed his hearers. One lady was heard to say, "I have always believed that God sent sickness. I can never believe that any more." And so the good work goes on. The seed of Truth is taking root, and the kingdom of

heaven is at hand. The lecture was given under the auspices of the four Churches of Christ, Scientist, of Philadelphia.—HENRIETTA E. CHANFRAU.

At Atchison, Kan.

An audience that completely filled the Theatre, gathered last night (Friday, October 12) to hear Judge William G. Ewing's lecture on Christian Science.

This was one of the best points he made: that Christian Scientists believed in their doctrine, and were willing to convince people by their works: they did not make a lot of claims, and ask people to accept these claims without evidence. Christ preached but one sermon, he said, but he made the lame walk, and the blind see, as the Christian Scientists are doing.

Mrs. Hattie E. Graybill, who is at the head of the Christian Science movement in Atchison, introduced the speaker in a very pleasing manner. Everything was very orderly, and in good taste, and the one hundred and sixty people who came from Kansas City attracted attention because of their good manners, good looks, and good clothing.

If Christian Science is what Judge Ewing says it is, we confess we have never understood it.—*Atchison Globe*.

Mrs. Graybill's introductory remarks were as follows:—

Ladies and Gentlemen:—In this religio-scientific period there is probably no subject engaging the human mind with as much query, pro and con, as the subject of practical and applied Christianity.

Christian Science is practical Christianity. It is a religion identified not only by its holy and enlightened faith, but by its works,—the sick are healed, the sorrowful comforted, the sinful reformed, in accordance with the teaching and practice of that Divine Metaphysician, Jesus the Christ.

The ridiculous and un-Christian attacks made upon Christian Science are not based upon any scientific knowledge of the subject, but are rather the result of ignorance or malice. There was a time when I did not believe in what I thought Christian Science to be, but when I really gained an understanding of the subject, as laid down in the authentic text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, I was willing and glad to leave the old landmarks.

The gentleman who will address this intelligent and cultured audience is an able and distinguished lawyer and jurist, well known to the profession of the northwest, having held important judicial positions, both Federal and State, and from a Christian Science standpoint he comes before you as one of the ablest exponents of this subject, and speaks authoritatively as to its teachings and achievements.

This lecture is given under the auspices of First Church of Christ, Scientist, of this city, and I now have the honor to present the speaker of the evening, Judge William G. Ewing of Chicago.—*Correspondence*.

At Fairmont, Minn.

Judge Joseph R. Clarkson of Omaha, a member of the Christian Science Board of Lectureship, lectured to a large and representative audience at the Opera House last Friday evening (October 12).

Judge Clarkson is a man of learning and ability, having attained high rank as a lawyer and on the bench of the Circuit Court in Omaha. He says he was an agnostic for twenty-five years until Christian Science, through its logical explanation and practical demonstration, opened to him the beautiful truths of the Bible. His lecture shows him to have become a thorough Bible student, and he expounds the teachings of Scripture, in their present application to

the healing of the sick and salvation of the sinner in a way to carry conviction to his hearers.

Judge Clarkson was introduced to the audience by County Attorney Mathwig, who spoke as follows:—

Friends:—For such are we all. We are met here to-night for the purpose of listening to a lecture on Christian Science. I, like others among you, do not know the full meaning of this doctrine. I do not know that it will do all that is claimed for it, but from that which I believe I know about this doctrine, it is as old as the Scripture itself, enunciated and practised by the great Master.

If it means the development of the mind, giving it power over material things, I endorse that doctrine. If it makes men stronger instead of weaker—I endorse it. If man's mind is capable of greater and better things, and is led to higher ideals by embracing that faith—I subscribe to it.

This is an age of enlightenment and investigation. Every day brings to light new ideas, new truths—I say new truths because new to us, for truth always existed, exists, and is eternal.

Because you have never heard of a particular doctrine, be not hasty to denounce it as false; but keep your ear and mind open so that you may not fail to receive the truths of the Infinite, thus blessing yourself and your posterity.

I have the pleasure and the honor, this evening, of introducing to you one who knows whereof he speaks, being guided by the light of reason and personal experience, and who for his authority cites the man of Galilee. Judge Clarkson of Omaha will now address you.

Martin Co. Sentinel.

At Lansing, Mich.

Edward A. Kimball, C.S.D., of Chicago, lectured to a good-sized audience in the Church of Our Father (Universalist), Tuesday evening, October 16. The lecture was given under the auspices of First Church of Christ, Scientist, of Lansing. Many Scientists were present from the surrounding towns, thus making the lecture far-reaching in results. Mr. Kimball was introduced by Mrs. Ella H. Doty, C.S.B., of Detroit, as follows:—

Ladies and Gentlemen:—The words Christian and Science are no new words to you. Separately you probably would be able to give a very good definition of the words, but combine them into Christian Science and perhaps the majority would not be able to give a very clear idea as to what the term means.

Those of us who are believers in, and demonstrators of the doctrines of Christian Science, realize most deeply that we are entrusted with a religion which is designed to ennoble human nature, which recognizes in man the capacity for all that is great and excellent. It promotes purity of heart and life and offers every encouragement and aid to the pursuit of perfection.

Socrates said, centuries ago, "What God is I know not, but what he is *not* I know." This God whom Socrates did not know, Jesus of Nazareth *did* know, and he proved, by his words and his mighty acts, that he possessed the key to Life. He claimed to possess no power separate from God. Jesus came as a friend and brother, and recognized in those around him the capacity and promise of that which he possessed, and said that not a glory, virtue, power, or joy to which he had attained, was inaccessible to his disciples.

He worked out the problems of life with the Science of Life, which is Christian Science.

We have with us this evening a representative of Truth well fitted by years of teaching and demonstrating to inform you what Christian Science is. It gives me great pleasure to introduce Mr. Edward A. Kimball, C.S.D., of Chicago, Ill.—*Correspondence*.

At Appleton, Wis.

At the Opera House, Thursday evening (October 11), Edward A. Kimball of Chicago, an eminent lecturer in the field of Christian Science, delivered an address on "The Cause and Scientific Cure of Disease," before a large audience. Large delegations were present from Wausau, Green Bay, and other neighboring points, evidencing great interest on the part of members of that faith in this vicinity.

The lecture was interesting from any standpoint, but more especially so to a believer in Christian Science. There has been much of a misleading character spoken and written regarding Christian Science. For this reason the true statement of the nature of real Christian Science as given by the speaker was of more than ordinary interest.

Appleton Evening Crescent.

Lectures at Other Places.

Terre Haute, Ind.—William G. Ewing, October 14.
 Mercur, Utah.—Mrs. Annie M. Knott, October 9.

The Typewriter as a Teacher.

Within the past twelve months nearly three million dollars' worth of American typewriters have been shipped to different parts of the world. There is scarcely a point where civilized man lives that does not hear the click of this indispensable machine. In the settlements at the extreme southern point of South America, in the mining camps of the Arctic circle, in the deserts of Africa, in the tents of the advancing armies, and all over the world, the sound is heard, and there must probably be, in the course of time, a universal language to express the universal emotions when something breaks or the ribbon gives out.

Four years ago this country did not send enough typewriters abroad to make a separate mention of them necessary, but since 1896 nearly ten million dollars' worth of them have been distributed over the face of the globe. Of course, there are a few typewriters made by other countries, but they do not count, for in no respect are they equal to the American product.

The value of the typewriter is so great and is demonstrated in so many directions that we often wonder how we got along without it. It expedites business, saves time and eyes, increases legibility and courtesy, and removes every excuse for bad spelling and punctuation.

One use of it that is sure to increase is in the education of children. The parents who give their boys and girls good typewriters present them with a year's education. In some of the things, such as spelling, punctuation, and the right use of words, it is often an entire school faculty in itself. At present the prices are rather high, but there must come a time when for twenty-five or thirty dollars durable machines may be purchased for the use of boys and girls—machines equal in essential respects to those now in use, but without the costly attachments.

In some of the advanced public schools it has been found profitable to place typewriters for the use of the pupils. That is an excellent idea and, wherever the school funds can afford it, it will be well for the example to be followed.

The typewriter is not poetic, and it may be that the poor quality of poetry nowadays is due to the universality of this machine; but it has a usefulness to which the highest poetry can never aspire. It will go on increasing with the years. One of its missions undoubtedly is to reform the languages of the benighted nations. It may reduce the multitudinous characters of the Japanese and the Chinese to reasonable numbers. After a while it may lead to that general language which will be easily understood by all the nations.

By that time, too, there may come a noiseless roller which

will allow a person to use the typewriter in the midnight hours without disturbing the neighbors.

LYNN ROBY MEEKINS.

In The Saturday Evening Post.

Cured by Applause.

Louis Blanc, the eloquent Frenchman, lost his voice, not as Falstaff did, "with halloing and singing of anthems," but through dread of an English audience. He found it again by aid of the welcome the audience gave him, which was so hearty as to cast out all fear. Mr. John Bigelow tells the story, as related to him by Monsieur Blanc, in his "Life of Samuel J. Tilden. After the fall of the government in 1848, Louis Blanc became an exile in London. When he had acquired a tolerable command of the English language, he was invited to deliver a lecture in English. On the appointed day, he dined with Hepworth Dixon, then editor of the *London Athenæum*. The prospect of meeting a distinguished London audience and attempting to talk to them in what was to him a foreign tongue, made him so nervous that during the dinner he suddenly lost his voice, and could speak only in a whisper. He was in despair. The audience would be made up of the most distinguished in London society. There seemed to be but one course to pursue—to tell the truth and dismiss them. It was decided that he should show himself on the stage and let the audience see, if they could not hear, that he was unable to speak audibly. Dixon went with him and made Blanc's excuses. When he had done, Blanc stepped forward to verify his friend's statement. Dixon's remarks had been received with sympathetic applause, but when Blanc appeared the applause was deafening. When it had subsided, he attempted to say a few words, mainly to show his voiceless condition. But to his surprise, and to the delight of the audience, his voice sounded clearer and louder than ever before in a public assembly. He went on for two hours without the least inconvenience. The applause with which he was received had expelled the nervousness which alone was responsible for his vocal feebleness.—*Youth's Companion*.

Literature for Distribution.

On page 143 of this issue of the *Sentinel* will be found a list of publications, issued by The Christian Science Publishing Society, which, on account of the low price at which they are issued, are especially adapted for free distribution.

The list includes supplements to the *Sentinel*, pamphlets, tracts, reprints from the *Journal* and *Sentinel*, and also back numbers of the *Christian Science Journal*.

Address all orders to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

A New Catalogue of the Emblems.

The J. C. Derby Company of Concord, N. H., have just gotten out a new catalogue of the Christian Science emblems and will gladly send it to any one who desires to have it. This Company have added many new articles to the line that make handsome Christmas gifts.

They also have a complete line of the stationery made up for immediate delivery.

The emblems are fully illustrated in the new catalogue.

"He shall sit as a refiner and a purifier of silver."

The refiner puts the precious metal mixed with impurities into the crucible, subjects it to a hot fire, takes his position by it, and watches the process of purgation until the refined metal collects in the centre, and, becoming a mirror, reflects his own likeness.—*Anon.*

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Board of Lectureship.

"THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP OF THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS."

The above is the correct title to be used in referring to the Board of Lectureship of the Mother Church. The word "International" is no longer properly applied. In preparing notices and advertisements it is advisable that the authorized lecturer be designated as follows:—

"MEMBER OF THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP OF THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS."

Solomon's Choice.

WHEN Solomon became king over Israel the Lord appeared unto him in a dream by night and said, "Ask what I shall give thee." And Solomon replied, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." "And the speech pleased the Lord. . . . And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor: . . . and if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

The wisdom of Solomon's choice is apparent to all. As a king he was not to live for himself alone but for the people he governed. He was the servant of the people and it was his duty to minister rather than to be ministered unto. The kingdom was for the people and not for the king.

The purpose of civil government is to establish and maintain individual rights, give to each person the protection to which he is entitled, and, so far as it is possible for human institutions to do so, to make life happy and harmonious. It is not enough that government should meet the demands of the present. Wise laws justly administered and faithfully obeyed bring a higher and more spiritual thought of existence. This is the real purpose for which they are enacted.

Solomon realized that if he would be a king in the true sense of the word he must receive wisdom from on high. He knew that of himself he could not do what was required of him. Because he desired faithfully to perform his God-appointed task he valued wisdom and understanding above all else. His earnest desire was granted, and because of the great wisdom he expressed in administering the affairs of his kingdom he has been called the wisest

man. His reign was a successful one and the people enjoyed great prosperity. "He had peace on all sides round about him," and was enabled to build and dedicate the temple of the Lord which David his father was not permitted to build, because he was a man of war.

That Solomon greatly valued wisdom is manifest in his proverbs. Many years after he was anointed king, when he had had abundant opportunities to prove whether his choice was a wise one, he wrote, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

This incident in the life of Solomon has a lesson for all. As Christian Scientists we need to pray for wisdom that we may be able to do the work that is ours by reason of the understanding of Truth that has been given us. The apostle James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Wisdom has been defined as "the right use of knowledge." One must not only know but he must be wise in the use of what he knows, if he would accomplish the greatest good for himself and others. Both wisdom and understanding are necessary. Unless one understands the Truth he cannot demonstrate it, and unless he is wise he will not be able to apply what he understands in a manner that will accomplish the greatest good for the greatest number.

As Christian Scientists we believe that all discord results from error, and that the understanding of Truth can and will make free indeed. We have in a measure experienced this freedom that is born of spiritual understanding, and we know that a higher understanding of Truth will deliver from the bondage of corruption into the glorious liberty of the children of God. We have learned from experience that before one can enjoy the blessings of Truth he must accept the Truth, just as one must open the window and let the sunlight into the room if he would enjoy its brightness and cheer.

Because we know that Christian Science will bring to others all the blessings that we enjoy, and even greater, we desire them to accept it. In our earnest endeavors to impart the Truth, there is great danger that we have a zeal "not according to knowledge." Right here is where wisdom is needed. We must not lose sight of the fact that we cannot drive people, but must lead them. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." With him a favorite illustration was that of the shepherd who went before and the sheep followed him into the fold. So we must lead others into the Truth instead of attempting to drive them.

The babe must be fed with milk and not with meat. No wise teacher talks about the theorems of geometry to the child studying the multiplication table. He does not refrain from so doing because geometry is untrue or its calculations inaccurate, but because the child cannot understand it and would not be benefited in the least by having the subject presented to him. The teacher's work is not to defend geometry but to educate the child, leading him, step by step, up to the point where he can accept, because he understands, the statements of higher mathematics.

In presenting to the world the Truth as it has been revealed to us in Christian Science, great care and wisdom are needed. It is no easy matter always to know when to speak and when not to speak, what to say and what not to say. Because our hearers must be led into the Truth, only such statements should be made to them as they will be likely to accept. Jesus is our example in this respect. On one occasion he said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." These disciples had for three years been drinking in the words of wisdom as they fell from the Master's lips. They had witnessed the wonderful demonstrations of God's

presence and power, and it might seem that they were ready for any statement of Truth that could be made. But Jesus realized that they were not prepared to receive all that he was able to give them, and to assure them that all things would in due time be revealed to them, he added, "Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth."

One of the ways in which we seek to interest others in the Truth is by telling them what has been accomplished for ourselves and for others. In relating these experiences the effort should not be to tell of the things which, to mortal sense, are the most wonderful, but rather should one seek to give that which appeals to his hearers as coming within the range of possibility. Mortal man prides himself upon his common-sense view of things, and because he is painfully aware of the limitations which beset him on every hand, he is slow to admit the truth of those experiences which appear miraculous. Strange and wonderful things may arouse curiosity and excite a passing interest, but those which appeal to one as being practical, are the things that are really helpful and lift man to a higher plane of existence.

Christian Science should be presented in such a manner as to win favor rather than arouse opposition. While one should present nothing but the Truth, yet it is unwise for him to attempt to declare the whole Truth, or even as much as has been revealed to him. He must remember that he has been months, and perhaps years, in reaching the point he has attained, so he cannot reasonably expect others to accept everything that is perfectly natural to him. He has had experience which his hearers have not had, and experience is the great teacher.

There are many experiences which we as Christian Scientists should ponder in our hearts, as did Mary of old the things which she knew to be true yet realized the world was not prepared to receive. Final and complete deliverance from the bondage of error must come naturally as the result of spiritual growth. Each must work out his own salvation. Not in a day or a year, but in time, the work must be done that will reveal the glories of eternity. Many sacrifices must be made, many hard battles fought, and all the demands of divine Principle complied with, ere one will have finished his work and entered the haven of eternal rest. In the doing of this work man will not be tested above that he is able. The demands for to-day do not exceed the ability to perform. Law and order attend every step of progress.

We should ever be ready to bear witness to the Truth, but the testimonies we give should be of such a character as will help rather than hinder the progress of our fellow-man. What would help one further advanced may retard the growth of one who is just beginning to work out his problem. Here we would repeat that it requires great wisdom to know when to speak and when not to speak, what to say and what not to say, if we would really help our brother and "hasten the coming of the day of God." If this be true, should we not pray earnestly for divine guidance that we may faithfully perform our every duty and thereby aid the establishment of God's kingdom on earth?

Among the Churches.

Organization at Berlin, Germany.

At various times visiting Scientists had held services in Berlin, Germany, in their apartments, but as they were here only as students or travelers, no permanent work was established until one year ago, when a loyal student came and opened regular Sunday and week-day services and a Sunday School.

The healing work began almost at once among the

Germans; and although there is a lively and steadily growing interest in Christian Science in the American and English colonies, and the congregation is growing, the patients are, as is natural, mostly Germans. Work soon became too much for one and our teacher had to send for one of her students early in this year. To-day we have four successful healers, who are busy doing good work. The services are conducted in both English and German, as are also the mid-week services, at which our German friends begin to narrate their experiences and many beautiful demonstrations. Last winter's work was very successful and the study of the books so thorough, that this spring a class of Germans could receive instructions, and start the work in their several fields with a new gladness in their hearts, which they did not know before. The little ones also testified by their love for their Sunday School work to the truth of Christian Science. Here the attendance is nearly doubled at present, and the formation of a second class has become necessary. So it came about that on September 20, 1900, twelve of the students came together and organized this First Church with an honest desire and the watchword in their hearts, which was given us by our beloved Mother and Leader in her last Annual Message: "Work—work—work—watch and pray."

Our gratitude to God for the light and understanding which He has pleased Himself to grant us, and to our beloved Mother and Leader, who so patiently and unflinchingly has labored to spread the Truth, cannot be expressed in words.

We are also thankful to the editors and publishers of the Christian Science periodicals and other literature for the uplifting thoughts of Truth and Love which they send us so regularly, and to the many visiting Scientists, whose interest in our work is so helpful to us.

OTTO GANTZER, *Clerk*, Berlin, Germany.

From Burns, Ore.

In 1890 the foundation of our work was laid in the healing of sickness and sin. One carried on the work of healing, and another was faithful to the light he had until now we see with joy God's increase. There are many willing hands and hearts awaiting only the promptings of divine thought. We have no organization at present, but we know the church is being builded in each heart. We have passed through experiences together which are broadening and deepening Christian character. To-day finds us with greater charity for all, and I would bespeak for the students here, a deep love for our dear Mother, who has done so much more for us than we can now realize. When larger grown we shall understand in part what it means to bear the cross, and look up—away from sense—for the waiting crown.—SARAH D. HILL, Burns, Ore.

Organization at Superior, Wis.

The Christian Scientists of Superior, Wis., have organized a church to be known as First Church of Christ, Scientist. They have also established a reading room where the public can have access to genuine Christian Science literature, and have taken first steps toward providing a church home by establishing a building fund. We have taken for our mottoes, "Divine Love always has met, and always will meet, every human need" (*Science and Health with Key to the Scriptures* by Mary Baker G. Eddy, p. 490), and "Seek ye first the kingdom of God [harmony] and His righteousness."

MRS. M. G. MORRISON, *First Reader*.

Be not hasty to cast off every aspersion that is cast on you. Let them alone for a while, and then, like the mud on your clothes, they will rub off of themselves.

NICHOLAS MURRAY, D.D.

Wednesday Evening Meeting at Galveston, Tex.

At the first Wednesday evening meeting held in First Church of Christ, Scientist, Galveston, Texas, following the disaster of September 8, the First Reader requested testimonies as to the particular thought which upheld the Scientists through the hours of suspense while in the seeming "valley of the shadow." Those responding, testified in brief as follows:—

A gentleman said that the demonstration he was called upon to make during the storm, was not in battling with the elements without, but in calming the frightened sense of those around him. The twenty-third Psalm was recited in unison followed by the Lord's Prayer with its spiritual interpretation from the Christian Science text-book. The effect of this was a peaceful calmness and trust in a final deliverance.



A lady next stated that she was supported by the following verse of the ninety-third Psalm, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Whenever she felt overcome by a sense of the awful crashing noises and the rapidly rising waters, this verse would recur to her, and with it would come a sweet sense of peace and security, and she attributes her demonstration to the realization of this uplifting thought.

Another lady testified that her observation had been that where a just recognition of the omnipotence of God as able to care for us was realized, it was the means of instantly calming the fears of all who held this thought. This was instanced in the case of her colored servant who was prevailed upon to remain with them during the night and not attempt to reach her home. The servant taking a view of the situation said, "God alone can now save us," and with the trustfulness of a child, went to sleep. The family recognized the necessity of being watchful. The rapidly rising water carried forward with its powerful current together with the tremendous force of the wind, presented such a sense of destruction that the statement from Science and Health, "Life is reflected in life," rose uppermost in her thoughts and supported her through all her experiences. Many times was she tested, but she finally lost sight of the fearful destruction of material possessions, knowing that the same power that was able to save would also furnish the needful supply. The ninety-first Psalm was read aloud when all seemed at its worst, and had a comforting and calming influence over all. The house stood, much of its contents uninjured and all the inmates saved.



A gentleman stated that the thought which supported him throughout the experience was the fourth verse of the ninety-first Psalm, "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." While sitting at his window realizing this for his household noticing the rapid encroachment of the water and the terrific force of the wind carrying all before it, this thought came to him, 'Tis God who sayeth to the proud wave, thus far and no farther, and, He holds the winds in his fist, and he thereafter ceased to be troubled with the material sense of things surrounding him.

A lady stated that she was called upon to overcome the sense of separation from her children and other members of her family during this period, as they were in another part of the city, visiting friends. A great sense of fear for the safety of her children presented itself, and until she was able to place them and leave them in God's care, and recognize them as His children, she felt no peace. The ninety-first and ninety-third Psalms, and particularly the first verse of the ninety-first Psalm, kept ring-

ing in her ears and enabled her to overcome her fear. Not only were her children saved, but they were the means of giving a helpful thought to those with whom they were visiting. Their calmness and bravery were so manifest to this family that they have since expressed their gratitude for the presence of the children that night.

A gentleman testified that the thought which helped him was, that God was not in the storm. Taking up the text-book of Christian Science he read aloud appropriate passages to his wife, and afterwards they were so calmed as to be able to lie down and fall asleep; and was only awakened by his neighbor coming in on him for refuge.

Another gentleman stated that he was living in a house of Christian Scientists, and during the early hours of the storm their house was filled with refugees, and he was enabled to calm their fears by quoting the text, "Put your trust in the Lord," He is our Saviour. The reading of Science and Health and the Bible was continued on the stairs after they were driven from the lower floor by the rising water. Their house was unroofed and partly torn to pieces, yet no one was injured, neither the Scientists who were present nor those who had sought refuge with them.



A lady testified, that although she was absent from the city at the time, yet she would be very ungrateful indeed were she not to express her gratitude for what Christian Science had done in preserving the life of a member of her family. He was not a Christian Scientist, but a patient of Christian Science, so she attributes his safety in reaching his home that night, to the scientific thought held for him. In his endeavor to reach his home, which was quite a distance from his place of business, he battled many hours with the raging elements. As an evidence of this protecting thought, others that started out on this same road, never reached their homes, but were lost.

Another gentleman stated that he did not have any fear until he and his wife were driven onto the roof of his house by the rapidly rising water. He repeated the Scientific Statement of Being, and tried to realize the unreality of evil. His wife and he did not speak a word to each other during all the exposure. After drifting several hours and landing under the lee of a residence many blocks from where their home had once stood, his wife broke the silence by asking him what he thought had saved them, and he replied, "Christian Science." He asked her what thought she had held during their hours of trial, which had supported her so beautifully. She said, "The motto on the church wall: 'Divine love always has met, and always will meet, every human need.'"

A little girl of nine years next arose and stated that some words of a hymn from the Christian Science Hymnal were the means of her overcoming fear and afterward enabled her to help her mother. The hymn she quoted was "Conquering every storm of error, with the sweet words, 'Peace, be still.'"—C. G. S.



In addition to the above testimonies we publish the following extract from a letter written by a lady to her mother relating somewhat of her experience during the storm.

"The Christian Science Church is safe, the only church in town (and there are many beautiful churches here) that was unharmed. We had services this morning. Could we have had a more appropriate subject for our lesson than 'Reality'? We have had a terrible experience, to be sure, but it has not been without accompanying blessings, because, for all the agony, it has established us more firmly in Christian Science.

"The wind was very high about 12.30 Saturday afternoon.

and when the Gulf is rough and the waves are very high it is a beautiful sight. They are accustomed to storms down here, especially at this time of the year, and no one was particularly alarmed. K. and I wanted to see the waves, so we put on old clothes and started for the beach, expecting to get a car, as there are a number of lines which run to the beach. The water was so high that the cars did not run so we decided to walk. We got out to the beach, though it was difficult. The Gulf had come in two blocks then, and the water seemed like some wild animal. The waves were tearing the two fine bath houses to pieces; the moving water would come almost to a standstill and then suddenly shoot straight up into the air. It began to look pretty serious and we hastened home; wading through water that was above our knees. The chimneys were falling off the houses even then. . . . The storm increased rapidly. We had a high fence around the yard, and at six o'clock we could not see it. The men considered it wise to cut holes in all the floors of the lower rooms to let the water come in, and thereby steady the house and keep it from floating. When they commenced to chop the floors I was full of fear. I came up to my room and walked the floor for fifteen or twenty minutes and during that time it seemed as if God had forsaken me, though I knew it was error that was talking.

"After the chopping was done they all wanted to come up to our room, though to sense it was the most dangerous room in the house, because it was on the side the wind was coming from, a corner room and wholly unprotected. There were nineteen of us in our room that night. K. and I sat on the bed and read aloud from Science and Health, and also repeated passages from it that came to us; this we did over and over again until we could realize the Allness of God. When the storm was worst, during the three darkest hours, we did not have a particle of fear."

From Mr. Howe.

St. Joseph, Mo., October 22, 1900.

Editor of the *Sentinel*.

Dear Brother:—I feel that I must write and tell you how much we appreciate our periodicals, the *Sentinel* and *Journal*. The current numbers are most excellent. Our beloved Mother's notices and communications to the Field, and then the excellent articles selected for publication, all tending to the unfoldment of this grand Truth and pointing the way. The articles "Our Problem," "A Lawyer to a Friend," then in the *Sentinel*, "False Suggestions" and your selection of "Emerson's statement of Faith" are all most helpful and uplifting.

The waves of error have seemed to roll high, and at times we would say with the Psalmist, "The floods of ungodly men made me afraid." But God has been our refuge and strength, "a present help in trouble," and we have learned to "dwell in the secret place of the most High." With Paul we can rejoice in tribulation, for "tribulation worketh patience; and patience, experience; and experience, hope." Even the highest degree of evil cannot work against God, and if we live in Him error only bites and devours itself.

We are renewing our efforts here to circulate more of our literature, and we all wish you continued success in your grand work.

Fraternally yours,

C. M. HOWE.

May light to guide us every hour
From thee, eternal Sun, descend;
And strength from thee, almighty Power,
Be with us now and to the end!

SAMUEL LONGFELLOW.

From Our Contributors.

To-Day.

BY MARY I. KEITH.

DEAR heart, yours is to-day,
Fill it with work;
Dream not the hours away,
Nor duty shirk.

Sad heart, why do you mourn
For yesterday?
Others their griefs have borne
Just for a day.

Glad heart, rejoice with me,
"Now," is the time;
To-day is but Eternity,
Oh! bliss sublime.

Love waits for thee, my heart,
Open thy door;
Let not the day depart,
Without loving more.

Criticisms of Christian Science.

BY HERBERT G. HOAG.

OCCASIONALLY we read of persons who have made but a superficial investigation of Christian Science, or perhaps have no knowledge of it except hearsay, who condemn or ridicule what they do not understand because it is different from their beliefs. They seem to think that because they do not understand it well enough to demonstrate it after but a slight, and perhaps prejudiced, investigation, it must be a delusion.

A little reflection will show how foolish it is for feeble human reason to take such a position in regard to Christian Science or anything else which they have not worked up to. There are many self-evident things which the human mind does not understand, and if they conclude that everything is a delusion which they do not understand, they must conclude, for one thing, that God is a delusion, for the hundreds of religious sects is evidence that God is not understood even by cultured intellects; for when God is understood by humanity there will be but one denomination of religionists, a universal understanding of one God.

By the same process of reasoning life must be a delusion, for does the human mind understand life? If it did, life would not be so uncertain and its opposite, death, would not be so certain; there would be more of life and less of death, or, to carry it to the highest point, when the perfect understanding of Life is reached there will be no death for Life will be sure and permanent.

Again, happiness must be a delusion, for notwithstanding the fact that the pursuit of happiness is the supreme aim of every human being, and is the motive back of every thought, word, or action, yet do not the great majority of human beings realize that they are chasing will-o'-the-wisps? Even if they gain the thing which they imagined would bring them happiness, does it not in the great majority of cases prove a mockery of happiness, bringing in its wake a much larger proportion of discord, misery, and pain? Will happiness ever be sure and permanent until its principle is understood and properly applied? Everything that is real must have a principle, so that if life and happiness are realities they must be based upon principle, which when understood and correctly applied will produce perfect life (not its opposite, death) and perfect happiness.

It would seem that the very fact that the scientific un-

understanding of these and other subjects had not been reached after all these centuries, would indicate either that they were subjects that could not be understood by a superficial investigation, or that the people had not been looking in the right direction.

Christian Science comes to this age declaring the true God, true life, true happiness, based upon a perfect, unchanging, and eternal Principle (and that Principle is God) and proving its words by its works. But because it points in a wholly different direction for the scientific understanding of these subjects than that in which mortals have been searching, they cry "Delusion," whereas the finite human opinions on these subjects have proven themselves to be delusions.

Because mortals read in the Bible that man was made after the image and likeness of God, they reason that God must be the image and likeness of mortal man; that God is an immortal mortal. They are looking into matter and its so-called laws and conditions to gain an understanding of God, life, and happiness, while Christian Science points to divine Mind as the source and controller of all that is real and permanent, and declares that man was created in the image and likeness of divine Mind, and that he reflects the perfection of being and power of his Creator.

Love's Day.

BY JENNIE BAIRD SCHOOLEY.

A MOST interesting event in the history of Christian Science in the West was the lecture delivered by Mr. Edward A. Kimball, C.S.D., at Convention Hall, in Kansas City, Mo., Sunday, September 30. About eight thousand people, the largest audience ever assembled to hear an address on Christian Science, greeted Mr. Kimball on this occasion.

The first step towards this important event was an informal talk between the presidents of First and Second Churches. This resulted in calling Mr. Kimball to our city.

The next step taken was the appointment, by the presidents, of a committee of four from each church to formulate plans for the orderly and harmonious procedure in all detail work.

The first meeting held promised much, there being present a desire to work only for the good of our cause. Each member brought out the love which "seeketh not her own," and "in honor preferring one another," all details were arranged satisfactorily.

From the inception, several arguments which were suggested had to be met.

First, that it would be impossible to get an adequate audience for the immense hall. Second, that the speaker could not be heard. Lastly, that the expense necessary to make a success of the lecture would be immoderate.

It is here interesting to note that the acoustic properties of the hall seemed perfect. Hundreds seated in the south balcony, fully a half block distant from the speaker, could hear every word. Toward the close of the lecture, and amid profound silence, Mr. Kimball read from "Science and Health with Key to the Scriptures," pp. 122, 123. The impressiveness of this moment can scarcely be described. The vast audience leaned forward and reverently listened.

The expense of the lecture was met by loving sacrifice, prompted by the desire to do all within our power, individually, to spread the "glad tidings of great joy." The money raised for this occasion was simply a manifestation of love from loyal hearts.

Our beloved Leader has pointed the way clearly to her followers. In being "kindly affectioned one toward another," we are bringing out that most essential quality,—

obedience,—and are compensating her, in a measure, for the tenderness and love she so generously bestows upon us.

The week previous to our lecture Convention Hall was decorated with flags representing every nation, and under these flags our lecture was delivered. Is this not prophetic of the coming together, into one fold, of all nations, tribes, and kindreds? Yea, "All shall know Him, from the least of them unto the greatest."

The success of our undertaking must be attributed to the unity of purpose and selflessness which governed the committee and all engaged in this work. When we see the marvelous good to be derived from working in unison, we can well afford to "lay aside every weight, and the sin which doth so easily beset us," and "press toward the mark for the prize of the high calling of God in Christ Jesus."

A Thought for Young Scientists.

BY MARY SIMPSON.

THE thought has presented itself: Do young Scientists fully realize that, in Christian Science, treatment does not change the condition of a person from illness to health, but that they simply reveal and bring out the perfection which always existed, though clouds may have hidden it from sight?

God made man in His image and likeness, perfect, and thus man must forever remain. There is absolutely no power which could ever change God's work. "All things were made by him." "And God saw everything that he had made, and behold, it was very good." "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it." These verses from the Bible prove that, in reality, a condition of imperfection is an impossibility.

Errors may, to our mortal sense, arise, which, in our ignorance, we do not know how to overcome; they grow and increase until we are covered, surrounded, and overwhelmed, and the real man is completely hidden from view. To those who turn away from material aids, and look to God alone for help, comes the light of Truth. It pierces the veil of error, rends it from top to bottom, and the real man stands revealed, perfect, as he always was and ever will be.

Scientific research has made it possible for astronomers to calculate with the utmost accuracy, the precise minute when an eclipse of the sun is to begin and when it will end. Though at the designated time, the sun should be obscured by clouds, it does not occur to us to doubt that the eclipse is taking place because we cannot see it with our eyes, but we simply bemoan the fact that the clouds make it invisible to us. In other parts of the line of the eclipse, where there are no clouds, it is seen in its perfection.

Man's *continual* perfection is a Scientific fact. Should we doubt that the perfection exists, just because clouds may conceal it for a time? Our clouds are errors of belief, and they can be dissolved by divine Love.

Let us study diligently, and pray earnestly that we may gain more understanding, realize divine Love more clearly, and reflect it, so that we may be able to dissipate more quickly the clouds which may appear upon the horizon, and also those which may seem to be already very dense.

Each demonstration should make us recognize more fully God's power, that "there is none else beside him," and that we, of ourselves, can do nothing, always praising Him that we are permitted to be instruments in His hands to dispel the clouds of false belief.

There is no resource where there is no understanding.

ST. THERESA.

It is one thing to have a map of the way, and another to pursue it.—Anon.

Testimonies.

Christian Science Destroys every Phase of Error.

I was very bitter in my opposition to Christian Science, and thought its followers the most deluded of all mortals. Now I am sure that they alone have the fullest measure of the Truth, and come nearer to fulfilling the commands of our great Master, Jesus Christ.

I was born with a weak right ankle which caused me great suffering on account of being frequently sprained. In 1894 at Corinto, Nicaragua, Central America, I sprained it so severely that four different physicians, who attended me in the different stages of my journey home, told me I would never fully recover from it, and would always have to favor that ankle. When I reached home I was still suffering, my ankle was swollen so that I could not wear even a slipper, and my leg was black and blue half way up to my knee.

My wife had had class instruction from a loyal student of our Mother. She saw my suffering and offered to treat me. I accepted the proffered aid, not because I had any idea that it would help me, but simply because I had just returned from a long journey and wanted to be agreeable. I retired at night in great pain, went to sleep at once, and awoke the next morning absolutely free from pain. I could not believe it and slapped myself to see if I were awake or dreaming. I found I was awake, and from that moment have known that I have *not* a weak ankle. In six years I have not had a single sprain, where before that six months would have been a long time between sprains.

In 1896 I had class instruction under my wife's teacher. Soon after this I built a branch railroad in the northern part of this state. I was camped with a large force of men and teams in the woods, twenty miles from a town or doctor, and was soon called on to treat both men and horses for all kinds of ailments. I was able to demonstrate the Truth with uniform success.

One Sunday morning I was called to see one of my men who was suffering from the effects of poison ivy. To mortal sense he was in a terrible condition. His body was swollen out of all resemblance to a human being, and he was in extreme pain. I treated him and he seemed to respond at once, but later grew worse. I treated him frequently during the day. After each treatment he was better, and then grew worse. I concluded that he was using some material remedy, and quit treating him. I discovered later that the men from the other gangs had been coming over to see him, and he had been on exhibition during the day which was contrary to my orders. About midnight the boarding boss came to my tent and informed me that the man was dying. I asked how he knew. He replied, "Because I have seen it before. It has reached his intestines and is going for his heart. If you can help him you want to get at it, for nothing else can save him." I went over to his tent at once. To the senses he seemed to be in the very throes of death. I went to work at once. After some time his writhing ceased but he was still groaning and in great pain. I felt that I had not reached him, and went to my tent for my text-book, "Science and Health with Key to the Scriptures." I opened the book at page 371, and my eyes fell at once on these words: "If man is absolutely governed by God, or Spirit, then man is not subject to matter, 'neither indeed can be;' and therefore man cannot suffer, neither can he infringe his Maker's spiritual law." I was able to realize the truth of this statement at once, and knew that the man was healed. I went to his tent and as I entered he spoke in his natural voice saying, "It is all gone. It left me like a flash." In a few moments he was sleeping like a babe and never felt any more pain. The next day he was at work as usual.

This demonstration was particularly gratifying to me.

because it silenced all doubters, and every man in the camp acknowledged that Christian Science had saved the man's life. The patient himself informed me that he had never believed in God, but that he would have to acknowledge Him after that, as no lesser power could have saved him.

From these and many other cases that have come under my personal observation I know that Christian Science is the Truth, and that it does destroy every phase of error. For this understanding I am unable to find words to express my deep sense of gratitude to God, to our revered Mother, and to my faithful teacher.

GEORGE EDWARD SMITH, Detroit, Mich.

Rescued from Agnosticism.

Whence? Why? Whither? are questions that have been confronting man ever since he began to think. I wrestled with these problems for about thirty years and finally gave them up as insoluble, which they are from any but the Christian Science standpoint. I say it is impossible to reconcile the existence of evil—sin, disease, and death—with the existence of a benevolent, all-wise, and all-powerful deity. The Bible declares that God is of purer eyes than to behold iniquity; then why does He suffer it to be? We cannot say that it is because He lacks the will, the wisdom, or the power to prevent it, without denying either His benevolence, His wisdom, or His omnipotence.

It is stated that suffering is necessary as a discipline to enable man to attain to a higher and better manhood. Why was man so constituted as to make it necessary for him to suffer in order to reach this higher condition? Brought into the world without his consent, it always seemed to me that man had a right to look to his creator for happiness, and if he failed to get it his creator was to blame. Thus the universe appeared a mighty maze, and all without a plan. It sometimes seemed that this world was at the mercy of the caprice of an evil spirit. I saw iniquity prosperous and happy and those who manifested love to man, if not to God, afflicted. I would have sought refuge in atheism, but there were too many phenomena pointing to a cause of some kind to make it possible for me to rest in that negation.

About three years ago I was brought in contact with Christian Science. I should not have given it a second thought ordinarily, but my business associated me with Christian Scientists and I could not help admiring the beauty and harmony of their lives. In the course of business I had to read Science and Health, and so began to see the reasonableness of many things in Christian Science that had seemed to me the height of absurdity. Furthermore, I had never found agnosticism, in which I had finally taken refuge, a comforting or satisfactory theory of life, and had always wished for something better. Christian Science offered me this, and the better acquainted I become with it, the more I feel its influence on my life and character, the stronger becomes my conviction that it is indeed the Way, the Truth, the Life offered to us by the Master.

Under its benign influence the sorrows and troubles that have appeared so real and distressing are seen to be only the baseless fabric of a vision.

Fifty years of experience in living under a material sense of existence is not overcome in a day, and I have had many struggles with matter and material beliefs and many falls before the power of evil since embracing Christian Science, but I know that if I earnestly strive for that Mind to be in me which was also in Christ Jesus, if I seek the kingdom of God and His righteousness, I shall find that the kingdom of heaven is within *me—here and now*, and shall enter into the joy of the Lord.

J. F. M., East Lexington, Mass.

An All-important Question Answered.

Christian Science came to my notice in an hour of sorest need when all else seemed to have failed. Physically I was nearly whole; mentally, distressed; spiritually, famished. The one paramount question for years had been, "What is life?" Early taught by Christian parents to love and respect the teachings of the Bible as the word of God, at about eighteen years of age I united with the Baptist Church. But there came a time when I reached a turn in the road, or what at times seemed its very end. There was one passage of Scripture to which I clung when nearly everything else seemed to fail. It was this from our Master's parable of the Good Shepherd, "I am come that they might have life, and that they might have it more abundantly."

Manifestly this was the solution to the problem, "What is life?" but how could it be reduced to every-day experience, how made practical?

At this point Christian Science was revealed to me. It needed but little investigation to satisfy me that it was the Truth. Unquestionably those known as Christian Scientists were in possession of something of which I was in great need. I love to recall how I drank long and refreshingly at the fount of divine Love. And on the other hand, what an awful task seemed to await one in overcoming sufficiently to be creditably known as a Christian Scientist.

So much that previously had been called good was revealed as "filthy rags." It was true that as the young man who inquiringly came to the Master said, the letter of the law had been kept from youth up, yet how far indeed was one from the standard as revealed in Christian Science.

How many lessons have been learned in this short time and how valuable concepts have been changed. There is more of a sense of willingness to await the unfolding instead of rudely tearing apart the opening petals. There is such a joy in the consciousness that at last one knows to a certainty that there is indeed a Scientific relation between God and man, and man and man, and that whatever error I overcome makes it just so much easier for others to think and do what is right, even as when one entertains wrong thoughts or yields to the belief in a power opposed to God, he is adding to the burdens, sorrows, and heartaches of his fellow-men.

Thus we see what a sacred trust is imposed upon Christian Scientists. The standard is high and the student soon learns from actual experience that when he makes a statement it must either be as a result of demonstration or he must be prepared to prove it by demonstration. This makes us humble. And realizing how much remains to be done compared with what has already been accomplished, we see the urgent need of daily, hourly watchfulness and prayerfulness.—CONRAD S. CULVER, Cleveland, O.

Christian Science in the Home.

I have been impelled for some time to write and express my appreciation of the many helpful thoughts which come to me each week, through the columns of the *Sentinel*. Each paper is as good as a treatment, and they have encouraged me to go on with my work many times when the way seemed dark. The same is true of all the literature of The Publishing Society. We as a family have been trusting to Science for nearly eleven years. My three children, eldest over ten, have never had one drop of medicine, and all are healthy. They have been carried successfully through all the so-called children's diseases, never lasting over three days and often overcome immediately. Sometimes when one of the children was suffering from a contagious disease I have been able to realize there was no contagion and the other children were not touched by it. These were "home" demonstrations. A case of catarrh which the eldest had manifested always, seemed very ob-

noxious to me. It appeared to be hereditary and was ever-present, winter and summer. I denied it so much that it became almost a reality. About that time I had an uplifting of my thought and forgot all about it, when one day the child, then about six years old, said, "Mamma, I haven't the catarrh any more." I was very thankful to Truth for this healing, and it has been permanent.

The fear of the children taking cold seemed to yield slowly. Early last spring I wrote for treatment for my fear, and they have been almost entirely free since. All this means a great deal to me, and I could write pages. Christian Science has healed me of sick headaches, which I had had from childhood, also neuralgia, just by studying Science and Health and changing my basis of thinking from a material to a spiritual standpoint.

I could tell also how Science has delivered us from a severe case of poverty. When I recognized it as an error and handled it as such, a good position came to my husband, and he has held it ever since. I am thankful for all this, but it is as naught compared with the knowledge of what Life really is, and the peace of mind which it has brought to me is more than all else, for whereas I used to have my thoughts filled with hate and rebellion, I now have good thoughts and I am *truly striving* to have that Mind in me which is also in Christ Jesus.

L. W. D., Oak Park, Ill.

Saved from Despair.

Only three short months ago I was a scoffer at Christian Science with a profound pity for those deluded souls who believed that it was demonstrable. I found myself at that time engulfed in despair, with no faith or hope to cling to, and longing for death to release me from a life out of which all sweetness and fragrance had vanished. Under those circumstances, without a scintilla of faith that Christian Science could reach my case, I, like many others, turned my weary gaze toward it and found in it rest, comfort, and peace, as in the shadow of a great rock in a weary land.

"Science and Health with Key to the Scriptures," is a priceless book, explaining, clearly and logically, all the problems of life. It quickens our understanding and reveals our kinship with God and Jesus Christ. Where we have seen as through a glass darkly, the clouds of mysticism and unbelief are rolled away and we stand face to face with new and beautiful truths. It brings a calm and holy peace to sorrowing hearts; it levels all rank, and in its effulgent rays we see in every man a brother. When we shall have entered into a full understanding of it we shall as heirs of God appropriate to ourselves from His wonderful and inexhaustible storehouses all that we need to make our lives one glad, sweet song.

To follow in the footsteps of our Master means work. There must be no sluggards, for the harvest is ready and there is work for all,—a daily taking up of the cross; but when we have found the true Way the burden will be light and the yoke easy. God's love belts the universe, and a glance toward the coming years gilds my belief that love for God and our neighbor will be mightier than modern artillery in settling international questions, that nation will no longer war against nation, and that credit for such beneficent results will be largely due to Christian Science.—NELLIE B. HOYT, Georgetown, Mass.

The Bible.

This lamp through all the tedious night
Of life, shall guide our way;
Till we behold the clearer light
Of an eternal day.

Selected.

Religious Items.

The *Outlook* says, in an article on "Learning from Life:" "One often hears the remark made that life goes hard with a certain person; when that person's life is analyzed it will almost always appear that it is characterized more by stubbornness or by sheer resistance than by acceptance and willingness to be taught. To those who are not willing to learn, life is almost intolerably hard. They bear the brunt of the terrible onslaught of events as they sometimes come rolling in like the waves of the sea, but they are not lifted by them and when the flood is passed they are stripped of their possessions."

A short time prior to the convention of the Railroad Department of the Young Men's Christian Association, held in Philadelphia, October 11 to 14, the *Congregationalist* said: "The Emperor of Russia is to send two delegates. These men, Messrs. Reitlinger and Shidlovski, are connected with the administration of Russia's railways. They come, not as a part of the bureaucracy of the empire, but because the Czar is interested personally in religious and relief work, and has sent these representatives here to find out all about Association methods."

The (Methodist) *Christian Advocate* quotes F. B. Meyer as follows: "Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze."

The (Baptist) *Watchman* says: "Of course the Bible is literature, but it is also a revelation and a message. You may get a telegram that is very poor literature, but of transcendent importance to you as a message, and, *vice versa*, very good literature may be worthless as a message. You cannot apply the same standards of criticism to the Bible as literature and to the Bible as revelation. Much of the current praise of the Bible as literature ignores its worth as revelation. The Bible as literature is only the vehicle for the Bible as revelation."

The *Universalist Leader* says: "Too many churches and ministers spend all their time and energy in trying to get a bigger congregation, when they have not begun to mould the few they have. . . . What would it not mean to the world if the Church in the next ten years should work over the material it now has on hand in membership alone, into really righteous men and women, and turn loose on this country twenty-seven millions of real, practical followers of Jesus Christ? They would soon bring the kingdom of heaven to hand."

The *Homiletic Review* publishes an article by D. S. Gregory, D.D., on "The Forward Movement—How to be Brought About," in which the following is found: "It cannot be reasonably denied that on the divine side everything is absolutely ready for forward movement and victory all along the line and on the scale of the world. Divine Providence has made ready the whole world and provided all the forces and agencies, means and men, required for its spiritual conquest. Divine grace is all-sufficient."

When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through the unagitated eye. . . . Wait till you can speak calmly, and then it may be you will not need to speak. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy."

The World's Crisis.

A writer in the (Unitarian) *Christian Register* says: "When Jesus said of a little child, 'Of such is the kingdom of heaven,' it was a revelation. In it was the strange and heavenly lesson which the Christian world has never yet fully learned: that there is a childhood into which we have to grow, as there is a childhood which we have to leave behind before we can enter into the fulness and sweetness of a pure Christian life."

In an editorial the (Baptist) *Examiner* says: "We hear others talk of love, and we talk of it ourselves, and think we know what it is, as we think we know so many other things we talk of. But of most things concerning which men express themselves they know little, and of love least of all. It is the fathomless affection. God is love."

The *Christian Register* says: "The time has come when we ought to be able to discuss all matters of religious thought without prejudice and with the sole desire to know the truth. How can any intelligent person wish anything less than the truth? It is surely our faith that whatever is true must be also serviceable for the spiritual life."

The (Baptist) *Watchman* says: "The heathen probably did not conceive at first of idols as gods. Idols were only symbols of spiritual beings; but gradually the idol itself came to be worshiped. The flag is only a symbol, but there are some indications that there is a tendency abroad to put the symbol above what it stands for."

In an editorial paragraph the *Christian Advocate* says: "The English Dictionary of Dr. Murray presents a singular coincidence. One of the numbers begins with 'brandy' and ends with 'brute.' This is merely a coincidence, but the evolutionary process suggested by it is being wrought out every day."

The (Unitarian) *Christian Register* says: "We have a thousand modes of intellectual and religious improvement; but we no longer get very near to our fellow-beings, to the finding of the inmost fibre of truth and conviction that is in them. Cold intellectuality cannot take the place of this vital contact."

The (Baptist) *Standard* says: "Start the day right. Life is lived by days and we do not have to live through more than one at a time. How simple and trite the saying, and yet it would solve three-fourths of our worries if we could apply it. It is so often to-morrow, not to-day, that burdens us."

Bishop Pendleton, in the *New Church Life*, says: "Separation or disjunction from God is the cause of all evil, and evil closes the spiritual mind, causing ignorance, and that mind is opened only by repentance and the shunning of evils as sins. This is the only pathway."

The (Baptist) *Watchman* says: "The estimated expense for religious buildings to be erected in New York City during the next six months is \$4,000,000. The largest single amount is involved in the erection of the choir of the new Episcopal cathedral, \$750,000."

The (Baptist) *Standard* says: "The last instruction which Mary Lyon ever gave to her scholars at Mount Holyoke contained the characteristic sentence: 'There is nothing in the universe that I fear but that I shall not know all my duty, or shall fear to do it.'"

The *Congregationalist* says editorially: "The best work for the future is possible to the least of us all. It is the improvement of character. It is adding to the sum of patience, purity, charity, diligence, and fidelity to divine ideals."

The Methodists are making good progress in their efforts to raise a Twentieth Century thank-offering of \$20,000,000. Already \$5,000,000 have been subscribed toward the several enterprises included in the offering."

Exchange.

"More than half of the unhappiness in the world comes from a perverse unwillingness to look on the bright side so long as a dark side can be discovered," says the (Baptist) *Standard*.

"Tenderness and strength! Boundless charity and dauntless courage! In combination these go far towards the making of the saint," says the *Church Standard*.

"'Knowledge is power.' So runs the adage, and the saying is true if the knowledge be real," says the *Examiner*.

Notices.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

In eight weeks Governor Roosevelt visited 24 states of the Union, made 673 speeches, traveled 21,209 miles, visited 567 towns and cities, and talked to about three million persons. This record includes more speeches, more miles traveled, and more territory covered than that of all the other candidates for President or Vice-President of the United States of all other parties for the last one hundred years, with the exception of the record made by W. J. Bryan in 1896, and it exceeds Mr. Bryan's record, which was 599 speeches made and nineteen thousand miles covered.

A press dispatch from Philadelphia says that the new battleship *Maine*, which is on the ways at Cramp's shipyard, is more than one-third completed, and that she will be launched on February 15, next, the third anniversary of the explosion which sent her unfortunate namesake to the bottom of Havana harbor, with more than two hundred of her crew. The launching next February will be attended by the survivors of the old *Maine* and the widows and orphans of the victims.

The regular and volunteer army is at present distributed as follows:—

United States, 998 officers, of whom 76 are volunteer officers, and 18,898 enlisted men all regulars; Alaska, 41 officers and 1,088 enlisted men; Porto Rico, 98 officers and 2,406 enlisted men; Cuba, 260 officers and 5,468 enlisted men; Philippine Islands, 2,367 officers and 69,161 enlisted men; Hawaiian Islands, six officers and 219 enlisted men; China, 80 officers and 2,060 enlisted men.

In his annual report on the progress of the execution of the general plan of coast defenses, J. M. Wilson, chief of engineers, says that fifty per cent of the defence work is now completed. Twenty-five of the principal harbors of the United States now have a sufficient number of heavy guns to offer an effective defence against a naval attack.

The steamer *Amur* from Skagway brought the men who have been working on the Government telegraph line to Dawson. These northern linemen, who have suspended work until spring, found traces of the inter-continental wire, which was projected and actually begun, to connect North America with Europe by way of Siberia.

The application of Frank Juarbe, a native of Porto Rico, to the New York Supreme Court for a writ of mandamus to compel the board of registration to permit him to become a voter on the ground that he became an American citizen by virtue of the cession of Porto Rico to the United States, was denied last week.

Reports of renewed activity on the part of the Filipinos were received from Manila last week. The natives attacked small bodies of American troops on several occasions. They were well armed and appeared in small bands of a few hundred each.

On October 20 the gold in the United States Treasury reached the highest figure in the history of the country, making it also the greatest stock of gold held by any country in the world. The total was over \$455,000,000.

Checks amounting to \$2,994,920 and representing interest due November 1 on Government bonds, were mailed from Washington October 31. These bonds are held by 36,256 persons and associations.

The President has issued his Thanksgiving proclamation setting apart Thursday, the 29th day of November, to be observed as a day of praise and Thanksgiving.

Foreign News.

At a meeting, held October 26, of the ministers of the ten powers represented in Peking, it was unanimously decided to demand the execution of Prince Tuan and four other Manchu princes, one duke, and three ministers, the nine who were named for punishment in the imperial edict of September 25, and, in addition, Yu Hsi, the governor of Shansi province, and General Yung Tu Shan, making eleven in all. These comprise most of the highest officials who were the leading spirits in the massacres of foreigners.

A method has been adopted for settling the Chinese indemnity question which, the authorities feel confident, will prove satisfactory. This contemplates the ministers in China agreeing upon a lump sum which will cover the claims of the powers. When China has agreed to pay, the powers can decide upon the distribution of the amount. If there is difficulty in deciding this, the United States will propose that the matter be referred to the court of arbitration of The Hague.

The position of the powers on the Anglo-German agreement regarding China is as follows: Five of the powers are united in all the terms of the agreement, viz.: Great Britain, Germany, Italy, Austria, and Japan; three of the powers,—United States, France, and Russia,—accept the clauses relating to the open door and the territorial integrity of China, but withhold action on the third clause as to future procedure in case any power seizes territory.

On the return of the City Imperial Volunteers from South Africa, October 29, London gave them a tumultuous welcome. As the men marched through the streets the people became frenzied with enthusiasm. There were four thousand police and twenty-two hundred troops on duty along the line of march, but they were unable to manage the crowds, and in the mad rush to see the returned soldiers many people were trampled under foot.

Before sailing for Europe Paul Kruger sent a telegram to his wife in Pretoria saying: "Blessing. Trust in the Lord. He rules. Psalm xci." The newspapers, in publishing the item, quote the latter half of the Psalm to show what Kruger meant.

Industry and Commerce.

The German government has just closed a contract with President Booker T. Washington of Tuskegee to furnish students trained in his school who will go to the German colonies in West Africa and instruct the natives in cotton raising. November 3 a party of such teachers will start from New York, equipped with plows, wagons, and all other implements needed. Expenses and handsome salaries are guaranteed by Germany.

A torpedo boat was launched at Ayer's shipyard at Nyack-on-the-Hudson last week, which the builders have guaranteed will make forty-two miles an hour, and which is

expected to excel even that speed. It is christened the *Arrow* and will be the fastest boat in the world so far as now known. The boat was contracted for by Charles R. Flint, who is supposed to be representing a South American country in the transaction.

Notice was published by the Pennsylvania Railroad Company last week that a pension system for employes on all its numerous lines would go into effect January 1, 1901. "Employes aged seventy years or more will be given the option of retiring from service on half pay. Another provision also stipulates that if an employe has been crippled in the service of the road he can retire at the age of sixty-five years."

M. Danel, chairman of the board of directors of the important Lens mines, is authority for the following significant figures: France annually consumes 42,000,000 tons of coal. She produces only 32,000,000 tons. Formerly this deficit was made good principally by Great Britain, and also by Belgium and Germany. All three now require all and more than their own yield.

Work was resumed in most of the coal mines in the anthracite regions last week. Operators who had not agreed to the conditions offered by the mine workers when the strike was declared off have been gradually falling into line, and it is predicted that all the mines will soon be working.

General News.

The most remarkable feature in connection with the recent discoveries in Babylonia of records antedating all others by thousands of years is the fact that so far as yet appears from these hoary data men were then much as they are now and lived then somewhat as they live to-day. On one tablet a jeweler gave a guarantee that an emerald set in a ring would not fall out for twenty years; on another a couple of farmers agree to refer the question of their boundary line to a third party for arbitration, and also agree that he is to ask nothing for his services. A third bears a record of the adjustment of a claim for wages, and so on, the life then being apparently, with proper allowance for different circumstances, a close approximation of the life now.

Recently an item was published in these columns concerning a clock that was made for an oriental ruler, which gave the time in a number of the capitals of the world. A reader of the *Sentinel* sends in the interesting information that there is a clock in an insurance company's office, corner of Exchange Place and Kilby Street, Boston, which tells the time of day in fourteen cities. The central dial gives Boston time, and the surrounding dials give the time in Liverpool, London, New York, New Orleans, San Francisco, Melbourne, Hong Kong, Calcutta, St. Petersburg, Constantinople, Berlin, and Paris.

One of the curiosities of architecture in England is the house erected about three hundred years ago at Rushton, in Northamptonshire, by Sir Thomas Tresham, a Roman Catholic, who wished by his design to typify the Trinity. It is all three: has three sides, three stories, and three windows on each flat, each of them in the shape of a trefoil—the three-leaved shamrock. Where the roofs meet rises a three-sided pyramid, terminating in a large trefoil. The smoke escapes from this chimney by three round holes on each of the three sides. The building is almost covered with mottoes and carvings.

The business section of New York City was shaken as by an earthquake on October 29, when a series of explosions occurred in the building occupied by a firm of manufacturing chemists, which wrecked forty business buildings and killed a number of people.

One of the remarkable things about the late Max Muller was that he never employed a stenographer or a typewriter, and wrote all his life a clear and legible hand.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Oliver Cromwell's Bible.

FOR Cromwell a single volume comprehended all literature, and that volume was the Bible.

JOHN MORLEY, "Life of Cromwell," in *Century*.

Mr. Lowell speaks of the mind of Cromwell in certain higher moments, as "working free from Judaic trammels." But in the age to which Cromwell was called, in the battle with unrighteousness in the land, and with the allied imperialism and ecclesiasticism of which Spain was the fruit, it was not trammels which were forged for him in the Old Testament which he knew so well, and had studied as none of England's kings before or since. Would a knowledge of what is described as Aryan civilization have been a substitute for the record of that national life, so deep and so intense and linked to the throne of God, and finding its unity in Him? . . . If we study the mind of Cromwell, every element of strength was wrought in the faith in which these words become an inspiration.

ELISHA MULFORD in *The Nation*.

"On a day in August, 1658, Oliver Cromwell, lord protector of England, called for his Bible," says Maidstone, "and desired an honorable and godly person there, with others present, to read unto him that passage in Philippians, fourth: 'Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound. Everywhere, and by all things, I am instructed: both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.'"

After the passage had been read by the "honorable and godly person," whoever he may have been, Cromwell remarked: "This scripture did once save my life; when, my eldest son, poor Oliver, died; which went as a dagger to my heart, indeed it did." He then repeated the words of Paul, and exclaimed: "It's true, Paul, you have learned this, and attained to this measure of grace, but what shall I do? Ah, poor creature, it is a hard lesson for me to take out! I find it so."

Continuing, however, to read, he brooded for a time over the words: "I can do all things through Christ which strengtheneth me"—"and so," says old Maidstone, "drew waters out of the well of salvation."

The words which quenched the thirst of the greatest human soul whose force was ever directed to a moral purpose, appear in the King James Version of the Scriptures.

Forty-seven years before, that is to say, in 1611, they were given to the English-speaking world in a new translation—the King's Bible—the Royal Bible—"made by his majesty's special command." We now know that that translation never received public sanction of Convocation, Parliament, Privy Council, or King James himself, but, being superior to all the English versions that had been made since the pre-Wycliffe days, it gradually superseded them, and acquired that mystical sanctity which, in many homes, has elevated it to a throne of divinest authority.

Bishop Vincent once said in the hall of philosophy, at Chautauqua, during a vesper service: "God made the English Bible."

The Geneva Bible—translated in Geneva by English exiles there, and dedicated to Queen Elizabeth—long disputed supremacy with the version of 1611.

Westcott, in his "History of the English Bible," says: "From the time of its first appearance the Genevan Bible became the household Bible of the English-speaking nations; and it continued to be so for about three quarters of a century. It was never sanctioned for public use in churches; but the convenience of its form and the simple clearness of its notes gained it a wide popularity with the mass of the people."

As the Genevan disputed supremacy with the Authorized Version, so it divided the field with the Bishop's Bible—a revision made by suggestion of Archbishop Parker, and published in 1571. By authority of the "Constitutions and Canons Ecclesiastical," a copy of this work was required to be placed in all churches—it probably lay on the lectern in All Saints Church, Huntingdon, where Cromwell was baptized, and St. Giles, Cripplegate, where, in 1620, he was married.



In 1653 the Long Parliament ordered a revision of sacred Scripture, but the action was never consummated. Cromwell may well have been dissatisfied with the old versions, and uncertain as to the merits of the new—for the newest version commanded him to "honor the king," a command impossible for him to obey.

We know that in January, 1635, Oliver was interested in maintaining a "lectureship" at St. Ives for the exposition of the Bible. He wrote to his "very loving friend," Mr. Storie, at the Sign of the Dog, in the Royal Exchange, London, appealing for a subscription, saying that "to withdraw the pay is to let fall the lecture." He was then hungry for disquisitions and commentary on sacred writ—listened devoutly to Bible-reading by official persons—and altogether exhibited a dominant passion for knowledge of the word of God as he knew it and believed in it.

Somewhere in 1622 or 1623—"undated by history," says Carlyle—he had arrived at his conversion. Henceforth, he was to live upon the Bible as the staff-food of his spirit; henceforth, he was to drink of that spring welling up in himself to everlasting life.

At first he read the old Genevan Bible—it was slightly tinged with Calvinistic doctrine, and, therefore, welcome to the Puritans. His master at Sidney Sussex College, Dr. Samuel Ward, however, was one of the Cambridge group of scholars who worked on the version of 1611. This may have been one of the reasons why Oliver adopted it—or, perhaps the two versions lay side by side, as nowadays the versions of 1611 and 1881 lie side by side on many a table, in many a pulpit, to be read interchangeably.

Had "the honorable and godly person" used the Geneva Bible, he would have read: "I speak not because of want, for I have learned in whatsoever state I am, therewith to be content. And I can be abased, and I can abound everywhere in all things. I am instructed both to be full and

to be hungrie, and to abound and to have want. I am able to do all things through the help of Christ which strengtheneth me." Carlyle's transcription of the passage in the Authorized, substitutes "by" for "in."

But whatever version was chosen by Cromwell, this is certain: the greatest Englishman of the modern age found sure consolation in the words of the Holy Writ—unashamed, though lord high protector, to repeat in the dark hours of his sorrow and the bitter days of his conflicts, the words of Saint Paul.

Of this John Morley must take note, for Cromwell was not an agnostic, not a philosophic deist. He believed God, and the books that are called the word of God.

PROF. G. M. HAMMELL.
In the *Epworth Herald*.

Thanksgiving Proclamation.

THE following Thanksgiving proclamation was issued by President McKinley, October 29, 1900.

It has pleased Almighty God to bring our nation in safety and honor through another year. The works of religion and charity have everywhere been manifest. Our country, through all its extent, has been blessed with abundant harvests. Labor and the great industries of the people have prospered beyond all precedent. Our commerce has spread over the world. Our power and influence in the cause of freedom and enlightenment have extended over distant seas and lands. The lives of our official representatives and many of our people in China have been marvelously preserved. We have been generally exempt from pestilence and other great calamities; and even the tragic visitation which overwhelmed the city of Galveston made evident the sentiments of sympathy and Christian charity by virtue of which we are one united people.

Now, therefore, I, William McKinley, President of the United States, do hereby appoint and set apart Thursday, the 29th of November next, to be observed by all the people of the United States, at home or abroad, as a day of thanksgiving and praise to Him who holds the nation in the hollow of His hand. I recommend that they gather in their several places of worship and devoutly give Him thanks for the prosperity wherewith He has endowed us, for seed-time and harvest, for the valor, devotion, and humanity of our armies and navies, and for all His benefits to us as individuals and as a nation; and that they humbly pray for the continuance of His divine favor, for concord and amity with other nations, and for righteousness and peace in all our ways.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this 29th day of October, in the year of our lord one thousand nine hundred, and of the independence of the United States the one hundred and twenty-fifth.

WILLIAM McKINLEY.

By the President:

JOHN HAY, *Secretary of State*.

The Twelfth Census.

WASHINGTON, D. C., October 30, 1900.—The total population of the United States for 1900, as announced by the census bureau to-day, is 76,295,220, of which 74,627,907 are contained in the forty-five states, representing approximately the population to be used for apportionment purposes. There is a total of 134,158 Indians not taxed.

The total population in 1890, with which the aggregate population of the present census should be compared, was 63,069,756.

Taking the 1890 population as a basis, there has been a gain of 13,225,464 during the past ten years, representing an increase of nearly twenty-one per cent.

The population of the several states and territories is as follows:—

	1900.	1890.	Indians not taxed.
Alabama	1,828,697	1,513,017	....
Arkansas	1,311,564	1,128,179	....
California	1,485,053	1,208,130	1,549
Colorado	539,700	412,198	597
Connecticut	908,355	746,258	....
Delaware	184,735	168,493	....
Florida	528,542	391,422	....
Georgia	2,216,329	1,837,353	....
Idaho	161,771	84,385	2,297
Illinois	4,821,550	3,826,351	....
Indiana	2,516,463	2,192,404	....
Iowa	2,251,829	1,911,896	....
Kansas	1,469,496	1,427,096	....
Kentucky	2,147,174	1,858,635	....
Louisiana	1,381,627	1,118,587	....
Maine	694,366	661,086	....
Maryland	1,189,946	1,042,390	....
Massachusetts	2,805,346	2,238,943	....
Michigan	2,419,782	2,093,889	....
Minnesota	1,751,395	1,301,826	1,768
Mississippi	1,551,372	1,289,600	....
Missouri	3,107,117	2,679,184	....
Montana	243,289	132,159	10,746
Nebraska	1,068,901	1,058,910	....
Nevada	42,334	45,761	1,665
New Hampshire	411,588	376,530	....
New Jersey	1,883,669	1,444,933	....
New York	7,268,009	5,997,853	4,711
North Carolina	1,891,992	1,617,947	....
North Dakota	319,040	182,719	4,692
Ohio	4,157,545	3,672,316	....
Oregon	413,532	313,767	....
Pennsylvania	6,301,365	5,258,014	....
Rhode Island	428,556	345,506	....
South Carolina	1,340,312	1,151,149	....
South Dakota	401,559	328,808	10,932
Tennessee	2,022,723	1,767,518	....
Texas	3,048,828	2,235,523	....
Utah	276,565	207,905	1,472
Vermont	343,641	332,422	....
Virginia	1,854,184	1,655,980	....
Washington	517,672	349,390	2,531
West Virginia	958,900	762,794	....
Wisconsin	2,068,963	1,686,880	1,657
Wyoming	92,531	60,705	....
Total for 45 states.	74,627,907	62,116,811	44,617
Territories, etc.:			
Alaska (estimate)	44,000	32,052	....
Arizona	122,212	59,620	24,644
District of Columbia	278,718	230,392	....
Hawaii	154,001	89,990	....
Indian Territory	391,960	180,182	56,033
New Mexico	193,777	153,593	2,937
Oklahoma	398,245	61,834	5,927
Persons in the service of the United States stationed abroad (estimated)	84,400	....	....
Indians, etc., on Indian res- ervations, except Indian territory .....	....	145,282	....
Total for territories, etc.	1,667,313	952,945	89,541

The Alaskan figures are derived from partial data only, and all returns for Alaska and for certain military organizations stationed abroad, principally in the Philippines, have not yet been received.

It is the aim of the officials in charge of the work to push the tabulation of the returns so as to give the complete reports to the public, in accordance with the law, by July 1, 1902.

Up to this date the number of schedules received relating to agriculture is about 5,800,000. The chief statistician in charge of the details relating to manufactures has collected over 621,000 schedules and his work is practically finished. By means of the plan adopted in this census the office has been enabled to complete the field work concerning manufactures more than a year earlier than was done ten years ago.

The enumerators' accounts, numbering over 53,000, have all been paid. In the last census it took eight or ten months to pay all the enumerators. All the supervisors have been paid with the exception of a few. The cost of the administration of the bureau up to this date, including the preliminary work, is \$6,361,961, of which over \$4,000,000 has been expended for supervision and enumeration. The bulletins thus far issued have been given to the public almost a year in advance of those given out during the last census.

We give below a statement of

THE LAST TWELVE CENSUSES.

Census.	Year.	Population.	Increase.
12.....	1900.....	76,295,220	13,672,970
11.....	1890.....	62,622,250	12,466,467
10.....	1880.....	50,155,783	11,597,412
9.....	1870.....	38,558,371	7,115,050
8.....	1860.....	31,443,321	8,251,445
7.....	1850.....	23,191,876	6,122,423
6.....	1840.....	17,069,453	4,203,433
5.....	1830.....	12,866,020	3,232,198
4.....	1820.....	9,633,822	2,393,941
3.....	1810.....	7,239,881	1,931,398
2.....	1800.....	5,308,483	1,379,269
1.....	1790.....	3,929,214	

"Bear Ye One Another's Burdens."

If any little word of ours
Can make one life the brighter,
If any little song of ours
Can make one heart the lighter,
God help us speak that little word,
And take our bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of ours
Can make one life the sweeter,
If any little care of ours
Can make one step the fleetier,
If any little help may ease
The burden of another,
God give us love and care and strength
To help along each other.

If any watchful thought of ours
Can make some work the stronger,
If any cheery smile of ours
Can make its brightness longer,
Then let us speak that thought to-day
With tender eyes a-glowing,
So God may grant some weary one
Shall reap from our glad sowing.

Selected.

Selected Articles.

Christian Science Healing.

DESPITE all the accusations that Christian Science is a "humbug," "a farce," "a delusion," "the works of the devil," yet through its beneficent influence the sick are healed and sinners reformed, as witness the testimonies given at the Wednesday evening meeting of First Church of Christ, Scientist, this city.

A lady testified that she had been in poor health. The last physician informed her husband that she had consumption. She was so weak that it was necessary for her husband to assist her in getting out of bed. At a time when almost despairing of ever being well again, and thinking she had better prepare for another world, an attorney had occasion to call there on business. He had experienced the practical benefits of Christian Science in his own family. "When he saw my critical condition," she said, "he felt it his duty to speak to me about Christian Science. What he said cast a ray of hope and I was eager to try it. He was requested to call a Scientist, who came on Saturday. Under Christian Science treatment I improved rapidly. On the following Wednesday I assisted with the washing and that evening walked to church, a distance of a mile. In less than two weeks I felt that I did not need further help. I am very grateful for the revelation of Christian Science as given to the world by Mary Baker G. Eddy."



Two instances of moral reform were spoken of. One man had traveled in Germany, France, West Indies, and the United States. He was addicted to the curse of drink and lost many good positions because of this habit. Oftentimes when short of money he would exchange his clothes for older ones, spending the amount realized by this trade for drink. About seven months ago he landed in Indianapolis, Ind. It was a cold, disagreeable day. He was disheartened. Walking along the streets in that city he noticed a sign reading, "Free Christian Science Reading Room." He thought he would walk in to get out of the cold. He tried to read but could not as he was suffering from the effects of drink. Presently the lady in charge spoke to him about prayer. He informed her that he had often prayed but could see no good results. In further conversation she assured him that there was help, and if he were willing she would help him. He consented, and through Christian Science treatment his desire for liquor was destroyed. His gratitude and joy seemed unbounded. He added that he does not allow anything to keep him from attending the public services or from reading Christian Science literature daily.

The other gentleman had been almost a fiend for cigarettes, thinking he could not retire at night without smoking one. He gave up the habit, but later saw that he had done so through will-power and the desire returned, and he indulged in smoking again. At the same time he commenced reading Christian Science literature. The Truth gained by reading, gradually destroyed his desire for the cigarette and finally the habit was entirely overcome. Christian Science not only healed him of many forms of suffering but converted him from agnosticism and revealed God to him.

A man possibly between fifty and sixty years of age told how he was indebted to this church for many blessings. He had been an infidel for years, but Christian Science had been the means of showing him God. He had been in poor health, but under Christian Science treatment he was made a happy and well man. Then he added that he believed that divine Providence governed.

Two young ladies testified. One spoke of the practi-

cability of Christian Science in overcoming a sprained ankle. The other told of some of the benefits of Christian Science in her family. Her brother, fourteen years old, was awakened one night with a severe sore throat. He asked his mother where Science and Health was. He went down stairs and commenced to read, endeavoring to demonstrate the Truth. Soon the trouble was overcome. In the morning he informed his mother that at the time he asked her for the book he could scarcely get his breath, but that the trouble had been entirely destroyed by his understanding of the Truth. She then spoke of the great benefit of Christian Science in dentistry in her own behalf, and that the dentist expressed himself amazed at what he was able to do without her experiencing suffering.



An attorney's testimony: "For the first twenty-eight years of my life I do not remember that it was necessary to call a physician for me. Born and reared on a farm, I was always very healthy and robust. After completing the course of school at home, I went away to finish my education. For out-door exercise I joined a foot-ball team, and one day while playing, met with a serious accident. However, in a few days I thought the trouble had been entirely overcome. That was thirteen years ago. I remember that my mother had a copy of 'Science and Health with Key to the Scriptures' and the *Christian Science Journal* at home. She asked me to read them, and to satisfy her I did so, but told her that I thought it was all 'bosh,' and did not think there was anything in it. But one year ago last winter, the football trouble re-appeared. Before this appeared, I weighed two hundred and twenty pounds. This gradually grew less and less until I was afraid to weigh myself. I tried nearly everything I could hear of to get relief. I took very strong medicine. I remember one time leaving some of the medicine in the spoon for about an hour, and a green scum arose thereon. At the time I consulted my last physician I was so weak that I fainted. I can now see that I was being fully prepared to receive Christian Science. By a mere coincidence, the day I first tried Christian Science was the day before last Thanksgiving. I find there are some people who oppose Christian Science, or what they think it to be. I can truly say that I have a great amount of charity for this class of thinkers, having passed through this experience myself. Instead of objecting to Christian Science, it is their concept of it—a wrong view of it—to which they are opposed.

"On the evening of 4th of July last, I attended the Wednesday evening meeting of this church. There is something in Christian Science that is fascinating. As soon as one meeting is over, my wife and I look forward to the next one. There is a calmness and sweetness simply beyond human expression for a young member like myself to describe. Christian Science has destroyed my fear of not being able to meet my bills as they come due each month. There was a time when this was not the case."



A member spoke of receiving a telegram to treat a lady suffering with chills and severe pain in her bowels. Another message brought word that she had experienced relief; in two treatments she was well.

A lady spoke of an accident that occurred while on a visit. Her friend cut her hand badly on a glass can. She was asked if she would try Christian Science. She consented to be helped in this manner. At first she thought she would faint, but this was soon overcome, the bleeding ceased, inflammation and soreness were soon destroyed. The next day she was able to use this hand in sewing.

A man told of an accident that occurred with his boy. He is engaged in delivering papers, and one day when

playing, run a nail almost through the palm of his hand. He came home and asked to have it wrapped up. We helped him according to our understanding of the Science, and soon the soreness was overcome.

A gentleman said: "One week ago a lady called, stating that her husband, who is a traveling man, was at home, and had been for ten days, suffering with intense pain, and he wanted Christian Science treatment. Before she reached home he had experienced relief. The next day he was able to attend to some business, and the following day called at the reading room, his countenance beaming with joy and happiness for the relief obtained. But the best of all, he said, 'I have found the Truth.'"

Another gentleman spoke of receiving a letter from a man in Indian Territory, in which he acknowledged great benefits received by reading "Science and Health with Key to the Scriptures." It healed him of diseases of several years' standing, but better still, it healed him of infidelity. His gratitude was a glorious tribute to the Discoverer and Founder of Christian Science. The gentleman added that this man first heard of Christian Science through the *St. Louis Republic* publishing an account of his (the speaker's) acceptance of Christian Science. He then thanked God that he had ever heard of this Truth, and had consecrated his life to this work, and trusted that he would be instrumental in leading others to this light.



An elderly lady stated that it had been twelve years since she had been healed in Christian Science. She had been an invalid for fifteen years prior to this. She then told of the practical value of Christian Science in her home. A woman working for her had been bothered with a gathering in her head for four consecutive years, always in the spring. It seemed to her that it would be necessary to give up her position. She asked the woman if she ever heard of Christian Science. The woman replied that she had heard the name of Science, but knew nothing about it. She consented to receive help. In three days she experienced quite a relief, and in one week was entirely well.

She then referred to a case of scarlet fever with one of her grandchildren, so pronounced by the physician. "We thought from the symptoms manifest that this was what it was, and to be law-abiding we reported the matter to the doctor who, years ago, had been our family physician. After naming the disease he stated that we had a very sick child. He appeared rather surprised when informed that we did not want medical treatment, but expected to have Christian Science treatment. At this time the child had a high fever. In one hour, under Christian Science treatment, the fever was overcome and her temperature was restored to a normal condition. In one week she was able to leave the room, but to comply with the law we kept her there two weeks. The case got along beautifully."

A case of a little boy with sore throat was spoken of, the trouble being overcome in a short time.

A man testified as follows: "I am not a member of the Christian Science Church, but I love it. Six or seven years ago my wife was healed in Christian Science. She had been in poor health for years, and was under the care of several physicians. Since her healing she has been able to overcome many ills that have come up in our family. With her assistance, and by reading Science and Health, I have been able to overcome the desire for tobacco, both smoking and chewing, also the desire for intoxicating drinks. I can say that I am free from such vices to-night."

A second instance of the practical benefit of Christian Science in dentistry was spoken of. A lady greatly feared, having a root extracted, and sought Christian Science treatment. It was necessary for the dentist to cut the gum before he could get the forceps on the root. After extracting it he inquired if she suffered any pain. She said she

had not. He looked at her in amazement, stating that she had no appearance of having suffered. He then added that it was as bad a tooth as he ever extracted. She informed him that she had taken Christian Science treatment. As she expected to have more work done he advised her before coming again to have the same kind of treatment.

Dayton (O.) Herald.

The Lectures.

At St. Louis, Mo.

Judge Joseph R. Clarkson of Omaha, Neb., delivered an entertaining and instructive address on Christian Science last night (Thursday, October 25) before a large and cultured audience at the Odeon. The gathering completely filled the large hall, and included many of the most prominent men and women of the city. The believers in Christian Science were out in force, and the speaker was attentively followed by all, regardless of religious beliefs and creeds. Mr. James A. Logwood introduced the speaker to the assemblage, and Judge Clarkson was given a cordial welcome.—*St. Louis Globe-Democrat*.

Mr. Logwood's remarks were in part as follows:—

Ladies and Gentlemen:—I have been accorded the pleasure of introducing the lecturer for this occasion.

Perhaps it might be well to make a few brief remarks concerning the subject which has brought together this intelligent, happy, and thoughtful audience.

In 1866, an unassuming New England Christian woman, Mary Baker Eddy, discovered the Science of Mind Healing as practised by Jesus of Nazareth and his immediate disciples, thus fulfilling the Scriptures where they say: "He that believeth on me, the works that I do shall he do also;" "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick;" "And lo, I am with you alway, even unto the end of the world." During many years of research and study God was her only guide and counsellor, and the Bible her only text-book.

In 1875, after thoroughly demonstrating the practicality of this Science in healing from sickness and sin, she wrote and published the first copy of the Christian Science text-book, "Science and Health with Key to the Scriptures." This book now is in its 198th edition of one thousand copies each.

Churches of this denomination have risen throughout the land, until now there are about five hundred regularly organized Christian Science churches.

The special subject by our lecturer for this occasion is "Christian Science reveals the Kingdom of Heaven at Hand."

I now have the pleasure, ladies and gentlemen, of introducing to you Judge Joseph R. Clarkson of Omaha, Neb.—*Correspondence*.

At Galva, Ill.

Before a large and attentive audience, William G. Ewing, formerly of the Cook County bench, spoke Monday night (September 17) upon Christian Science, at the Opera House. The lecture was under the auspices of the Galva Scientists, and was an occasion of widespread interest among Scientists in this vicinity, as Judge Ewing is one of the ablest and most powerful supporters of Christian Science. Among those present were many from out of town. Burns township sent a large delegation and smaller ones came from as far as Orion and Galesburg.

Judge Ewing was introduced by Hon. J. W. Olson, the mayor, in the following words:—

It is an old saying that few judges die and none voluntarily quit the bench. We have with us this evening, however, a gentleman who, as a rising young lawyer, was an

acquaintance and friend of Abraham Lincoln, one who became an eminent attorney, was appointed by President Cleveland District Attorney for the Northern District of Illinois, and later, was elected Judge of the Superior Court of Cook County, in which positions he served with honor and distinction, but quit the bench and left his chosen profession to devote his time, talents, and pre-eminent abilities to the cause of Christian Science. And I have the honor of introducing him to you to-night as one of the ablest, most earnest, and distinguished of its advocates—Judge Ewing of Chicago, who will now address you.

Judge Ewing is a quiet, but attractive speaker. His lecture, which was of about an hour's duration, was devoted mainly to the explanation of the belief in its fundamental theories.—*Galva Weekly News*.

At St. Vincent, Minn.

Edward A. Kimball gave a lecture in Reid Hall, St. Vincent, Minnesota, on Saturday evening, September 22. There was a pretty good audience considering the size of the town and that there are no Christian Scientists living in St. Vincent. We hold service ten miles out in the country. There were Christian Scientists from Kennedy, Minnesota; from Bathgate, North Dakota, and one from Winnipeg, Manitoba. The lecturer was introduced by Professor D. McLeod, who said that he had read some of Mrs. Eddy's works, and that they contained a great deal of Truth. Mr. Kimball lectured for an hour and a half. He held the audience in rapt attention all the while he was speaking, and explained every point in such a manner that it was easy to understand the subject.—*Correspondence*.

Lectures at Other Places.

Albert Lea, Minn.—Joseph R. Clarkson, October 14.

The Christian Science Emblems.

The J. C. Derby Co. of Concord, N. H., have issued their new catalogue of Christian Science Emblems, containing illustrations of the new pieces they have added to their line and suggesting many new and lasting gifts for the holidays. The emblem is a beautiful design and shows choice and careful work on the part of the makers.

In addition to the articles shown in the book, this company carry a line of the pins made up in diamonds for immediate delivery.

A catalogue of the emblems will be sent to any one who so desires, by addressing

THE J. C. DERBY CO., CONCORD, N. H.

A Request.

We request that our co-workers carefully read and observe the directions given on page 159 of this issue of the *Sentinel*, when ordering goods from The Christian Science Publishing Society or Mr. Joseph Armstrong, or when sending matter intended for publication in the *Journal* or *Sentinel*. If communications are addressed to the proper department it greatly facilitates the work at headquarters.

Full name and address should be given in each communication. Matter intended for publication cannot be used unless we have the name and address of the writer.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till.

RALPH WALDO EMERSON, Essay on "Self-Reliance."

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

For God Alone.

THE spirit of the martyr is needed if one would fulfil his God-appointed mission. Nothing could cause the martyrs to forswear allegiance to their God. More than anything else, more than all else, was their Father's commendation,—the "well done, good and faithful servant." All was sacrificed that they might gain this divine recognition. Like other mortals, they longed for human sympathy and human commendation, but instead of these they suffered persecution because they dared be faithful to their high sense of Truth and right.

While they earnestly desired to impart the knowledge of the true God which would bless universal humanity as it had blessed them, and while they labored faithfully to that end, yet they realized that in all their endeavors they were working for God alone. To Him, and to Him only, were they accountable. He was their Judge, and by Him they knew they would be rewarded according to the measure of their faithfulness. So clearly did they realize that they were working for God, and that they would be judged according to God's standard, and not according to man's, that they shrank not from the world's condemnation.

The world gave them nothing in return for all their labor and sacrifice, but this does not signify that they received no present reward. The consciousness of right doing, the supporting power of divine Love which enabled them to sing psalms of rejoicing when suffering the most bitter persecutions, and even when the human sense of life was being consumed by the devouring flames, was a present reward, such as the world could neither give nor take away. This was their joy; this was their present reward, which far surpassed all the favors the world could bestow. The fact that they were servants of God, working for Him only, was the secret of their lives of love and sacrifice. This inspired and sustained them in the darkest hour of persecution as well as in the days of joy and gladness.

The lives of the martyrs teach us that to work for God is the key to a happy and successful life. Working for self, or even for others, cannot bring to humanity the full measure of success and happiness. One may labor unselfishly for another's good, sacrificing time, talents, and money, but the lack of recognition and appreciation on the part of the one for whom the labor was performed and the sacrifice made, is the bitter cup which takes away the joy of doing for others. When one's efforts are appreciated it is easy to realize that "it is more blessed to give than to receive." But when one's efforts are not appreciated, and in addition to this he is misjudged as to his motives, he is oftentimes tempted to give up in despair.

To work for God alone is the way to escape the suffering occasioned by ingratitude and lack of appreciation on the part of others. As Paul says, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." This statement is broad enough to cover every possible human experience. "*Whatsoever* ye do,"—the little things of life as well as the great ones. If these are done as a service performed unto God, they are not in vain, no matter what may seem to be the result when judged from a human point

of view. Honest work for a just Master can never go unrewarded. The joy and satisfaction of such labor is unknown to the one who looks no higher than the mortal and material sense of things. To such an one life may seem to be one round of material labor for which nothing but a material reward is expected. But if one realizes that each day is a lesson in the school of experience wherein he is working out his salvation from all error, he sees that even in the little things he can know that God is with him, and that a higher and more harmonious consciousness of existence is the reward for labor well done. The triumph of good over evil in his own consciousness is a sufficient reward, for it brings happiness, health, and life.

Mortals cannot rightly appreciate the efforts of another in their behalf, or justly estimate the worth of his labors. Perhaps this is not so much because they would not, as because they cannot. They must of necessity view all things from their standpoint of experience, and because of this their estimate of the labor and sacrifice of another usually falls far short of what it should be. Their limited sense of things causes them to withhold the gratitude and appreciation which would otherwise find expression in their lives. If one is looking for that human recognition and appreciation to which he feels he is justly entitled, he suffers a keen sense of disappointment when he fails to receive it. These disappointments teach a much-needed lesson, causing one to look beyond the material sense of things and find his reward in the spiritual fact of being where all is harmony, and love and justice reign supreme.

How different will be one's conception of life when in all that he does he looks to God alone. Divine Love is all-wise and just, and the faithful servant need have no fear that his labors will be unnoticed and unrewarded. No loving service for God, no matter how small it may seem in the eyes of the world, can fail to accomplish good results. It is bread cast upon the waters that will surely return in a manifestation of God's goodness. It is seed sown that, in due season, will bring forth fruit, thirty, sixty, or it may be, an hundred fold.

A higher motive than the hope of reward inspires the efforts of the one who is working for God. He does right because it is right, not because he expects or hopes to be rewarded for so doing. Instead of feeling that he has done a great work and is justly entitled to a rich reward, he feels that all he has done is so little, compared with the love the Father has bestowed upon him, that he has already received more than he deserves. Meekly and lovingly does he recall the words of the Master, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

The true Christian Scientist realizes that as a child of God his true selfhood is expressed only in right doing. He is constantly called upon to deny the sense of selfhood in matter, but he must not deny his true being as a child of God by withholding that which is good and right. This life becomes to him the expression of God's goodness in every thought, word, and deed of human experience. He has no fear of results, for he has within his own heart the constant assurance that God is All, and that nothing can withstand the might of Omnipotence. Thus he is content to labor and to wait for the manifestation of God's goodness. He knows that nothing can rob him of his sonship with God or deprive him of the least of the blessings which his heavenly Father has bestowed upon him.

This view of life and its work lifts him above the sense of discouragement, that great enemy to human endeavor and progress. He may or he may not see the immediate results of his labor, but he knows they are sure. He has caught a glimpse of the great Principle of life, and he has applied that Principle to all the affairs of daily experience. The immediate result may not be what he expected, but

he knows that if he is faithful to the Truth of Being, nothing but harmony can result. It is his to sow the seed and wait patiently for the harvest, for God alone can give the increase. Inspired with faith in God's power and willingness to manifest Himself through the humblest warrior on the field of battle, he loses sight of his own weakness. Thus he is girded "with strength unto the battle," and, like the shepherd boy, he goes forth to meet the Goliath of sin, sickness, and death. He realizes that in the future as in the past, he will come off more than conqueror, and that nothing shall be able to separate him from that greatest of all blessings,—the love of God. This is his reward, which the world can neither give nor take away.

Semi-annual Meeting of First Members.

The semi-annual meeting of the First Members of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., was held Thursday, November 1. The progress of our Cause throughout the world was indicated by the reception of upwards of eleven hundred new members into the Mother Church. Among these were applicants from all parts of the United States, and also Australia, Germany, and other foreign countries.

Among the Churches.

Dedication at Yankton, S. D.

The First Church of Christ, Scientist, at Yankton, South Dakota, was dedicated September 16, 1900.

It was a beautiful Sabbath morning, and upon entering the church one was impressed by the mass of blossoms and evergreens that greeted the eye. Opposite the door and just below and in front of the Readers' stands, were steps of potted plants, and rich foliage. At either end of the steps were stands, upon which were ferns. On the bracket between the Readers' stands was a handsome cut-glass rose bowl of flowers. On the wall back of the Readers, and just under the frosted glass trefoil window, was placed these words in green, "God is Love," with a green scroll underneath. The organ was a mass of green and red blossoms, and a bank of the same was on the opposite side of the church. On a stand in the corner was a large wax begonia, whose long red and green branches hung to the floor, while a high stand beside it held cut blossoms. Each window was banked with green and golden rod. The whole was brought out in pleasing contrast to the rich cream and terra cotta coloring of the walls and ceiling, softened and blended by the rays of light from the stained glass windows.

A glance over the congregation revealed the fact that many friends from neighboring towns had accepted the invitation to be present. The hour for the morning service was devoted as usual to the lesson. It seemed that the subject for that day, "Reality," was peculiarly appropriate to the occasion.



At the close of the lesson service a number of letters of congratulation from other churches and absent friends, were read. Next came a solo, "In Thee, Oh Spirit, true and tender," by Miss Alice Van Ostrand, which was beautifully rendered and appreciated by all. The Second Reader, Mrs. Elizabeth Carr, gave a historical sketch of the work in Yankton, which was, in part, as follows:—

As we have gained so much from the experience of other fields, we felt it might be helpful in turn, to give a brief outline of our work up to the present time, as we have had a rather varied experience. The beginning of the work here was the healing of two chronic invalids, who are of our number to-day, and who had been pronounced incurable.

These two families took up the study of Science and Health and the Sunday lessons, and interested many others. The way opened for the few students to rent a furnished room on the main business street, where they could have their literature, and meet for the tri-weekly study of the *Quarterly* lesson, which they had kept up, meeting from house to house. Two weeks from the time the room was secured, the Sunday and mid-week services were started, and have been continued ever since. We were helped in the demonstration of securing the room and starting the meetings, by the counsel and advice of two students who were visiting in Yankton.

In a few months we were ready to organize as a society with six members, and more signed their names soon afterward. At our first annual meeting we took steps to incorporate as a church, and did so, with fourteen charter members. So faithfully and persistently was Love declared and demonstrated that before another annual meeting it seemed wise to consider the thought of securing a more favorable and commodious location for our services.

Since coming into the church we have had a lecture by Mr. E. A. Kimball of Chicago, and secured other reading rooms, as it was necessary for us to leave the room we were in. It has been one steady, persistent, continual demonstration of the One Power to meet and destroy every claim of error, no matter by what name human sense has called it.



After the reading of this paper the dedicatory address was delivered by the First Reader, Mrs. Ernie Richey.

Her address was, in part, as follows:—

Students of Christian Science, Friends, and Neighbors:—It is with pleasure that I extend to you the greetings of First Church of Christ, Scientist, of Yankton, and welcome you to our midst to-day; not as strangers and visitors, but as co-workers in the harvest-field of Truth. Your coming to us at this time, is of more than local importance. We hope you will ever feel that this dwelling-place of Spirit, the first in our state to be dedicated by our denomination, is indeed your home, and that we may often look into your faces and hear your voices. As you go back to your fields of labor we trust it will be with renewed strength and oneness of purpose to be more constant in declaring the power of Truth over all forms of error. Your coming at this time will be of real benefit to the local workers.

Our reading room has been kept open six days in the week for more than three years, and all Christian Science literature kept on its tables. The public is cordially invited to visit these rooms and attend our church services, notices of which have appeared in the press each week for the last three years.

We feel that what has been done is little more than preparatory for the real work that is before us. I know of no state where there has been a more marked demonstration of the one Mind, as in South Dakota. It is a record that we need to guard zealously in order to maintain it in its purity. It is a matter for rejoicing that throughout our state there are so many little bands of students to answer the questions: What is Christian Science? What does it teach? What does it do? It teaches its followers to believe in the Bible. Christian Science is the application of the teachings of the Bible to the needs of humanity. It was discovered by the Rev. Mary Baker G. Eddy in 1866, who, after fully testing the power of this Divine revelation over all forms of disease, began to teach others, who in turn proved it to be a demonstrable Principle. This discovery Mrs. Eddy named Christian Science, which she has fully set forth in our text-book, "Science and Health with Key to the Scriptures." Her wisdom and foresight is apparent to all students of Christian Science, and causes them to trust her judgment more and more.

Christian Science shows the need of keeping the first commandment, the meaning and application of which is fully set forth in the most wonderful sermon ever preached—the Sermon on the Mount. The practicability of this teaching was exemplified in the life and work of the Master, who reformed the sinner, healed the sick, and comforted the sorrowing. This is the work that Christian Science is doing to-day.

To every student comes the assertion, Your literature and teaching is beautiful, ideal, but not practical for this day and age of the world." Let us see; one of Webster's definitions of the word practical is, "Capable of applying knowledge to some useful end." That Jesus made practical his Sermon on the Mount, is acknowledged by all, and he said: "All things that I have heard of my Father I have made known unto you." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "Strive to enter in at the strait gate." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The apostle James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally. . . . But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

The living of these rules is the following that Jesus meant, and Christian Science shows us how to live and apply them. Every student of Christian Science has found the cross to be taken up daily, in the putting away of selfish care and pleasures. Those who have sought God in this way will tell you of unparalleled success in every avenue of life. The failures come when we try to make God's way fit our way; when we try to improve upon His perfect plan; when we doubt the practicability of His methods in this age of the world.

To follow Christ—Truth—does not mean merely to read Christian Science literature and associate with the students, but it means pressing through the crowds of human beliefs and touching the "hem of his garment." Touching the Christ thought we become the channels through which God may reach all who really desire the Truth. To follow Christ does not mean the putting away or neglecting of business, but it does mean the giving up of every business practice that will not stand the test of God's rule of honesty, integrity, and uprightness. It means that one shall not take advantage of his brother's need to get gain for self, even when approved by the world's standard of right. It means that one shall not say unkind things of another. Yes, more, that one shall not think unkind thoughts of others, no matter what they may say or do. It does mean that one is to love his neighbor as himself. Mrs. Eddy says in "Miscellaneous Writings," p. 11, "We must love our enemies in all the manifestations wherein and whereby we love our friends; must even try not to expose their faults, but to do them good whenever opportunity occurs." Thus you will readily see that to be a Christian Scientist means to be a better man or a better woman.

The healing of disease is too well authenticated to need special mention, although it is a vital part of Christian Science; for one cannot have a clean, pure mind, where every thought is brought into subjection to God as taught in Christian Science, and have a diseased body. So we need to follow Paul's injunction literally: "Let this mind be in you, which was also in Christ Jesus." As one lives the teaching of Christian Science which is the reiteration of Jesus' words and works to this age, pain, sorrow, and sin are destroyed; not endured with whatever degree of fortitude and patience he may acquire, but destroyed. Chris-

tian Science destroys the belief of pleasure or gain in wrong doing. It makes the thief honest; it makes the good man better; it makes happy homes; it elevates, purifies, strengthens everything that it touches. It creates in all the honest effort to "make all things according to the pattern shewed to thee in the mount."

The student of Christian Science, as a follower of Jesus, must be a law-abiding citizen. As Jesus taught and lived a higher meaning of the Hebrew decalogue, so we must not only obey the laws of our land, but live their highest interpretation. Jesus observed the Sabbath, not only in his concept of it, but by the attendance at the Temple worship, and in the synagogues. When he was not permitted to do this, he found other places for worship; but never fell below their standard of right. Another marked feature of his life was his retiring for prayer or solitary communion with God, which grew more frequent as he lived above the world's concept of such things, and with it was manifested his spirit of tenderness, compassion, and love, as expressed in the prayer: "Father, forgive them, they know not what they do."

In recognition of all that we have received from Christian Science, we have come together in loving acknowledgment of our many blessings, to dedicate this building to the cause of Christian Science.

May this church ever be a symbol to the world of Christ's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." More than three hundred years ago John Robinson wrote, "When Christ reigns, and not till then, will the world have rest."—U. C. B.

The Work in Boulder, Col.

In March, 1899, a private building was secured by the Christian Scientists of Boulder, Col., and rooms are used for services and reading room. We now have Sunday services at eleven o'clock and Sunday School at noon, with an average attendance of about twenty-five. We have about the same number at our Wednesday evening meetings.

The city has a public library in which we have one copy of Science and Health and the *Journal* and *Sentinel*. There is also a public library in the University where we have Science and Health and "Miscellaneous Writings," and expect soon to add the *Journal* and *Sentinel*.

The numbers at our services do not represent the numbers reached at this place. Boulder being located at the foot of the mountains, has become a noted health resort, and the University brings hundreds of students. During the summer the Texas-Colorado Chautauqua is held here, and many visit our services for a short time. Thus the good seed is sown in many hearts and carried away to their homes, and will bring forth fruits in due season. We desire to have our cause represented at the Chautauqua, and we think the demonstration can be made and a day be given to Christian Science, if a lecturer can be procured. We have a box at the depot for the free distribution of Christian Science literature, and the people seem very eager for it. At our reading room Christian Science literature is kept for sale.

Arrangements are being made for a permanent organization at the beginning of the new year.

MRS. MARY J. JOHNSTON, Clerk.

Organization at Manitowoc, Wis.

In September, 1900, a Christian Science Society was organized and a reading room opened at Manitowoc, Wis. The organization has twenty-seven members with a Sunday attendance of about forty.

Four or five years ago some of the people here were healed of diseases that the doctors had called incurable.

Having a desire to know more of that which had healed them, they met from Sunday to Sunday at the home of one of their number and joined in the study of the lesson. Their numbers grew until, about a year ago, they were forced to seek larger quarters. A hall was rented and they continued the study of the lesson, following, as nearly as they were able, the order of the Christian Science Churches. Being unorganized they felt the need of help, and sent to Chicago for a loyal student, who not only helped them to organize as a society, but awakened much interest throughout the town and left in the field one of Mrs. Eddy's loyal students to carry on the work.

The press without exception has spoken kindly of the work and gladly published all notices sent them. There is much to encourage, and through the lecture which we hope soon to have, we believe that still more interest will be taken in Christian Science.

MARTHA E. JERAULD, Manitowoc, Wis.

Resolutions from Galveston, Tex.

At a meeting of the members of First Church of Christ, Scientist, Galveston, Texas, held Sunday, September 23, 1900, the following resolutions were passed expressing the gratitude of this church, for inquiries and donations received:—

Whereas, on the night of September 8, 1900, this section was visited by a storm that destroyed nearly two thirds of our city, and whereas, as soon as it was known to Christian Scientists in other fields, many letters of loving inquiry, as well as many donations to the substantial relief of our members were received, therefore be it

Resolved:—that First Church of Christ, Scientist, Galveston, Texas, desires to express her sincere gratitude and heartfelt thanks for the many loving messages, tender inquiries for the safety of its members, and the substantial assistance received from the dear Christian Scientists and Christian Science Churches since the seeming awful disaster. And be it further

Resolved:—that this resolution be sent to The Christian Science Publishing Society to appear in the columns of the *Christian Science Sentinel*.

ALEX. J. SWASEY,
MRS. ADA P. SWEET,
GEORGE R. CHRISTIE,
MRS. A. L. ZERWEKH,
S. H. STERLING,

Committee.

Reading Room at St. Louis, Mo.

The reading room of First Church of Christ, Scientist, in St. Louis, has been removed from the church building to more convenient and spacious quarters, Rooms 302 and 304 in the Columbia Building, 8th and Locust Streets.

The office building in which the rooms are located is owned by Christian Scientists and situated in the business centre. The rooms present an inviting appearance and are comfortably and tastefully furnished.

All the works of Rev. Mary Baker G. Eddy, and also the publications of The Christian Science Publishing Society, are constantly on sale, and are also at the free disposal of those who desire to peruse them in the reading room.

The most cordial invitation is extended to all Christian Scientists to visit these rooms. The rooms are open daily except Sunday from 10 A.M. to 5 P.M.—W. E. M.

The *Congregationalist* says: "You cannot make the foreigners who were shut up in Peking and who went through the awful strain of siege and limited rations believe that God is not a Father as well as Creator, a particular Providence as well as a law-abiding Architect. Every letter from Peking that has been published reveals the belief in present day miracles."

From Our Contributors.

Our Warfare.

BY MARY TRAMMELL SCOTT.

But whosoever shall smite thee on thy right cheek, turn to him the other also.—*Jesus*.

CHRISTIAN, list!—the war we're waging
Is not one of shot or shell;
'Tis with *thoughts* that we are striving,
See we watch their movements well.

When we're stricken on the right cheek
That is *pride*—its stings tell—
Turn the other—which is *self-love*—
Let them go and all is well.

When all love of self is conquered
Then the war has come to naught,
For the *true self* can't be troubled
With a *single mortal thought*.

The Work among the Blind.

BY MRS. L. M. EARLE.

THINKING it might be of interest to the Field I will give an account of the work that is being done by some of the Scientists of Oakland, Cal., at the Home for Adult Blind.

Several years ago one of the Christian Scientists at whose home there was held a weekly meeting for the study of the lessons in the *Quarterly*, invited to those meetings a neighbor who was blind. She became very much interested and so eager to gain more of the Truth that several persons went to her home at different times and read to her from Science and Health and the Journals, Sentinels, and lectures, helping her to memorize texts of Scripture and passages from Science and Health. Later she became the happy possessor of the Bible in point so that she could read that for herself and study beforehand the responsive reading for each week. She also has an instrument with which she has put many passages of Science and Health into point for herself. During these years, under the patient, faithful guidance of these Christian Scientists, she, with equal patience and perseverance on her part, has made a steady growth in the understanding of Truth and has had some beautiful demonstrations.

A little over a year ago there came to the Home for Adult Blind, which is but a block from these two homes, a blind gentleman from San Jose. He had already become considerably interested in Christian Science there, and a lady from the church there wrote to the Christian Scientist at whose home these meetings had been held, asking her, as she lived so near, to interest herself in him and give him such help as she could in continuing his growth and progress in Truth.

Having some time before discontinued these meetings for all except the blind lady, she invited him to join her in hearing the lessons read. He gained in understanding and was so filled with the Spirit that his every thought, word, and deed was an expression of love. In a quiet, unobtrusive way he voiced the Truth fearlessly upon all occasions and to all with whom he came in contact, and the way soon opened for him to overcome a severe illness and violent temper in one of the inmates.

About this time one of the gentlemen Scientists began to visit him and read to him and the one who had been healed in his room. Others were invited, until there were so many to listen that the readings were held in the smoking room.

When Judge Ewing came to Oakland to lecture last spring, at the suggestion of the blind Scientist, escorts and means were provided to take as many of the inmates of

either sex as cared to go to the lecture. About ten attended.

The time and opportunity next came for one of the ladies to go there for an additional weekly reading. Also, a way for those who desired to attend the Sunday services and the Wednesday evening meetings. There are from one to five present at all these services, and they have testified to the overcoming of various phases of error.

The lesson reading at the home of the Scientist has grown from the two to an average attendance of seven, and of these two or three attend both services on Sunday also, with increasing interest and profit.

It is very beautiful to see how they are growing to depend upon Love to guide their footsteps and to get to these various meetings unaided by material guidance.

Under the benign influence of Love that is being brought to their consciousness the seeming obstacles of error—scorn, ridicule, and opposition—are yielding slowly but surely to the reign of Truth, and those who were before unreconciled to their seemingly hard, cruel fate, and embittered by their misfortune, are becoming happy, cheerful, and contented, and freely acknowledge that Christian Science has given them this changed condition of thought. They are learning to find their true sight, which is indestructible and eternal. To those engaged in the work the results are most gratifying and encouraging.

Often those to whom the Journals and Sentinels are read, being particularly impressed with some article or demonstration in them, will buy copies and send to relatives or friends, thus trying to interest them, and so becoming themselves advocates of Truth. One owns a five dollar copy of Science and Health which he always has with him, and to which he refers all who can and will read for an answer to their questions or arguments.

Purging the Temple.

BY BEATRIX ISABEL BEST.

DURING a Wednesday night meeting last winter my eyes rested for a moment on a man whose frame seemed to be wasted by great physical suffering, and on whose face was written a look of hunger and world-weariness. With increasing force came to me the great importance of the silent testimony for Truth. Think of going where such hunger was, carrying perhaps only a stone in the shape of some thought of error! From my heart rose up the prayer that I might always go conscious only of Truth, bringing with me no jarring thought, no double-mindedness, and in this verse of the hymn by our Leader, Mary Baker Eddy, my prayer found voice:—

Shepherd, show me how to go
O'er the hillside steep,
How to gather, how to sow,—
How to feed thy sheep.

Then before me spread a scene in far-off Palestine. It was the feast of the Passover and in the great temple at Jerusalem sat the money changers and "them that sold doves." The courts were filled with people. Suddenly all was uproar and confusion, for among them came a man in whose hand was "a scourge of small cords" with which "he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables."

When the temple was cleared there came in many bringing those that were sick and afflicted, and there, in the cleansed temple, they were made free from their infirmities, for it is recorded: "and the blind and the lame came to him in the temple; and he healed them."

And this man who used so powerfully the scourge and afterwards with such ineffable tenderness and pity had unloosed the bonds of the sorrowing, the sick, and the

sinning, how did the people call him? To most he was known as Jesus of Nazareth, the carpenter's son; but Peter, recognizing the divine Principle which governed him, had said, "The Christ of God."

Clearly here was the answer, the showing "how to go," for applying the lesson shown forth in the cleansing of the temple individually, we see that our temple, too, must be purged of all evil if we would be true witnesses, testifiers, for Truth. We must, through the power of Truth, take "the scourge of small cords" and drive out of our own thought all malice, envy, hypocrisy, idolatry, all that defileth the temple, everything that is not the image of the "one altogether lovely." As this is done Christ will enter the temple (be manifested, reflected) and the ever-present Christ will heal all who come to us. Then, the more we as individuals purge our temples, so the more will the temple, our gatherings, be like unto the true church,—which our Leader defines in "Science and Health with Key to the Scriptures," p. 574, as "the structure of Truth and Love," wherein sit no money changers, nor them that sell doves. And to these meetings more and more will come,—the world-weary, storm-tossed, lame, and blind,—for "I, if I be lifted up from the earth, will draw all men unto me." Of each meeting it will be written as of old, "and the blind and the lame came to him in the temple; and he healed them."

Why Christian Science Appeals to Me.

BY LOUISE C. PEELAR.

CHRISTIAN SCIENCE appeals to us, because of the buoyancy of its hope and the certainty of its tone, in such contrast to the dreary verdicts of physicians and our own fears. It is the little song of joy and triumph, rippling in and out its measures, that catches the ear and holds the heart.

Where can we go for comfort, peace, and happiness save to God? How can we be satisfied except as His likeness? All the dreams of mortal existence yield, one by one, to the facts of Being. Sometimes sorrow is the means of bringing us into better understanding of the joy of Life eternal, *here and now*. When sorrow comes to the one who is depending upon God, Spirit, for light, the Comforter is at hand, "a very present help in trouble." Formerly, we thought that time alone assuaged grief, but with this new-old understanding, we find that the Comforter is already with us, we do not have to wait for years to accomplish the work, but at the time when most in need of it, we have solace, peace, and the understanding of what Life is, is not denied His children.

Sometimes it is pain and suffering that drives us higher than our limited knowledge has ever taken us. It is just this struggling to get away from these dreaded nightmares of mortal mind, that lifts us to that plane, where we begin to learn life's lessons aright and know "there is none else beside Him. Many approach Science because they are longing for a better understanding of God. Isaiah says, "Ho, every one that thirsteth." All are led through the path of patient, persistent effort, to that fountain of infinite Good which gives satisfaction to each and every one.

Christian Science certainly brings cessation from the ills of flesh. It is also true that it awakens us, sometimes after years of inactivity in spiritual Life (the only Life), to an effectual method of conforming to God's laws and working out our own salvation. This awakening to the power of Good gives us a sure means of helping others.

We cannot be too grateful for the help afforded us through the *Journal* and *Sentinel* which bring the different fields in closer touch with the parent vine. Our periodicals are doing a great work in bringing God's word to His people. They are trusty friends pointing all mankind to our text-book, the contents of which, assimilated, assure salvation from sin, disease, and death.

Testimonies.

Demonstrations of the Power of Truth.

The *Journal* is such a welcome, helpful visitor that gladly do I send in my tribute to its worth. Recently a near and dear relative became an earnest student of Christian Science, after having been under the doctor's care for two months for serious kidney trouble. The *Journal* and *Sentinel* were great aids to him in his search for Truth. Every question he asked was answered in one or the other of these valuable publications, and it seemed I had but to sit still and see how beautifully Intelligence supplies that which is needed.

A few weeks' study of Science and Health and reading the *Journal* and *Sentinel*, followed by a few treatments, produced a great change, and this dear one is now restored to health. The doctor pronounced him incurable, told me that he could alleviate his trouble, but not cure him, that the first cold he took would send him back into the condition he was then in. Christian Science not only healed him physically, but mentally and spiritually, and to-day, although seventy years old, he looks twenty years younger than he did six months ago, and says he feels better than he has for that number of years. The smoking habit of forty years duration, was overcome without effort, after about two weeks reading of our text-book. When he commenced this study, he could not read a word without his glasses; now he reads pages and forgets to put them on. The thought of extreme weakness was overcome upon reading some words on "Strength," written by one of our authorized lecturers on Christian Science. How all-potent is Truth!

A gentleman, who has been opposed to the Christian Science movement, having seen this practical proof of its healing power, said to me, "I take off my hat to you, or to Christian Science, or whatever it was that made grandpa look so well." This, in itself, is to me a demonstration, for only a few months ago he said he liked to have me visit his wife, but he did wish I would leave my Christian Science at home.

It is now a little over two years since I first tried this Science for physical healing. I took a son, fourteen years old, to a practitioner after three specialists had pronounced a nervous condition to be the result of astigmatism of the eyes. "Bad enough to cause nervous prostration in a man; why should not the boy be nervous?" said one of them. The last doctor gave me to understand that, in all probability, the boy would always require glasses. When this same doctor wished to remove an enlarged third tonsil from the passage back of the nose, a painful operation, the boy rebelled. Then it was I said to him, "There is nothing else to be done, unless we try Christian Science." "Anything but to be operated on," said he. Instead of spending a Christmas vacation in submitting to the operation, as the doctor advised, we let the holiday pass by, and, early in January, made our first visit to a Christian Science practitioner. God bless her! and God bless all who are devoting their time and effort to this healing work! We asked for treatment for nervousness and enlarged tonsil. The healer asked, "Why does the boy wear glasses?" I answered, "For astigmatism," and told her that a recent examination by an oculist had confirmed the verdict of previous doctors, and that we had not come to her for the eye trouble at all. With a loving smile she said: "The same Truth that will heal the other troubles, will certainly heal the eyes, he needs no glasses. We will know the whole Truth while we are about it." That is what demonstration is, knowing the Truth; and so clearly was it known, that, after three treatments, the boy came home with glasses in his pocket, and during the two years since, he has never put them on. He does much studying

and reading at night, and has no headache or blurring of the eyes, as was the case before taking treatment. He continued in the care of this friend for some months, and has improved in many ways.

A few months later I met with an accident which resulted in a badly sprained ankle, the swelling and discoloration extending almost to the knee. I was two hundred and fifty miles from my healer, and too young a Scientist to handle this difficulty, except to overcome the fear and pain; this I did. During the week that elapsed before I could reach the practitioner, the ankle joint became stiffened, yet one treatment enabled me to walk without assistance. After the second treatment I went out of doors, getting on and off the cars with ease, and after the third treatment I was practically healed. All stiffness, soreness, and swelling vanished in one week. To prove to the dear relatives, doubting Thomases, that I was really healed, I rode a bicycle eight miles, five weeks after the accident, with as much freedom as ever, and found the ankle as supple and strong as before the sprain. Since this experience I have been witness to many demonstrations of the healing power of Christian Science, and its true disciples.

A case of grip succumbed to one treatment, the patient, a boy, passing a comfortable night and losing only a half day at school, and this when the disease was epidemic, and many friends, depending on material remedies, were in bondage for weeks. Heart trouble, the form brought on by indigestion, and accompanying pressure, was healed in one treatment. This child had suffered with the trouble for years, and over a year has passed since the Truth proved an all-sufficient remedy. Neuralgia of the stomach, headache, toothache, earache, have all been overcome by the understanding that God, Good, is the only Cause and Creator; that having made all that was made and pronounced it good, that which is not good, He never made; hence it does not exist, but is a lie masquerading as Truth. I have met with much opposition in my search for Truth, but this very opposition has spurred me on to greater effort, thus helping me to overcome spiritual laziness.

I remember one night when I seemed to have come up against an insurmountable obstruction; I fell asleep with my last thought one of infinite trust in the ability of God to adjust matters harmoniously. After an hour's sleep, I was awakened by hearing in clear tones these words: "Truth will prevail!" I opened my eyes and realized that no human voice had spoken, but that Mind alone sent the comforting message, then saying, "Of course Truth will prevail," slept on. This latter experience showed me that hearing is mental, that we hear as well as see, mentally. Mind, God, is the only Cause.

I thank The Christian Science Publishing Society for the great good it is doing for the Field. Often do the articles sent out carry healing in their loving messages, and grateful for the light I have received, may I send even one little ray to help a fellow-creature.

M. A. S., San Francisco, Cal.

A Testimony from Scotland.

It is with a very deep feeling of gratitude and love to God, and our Leader, Mrs. Eddy, I make this attempt to express what Christian Science has done for me. To express it fully is well-nigh impossible, so manifold are the blessings that have flowed to me since first this great Truth began to shine into my consciousness.

In the year 1895 I first heard of Christian Science, and became interested. A copy of "Science and Health with Key to the Scriptures" was loaned to me and I began reading. Before the end of two months I found that by reading, I had caught a glimpse of the Truth contained in that wonderful book, and had been healed of insomnia of five years' standing.

It is difficult now to remember the number and variety of physical ills which constantly afflicted me, but I remember that every sort of medicine found its way into my home, and that doctor's and chemist's bills were important items in the family expenditure. Since that time, five years ago, these have been conspicuous by their absence. We have had, amongst the little circle interested here, many beautiful demonstrations, proving to us that the protecting power of Truth is with all those who are truly recognizing the omnipresence and supremacy of Spirit.

Among the cases which have yielded to Truth, I may mention, blood-poisoning, anemia, toothaches (in one instance, the extraction of a "live nerve" of a tooth without pain), burns, severe chronic nervous and bilious headaches, neuralgia, feverish colds, influenza, inflammation of the eyes, epilepsy, chronic rheumatism, sciatica, and rheumatic gout. Short sight has also been restored and the eye-glasses laid completely aside. But it is in the more radical healing from sin,—in the destruction of selfishness, and of all that claims to make man unlovely and unlike his perfect origin,—that the great work of Christian Science really lies, where the grand hope of its work for the race is to be found. For, in showing man *how* to free himself from sin and its consequent sickness by revealing to man his perfect unity with his divine Principle, God, Christian Science flings open the gates towards the realization of that condition which our Lord said was to be found within us, *here and now*,—the Kingdom of Heaven.

C. F. R., Scotland.

Healed after Material Means had Failed.

In the fall of 1895 I first heard of Christian Science. I was at that time confined to my bed with no expectation of ever recovering, as my physician, who was one of the leading physicians in Philadelphia where I then resided, had told me he could do no more for me. I had undergone a serious operation in the hospital, where I remained four months without receiving any benefit. I was then brought home in a much weaker condition than when I went. I kept my room and most of the time was confined to my bed, eight months longer, until Christian Science was brought to me. The operation at the hospital had greatly aggravated the nervous prostration from which I was suffering in addition to many other troubles. The stomach could not retain food. I was wasted to a skeleton. The eyesight was badly impaired from a painful form of astigmatism. There were times when I could not bear the light, and other times when I could not endure the darkness and had to keep a light burning all night. I was fitted to glasses, but was unable to wear any of them. Words cannot describe the agony of those months, both mental and physical, but Christian Science has changed it all giving me a new heaven and a new earth; the heaven and earth of the Scientific understanding of God as Love, who heals all our diseases.

From a condition of extreme suffering and emaciation. I have come to a realization of perfect health, strength, and happiness, for which I give God the praise and glory through Christian Science, which has thrown such a light upon the Scriptures through the teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures." The Bible, which I formerly read from a sense of duty, I now read with a sense of delight and helpfulness, because in the light of Christian Science I understand its spiritual meaning.

My heart goes out in love and gratitude to Mrs. Eddy for her life of sacrifice, purity, and unselfish labor for others, which has been the means of bringing the understanding of Love to me in such a measure of realization as not only enables me to bring my own daily life nearer to the Christ-life, but to help others in the way in which I have been so blessed.—I. F. L., Baltimore, Md.

A Musician's Testimony.

I am a public singer, and during all the time I have had the help of Christian Science I have never been obliged to cancel an engagement on account of any of the many ills which are so common among singers in the old mortal mind thought.

I have learned to depend on Principle for my help and strength, and now know that it is the only remedy for all ills. Some months ago I had a very severe attack of grip. I had had the trouble twice before, and both times was confined to the house for over a week, part of the time in bed. On the last occasion it presented itself on Sunday night; on Monday and Tuesday I seemed to suffer extremely and had a high fever. I had help from my teacher and by Wednesday the trouble had partly disappeared. I was to sing at a very important concert on Thursday and the trouble had not entirely disappeared up to that time. However, from the moment I began I was completely healed and never was in better voice. Christian Science is indeed a very present help in time of trouble. How different from the old experience when I should either have been compelled to give up or to make apologies and vain attempts at singing.

This is only one little experience of many which I have encountered. Science has manifested its great potency in my family, in my business, and among my friends. We should be most thankful that our children are growing up with only this thought and without the error which was our childhood's heritage and which now we are struggling to destroy.—GEORGE J. HAMLIN, Chicago, Ill.

Chronic Diseases Healed.

I first heard of Christian Science through a lady who had been healed. I wrote to her healer, and received absent treatment. I was much benefited, and went to Boston to my healer for present treatment, as I had been confined to my bed for four winters with rheumatism, and I feared that I might become helpless. After being treated I was not confined to my bed that winter. Christian Science has healed me of eczema of forty-five years' standing, indigestion, and rheumatism. My healing was slow, but I am thankful to our Mother in Israel for showing me the way to the Christ-healing. When I returned to my home in Kingston, New York, I brought Science and Health with me, and subscribed for the *Journal*. In the spring of 1886 I went to Boston and studied with a student of our Leader.

My desire is that I may be faithful to the Truth, for God sent Christian Science to me when it was sorely needed.

LYDIA OTIS, Greenwich, Conn.

Another Musician's Testimony.

I came to Christian Science in dire distress. I was forced to give up my profession, having lost my voice. After being operated on many times by the greatest specialists in this country, students of Sir Morell Mackenzie, London, Eng., I was told that I could never sing again. Hearing of a Christian Scientist, who is also a vocal teacher, I began lessons. My voice did not respond immediately, but I became interested in Christian Science, and one by one old troubles have been proven unreal. I greatly rejoice that I have touched the hem of this Christ garment, Christian Science.—SIDNEY J. DURHAM, New York, N. Y.

By friendship I suppose you mean the greatest love, and the greatest usefulness, and the most open communication, and the noblest sufferings, and the most exemplary faithfulness, and the severest truth, and the heartiest counsel, and the greatest union of minds of which brave men and women are capable.—JEREMY TAYLOR.

Religious Items.

Under the head of "The Secret of Happiness," the *Christian Advocate* quotes the answers of the Emperors of Germany, Austria, and Russia, and the Prince of Wales to the question as to whom each of them envies. All professed weariness of their distinction, and the editor adds this comment of his own: "A life governed by a noble principle, a heart at peace with God, a nature in which no passion rules, but all unite to subserve the higher purposes of our being, a love for humanity as such, a few real friends, an occupation pleasing in itself or made so by a lively appreciation of good results, a happy combination of mental and physical activity with days polluted by no sin, vice, or crime, and nights given to earned sleep,—these are the elements of happiness. A true philosophy and a true religious experience can make a virtuous king happy."

E. T. Hiscox, D.D., writing on the subject "Clergy and Laity not Primitive," says in the (Baptist) *Standard*: "When persecution scattered the early disciples, they went everywhere preaching Christ. They all preached the gospel. That is, they proclaimed Christ, as the Messiah and the Saviour of men. They told the simple story of what Jesus had done for them, as the Samaritan woman told her neighbors, and the demoniac of Gadara published it through all that region, and even as those whom Jesus commanded to silence, published his wonderful works so much the more. Will the time ever come when all whom Christ has saved shall preach him to the world as they did at the first? If it does, we shall have not only more preaching, but better preaching. It will be out of personal experience."

Discussing the question of the present influence of the pulpit, the (Episcopalian) *Church Standard* says: "The preaching to which our Lord sent his disciples was a preaching of the Kingdom of God; their teaching was to be such teaching of the Kingdom as they had heard from his own lips. Now, if any man will compare the 'powerful preaching' of last century and of the first part of the present century, with the preaching of Christ, he will find a marvelous difference between the two. Our Lord proclaimed the Good News of the Kingdom; the 'great preachers,' with hardly an exception, dwelt ten times as much on the bad news of hell as our Lord ever did."

The *Congregationalist* says: "Why is it so hard to induce efficient men and women to fill positions of responsibility in our churches? From all sides we hear complaint regarding the disposition of Christians to evade the call to duty in this field. Whether there be any real scarcity of material or not, vacancies in the superintendency and teaching force of the Sunday School, in the diaconate, in the clerkships and treasuryships of the church, and in the administrative boards are not readily filled, and these important offices even go begging for occupants."

The (Unitarian) *Christian Register* says: "Nobody now is concerned to prove that Channing was always right, that Parker was infallible, that Emerson was plenarily inspired, or that Martineau had said the last word in ethics or theology. But in loyalty to these men who have set us in a large place, and because it is the simple truth, we have to affirm that we hear their voices in all the churches, and especially wherever with new emphasis the love of God is preached or the dignity of man is affirmed."

The (Baptist) *Examiner* reports the following as a part of a recent address by the Rev. Dr. Lyman Abbott: "Virtue is a victory of character, while sin is a failure of character. Sin is lawlessness, and lawlessness is sin. Those who live without attention to the law of God are lawless. Lawlessness is living as though there were no laws of God. Virtue is living in conformity with the law of God."

The (Unitarian) *Christian Register* says: "After a lifelong acquaintance with business men of many kinds we are convinced that the Golden Rule was never operative in business life to the extent that it now is. In every generation new forms of commercial dishonesty appear and attract attention. But more and more the regular every-day methods of business are becoming sound and honest."

In an article in the (Baptist) *Standard*, answering the question "What Can I do to Help my Church?" a contributor says: "Most important of all in helping your church is the character of your Christian life. It was the life behind Christ's words which gave them power. It is the life behind every man's words which gives them power and which clothes them with authority."

A writer in the (Unitarian) *Christian Register* says: "Religion has been defined as the life we share with God. It is the consciousness of the human soul that we are related to God as children to a father, and that the divine life is forever flowing into our hearts, vitalizing and inspiring and uplifting us just as fast and as far as we seek its power and yield to its influence."

The (Baptist) *Watchman* says: "Every year the well-to-do people of our city congregations make the duration of their summer visits to the country a little longer. It is well on in October before the people are all back. This custom of living longer in the country is profoundly modifying the conditions of church work in the larger cities."

Rev. H. A. Bridgman says in the *Congregationalist*: "If I can once thoroughly grasp and hold Christ's doctrine of the Fatherhood of God, can realize that my creator watches continually and tenderly over me, if I can feel the pressure of his life and love upon me, moment by moment, then I have an invulnerable shield against worry."

In an editorial on "The Eloquence of Christ," the (Baptist) *Examiner* says: "Jesus was not learned in the lore of his day. It was heart culture that made him a minister of consolation. And this culture will be every man's who is taught of God, and can be no man's who is a stranger to God."

Among the "Notes and Comments" in the (Baptist) *Watchman* we find the following: "It is wonderful how a new truth breaks out of the Scriptures in the course of reading their familiar words. We come upon it as the man in the parable came upon the treasure hid in the field."

The *Universalist Leader* says: "There are many millions in our own country, and many millions in other lands, who are committed to the way of life called the Christian life. They constitute a mighty host on the right side,—on the side of pure living and righteous doing."

The *New-Church Messenger* says: "In the light of Christian teaching we can now go to God directly and receive help, strength, and consolation. It is worth remembering that in temptation and trouble God is nearer than at other times. Only let us let Him into the heart and He will richly bless us."

"Ian Maclaren has been revisiting Drumtochty, which he has given world-wide fame as the scene of the Bonnie Brier Bush stories, and when he preached there a few Sundays ago the people flocked to hear him from all the countryside," says the *Congregationalist*.

In an article dealing with the attitude of Christian nations toward China, the *Watchman* says: "Probably there are few Christian principles that are so imperfectly apprehended as those that relate to the forgiveness of injuries."

The *Christian Register* says: "Let us not be blind pessimists, but upward-lookers. Society is making vast progress Godward. The

century goes out eminent for material discovery, but pre-eminent for ethical awakening."

Lincoln said he was not so anxious to get the Lord on his side as he was to find out what side the Lord was on, and get there himself. There never was a time when that example was more in order than it is to-day, *Christian Register*.

"You cannot change a fact by argument; you cannot get rid of it by assuming that it does not exist, and the sooner you adjust yourself to it the better," says the (Baptist) *Watchman*.

"One of the quickest ways to find out that the Bible is true, is to try to live according to its teachings," says the *Universalist Leader*.

Mr. Henry M. Field has withdrawn from the editorial board of the *Evangelist*, of which he had been a member for more than forty years.

"There never was a time when the Church was called to a higher plane of spiritual service than to-day," says the (Baptist) *Watchman*.

Notices.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

It is unlikely that any reader of the *Sentinel*, in whatever part of the world he may be, will not have learned the result of the presidential election in the United States long before this item is read. Under conditions that were unusually fair to all sides engaged in the great contest, the Republican party elected its national candidates by an overwhelming majority in the electoral college, and by a large majority of the popular vote as well. With Kentucky classed as doubtful, President McKinley received 292 electoral votes to Mr. Bryan's 142. The votes for members of the lower house of Congress gave the Republicans a majority of 47, and as a secondary result of this election the Republicans will have a majority of 16 in the Senate. Nebraska, which was in doubt for several days after the election, has been finally put in the Republican column.

Senor Sexto Lopez, the representative of the Filipinos, who has been in the United States for some weeks was interviewed after the election and asked the question what would induce his countrymen to stop the war. His reply was as follows:—

"First, the granting of independence. Second, a definite promise of independence. Third, a declaration of policy by the administration placing the Philippines in a similar position to Cuba. Any one of these would result in an immediate cessation of hostilities, and everything else, including foreign obligations, protection to life and property, coaling stations, military and naval bases, etc., could be arranged by friendly negotiation."

After the second decisive defeat under Mr. Bryan's leadership, prominent Democrats are now talking about reorganizing their party on more conservative lines. Mr. Bryan is believed to have lost his influence to such a degree by his second defeat, that he will not be looked to as a national leader four years from now. He has not very clearly announced his intentions, but he adheres to the belief that the Democratic party ought to continue the agitation begun in the last campaign until victory is won. Mr. Bryan seems to view the wreck of his ambitions calmly.

The Cuban constitutional convention assembled in Havana on November 5. It was composed of delegates elected by the people, and its work will be to draft and adopt a constitution which will form the basis of government in the island and to determine what ought to be the relations between Cuba and the United States. Governor General Wood opened the convention.

It is estimated that seventy-five thousand Republicans voted at the election in Porto Rico, November 6, for a commissioner to Congress and members of the House of

Delegates. The Republican majority was 32,759. The federals remained away from the polls. The election passed off without any rioting. The newly elected Legislature will probably meet December 3.

With the population of all the towns and cities in the metropolitan district around Boston added to the population of Boston proper, the Hub would be the fourth city in size in the United States, with a population of 1,162,197.

Only one pensioner who served in the war of 1812 is still living. His name is Hiram Cronk. He is one hundred years old and lives in Oneida County, N. Y. About two thousand widows of 1812 are yet on the pension rolls.

The wreck of the battleship *Maine* is to be removed from Havana harbor, as it is considered an obstruction to navigation.

Foreign News.

In a letter to his countrymen protesting against turning the welcome of the homecoming troops into a drunken orgie, Lord Roberts says: "I beg earnestly that the public will refrain from tempting my gallant comrades, but will rather aid them to uphold the splendid reputation they have won for the imperial army. I am very proud to be able to record with the most absolute truth that the conduct of this army from first to last has been exemplary. Not a single case of serious crime has been brought to my notice, indeed, nothing deserving the name of crime. I have trusted to the men's own soldierly feeling and good sense; and they have borne themselves like heroes on the battlefield and like gentlemen on all other occasions."

The Paris Municipal Council has adopted a motion expressing warm sympathy and admiration for the Boers "in their heroic defence of their independence," and resolving that the president and other officers of the council shall welcome Mr. Kruger at the station upon his arrival in Paris and invite him to an official reception at the Hotel de Ville. The Nationalist group in the Chamber of Deputies has appointed a delegation to meet Mr. Kruger at the station.

According to a Berlin correspondent of the *London Standard*, an article in the official *Reichsanzeiger*, based on the official statistics of the German empire, convincingly proves that German agriculture is incapable of meeting the home consumption of corn, meat, etc., and that 29.6 per cent of wheat, 8.1 per cent of rye, 30.9 per cent of barley, and 6.2 of oats must be imported into Germany for that purpose, as well as 5 per cent of the meat required.

General Maximo Gomez has written a letter to the Cuban newspapers declaring that he will accept no public office in Cuba under the republic. He adds that his mission as a revolutionist terminated the moment the revolution triumphed. What remains to be done must be done by the people, with calmness, and not by the military.

Two hundred thousand persons saw the Passion Play at Oberammergau this year, and it is estimated that nearly a million dollars were brought by them to the village and spent there. The surplus of income over expenditures is to go toward paying for a comprehensive system of water supply and drainage.

A general election was held in Canada, November 7, which resulted in a sweeping victory for the Liberal party and the return of Sir Wilfrid Laurier to power as premier for the next five years. Nearly all the prominent Conservative candidates were defeated.

In General Gaslee's reports to the British government of the operations in China, he makes complimentary mention of Major Quinton and Captain J. R. M. Taylor of the

Fourteenth United States Infantry, who, he says, "gallantly supported our fighting line."

The telephone systems of the Russian cities, hitherto operated by the State, will be sold by auction November 20. It is understood the St. Petersburg municipal government will bid for the local franchise.

Industry and Commerce.

A number of Austrian manufacturers have formed an association for insurance against strikes, according to United States Consul Hossfeld at Trieste.

It is the object of the association to indemnify its several members for all losses sustained by them from unjust strikes which may break out in their respective establishments. Each member is to pay a weekly premium equal to from three to four per cent of the amount of his pay roll. When a strike occurs, a committee will be appointed to investigate all the circumstances, and if the cause of the strikers be found just no indemnity shall be paid.

With a view to determining whether lower freight rates can be granted to shippers of seed cotton, President John M. Egan of the Central of Georgia Railroad Company, and C. C. Hanson, who has charge of the company's compresses, have concluded the experiment of attempting to burn a carload of seed cotton. They first tried it with a cigar, but the cotton put the cigar out. Then a match was applied, but only the top surface of the lint was burned off, after which the fire went out. A second time the match was applied, with the same result—the seed cotton in bulk simply refused to be consumed.

More than \$100,000,000 worth of India rubber has been imported into the United States during the past four years, and more than \$60,000,000 worth in the last two years. A decade ago the annual importations of India rubber amounted to about \$15,000,000; now they exceed \$30,000,000, and are steadily increasing. Practically all the importations of rubber come in crude form for use of manufacturers, who are constantly extending its application to various new lines of industry.

General News.

At the automobile show in Madison Square Garden, New York City, last week, an automobile for war purposes was on exhibition. It made the trip to New York from Kingsland Point, 32 miles, in 65 minutes. It was exhibited on the track with four men in campaigning uniforms on the front and rear seats. It is a low, strongly built vehicle, with a seat for two in front and a similar one behind. Between the two seats is the driving gear and large lockers for provisions, ammunition, tools, and soldiers' kits.

Admiral Dewey has removed his famous collection of gifts, which occupied the most prominent place in the hall of American history in the National Museum, to his home. The collection has assumed very large proportions, representing many thousands of dollars in value, and is almost daily added to by some admirer of the great sailor. It was placed in the National Museum for the double purpose of sharing its beauty with the public, and as a compliment to the donors.

A new gas obtained from petroleum, which burns with a brighter light than calcium or an electric arc, is reported to have been discovered by a scientist of Salt Lake City. With a pint of kerosene a 700-candle power light, and power enough to run a four horse-power engine or automobile is produced, it is alleged. The process and the name of the inventor are being kept secret.

According to registration figures made public there are 2,474 students in all departments of Yale University, 43 fewer than a year ago.

It is estimated that no more than one-fifth of all the English words are used by any one writer.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Cable's Golden Jubilee.

Progress Made During the Last Fifty Years.

FIFTY years ago, August 28, the first submarine cable that the world had ever seen was laid between Dover and Cape Grisner, and the first message to be sent under the sea was despatched from the white cliffs of England to the promontory on the French coast. Such a commonplace of every-day life has the submarine telegraph become that few of us realize that fifty years ago its possibility was rejected by all except a few enthusiastic men of science, who, fortunately, lived to see their dreams realized. Mr. John Watkins Brett, in a lecture delivered before the Royal Institution on Friday evening, March 20, 1857, gave an account of the part he had taken in the promotion of submarine telegraphs, and narrated the history of the enterprise. Mr. J. W. Brett's first idea of submarine telegraphs arose out of a conversation with his brother, Mr. Jacob Brett, early in 1845, when discussing the system of electric telegraphy which, as all the world knows, was first put into practical operation in England on the Great Western Railway, from Paddington to West Drayton, in 1838-9.

The question arose: "If possible underground, why not under water?" and "If under water, why not along the bed of the ocean?" The possibility of a submarine telegraph then seized upon Mr. J. W. Brett's mind with a positive conviction, and he states that he was ignorant until many years later that a line across the English Channel had actually been previously projected by Professor Wheatstone. In the month of June, 1845, the brothers Brett entered in their joint names at the government registration office a project for uniting America with Europe by the very route since adopted, and in July of the same year, submitted to the government a proposition for uniting the colonies with Great Britain, offering, as a first experiment, to place Dublin Castle in instantaneous communication with Downing Street, provided one hundred thousand dollars was advanced by the state towards the expense. As the state did not see its way to advance the sum, Mr. Brett turned his attention to the Continent, and in 1847 he succeeded in obtaining permission from Louis Philippe to unite England with France by a submarine line, but failed to obtain the support of the public, who considered the project too hazardous. When Louis Napoleon became head of the French nation, he looked favorably on the undertaking, and eventually the sum of ten thousand dollars was raised for the first experiment, which took place on the 28th of August, 1850. About twenty-seven miles of copper wire enclosed in gutta percha were conveyed on board the Goliath, steam tug, and wound round a large iron cylinder or drum, to facilitate the paying it out.

The end of the wire attached to land was carried into a horse-box at the Southeastern Railway terminus at Dover, and electrical communication from the vessel to the shore was kept up hourly during the progress of paying out the cable. Naturally those who were conducting the experiment

were in constant fear lest the frail experimental thread should snap, and thus involve the whole undertaking in ridicule. As a matter of fact, the trial was successful, much to the surprise of the worthy folk who had indulged in jokes at the proposals of these electrical pioneers. The place chosen on the French coast for landing the wire was Cape Grisnez, under a cliff among the rocks, this spot being purposely selected because it afforded no anchorage to vessels, being difficult of approach.

Mr. J. W. Brett, by the aid of a glass, watched the Goliath slowly steaming across the Channel, and at length he observed that she had come to anchor. "We gave them," says Mr. Brett, "half an hour to convey the end of the wire to shore, and attach the printing instrument, and then I sent the first electric message across the Channel. This was reserved for Louis Napoleon. I was afterwards informed that some French soldiers who saw the slip of printed paper running from the little telegraph instrument, bearing a message from England, inquired how it could possibly have crossed the Channel. And when it was explained that it was the electricity which passed along the wire and performed the printing operation, they were still incredulous. After several other communications, the words, 'All well' and 'Good night' were printed, and closed the evening."

In attempting to resume communications early next morning, no response could be obtained, and it soon became evident that the insulation had been destroyed, either by a leakage of the current, or by the cable having snapped asunder. This latter surmise proved correct, the cause being the conger line of a French fisherman. In spite of this annoying circumstance, the main fact that it was possible to send under-water messages between the two countries was proved, and arrangements were at once made for the laying of a more permanent cable. This was accomplished in September, 1851, between the South Foreland and Sangate, on the French coast, and the world marveled for a day at the wonderful event. Business men began to realize the advantages of the new submarine cable, and those who had been ready enough to pour cold water on the enterprise in the earliest stages were now ready enough to avail themselves of the benefits it conferred. In May, 1853, another cable from Dover to Ostend was laid.

Since then what mighty strides we have made. That cable measured some five-and-twenty nautical miles in length and weighed a fifth of a ton per mile, the greatest depth at which it was laid being thirty fathoms. It was made of gutta percha, covered with wire, and was kept down by leaden weights placed at every sixteenth of a mile. To-day the various governments own 20,356 nautical miles of cables, representing 1,334 distinct cables; while private companies own 157,631 nautical miles, representing over 408 cables and a capital of over £38,000,000. These figures are instructive, inasmuch as they show clearly that all the big submarine cable enterprises have been undertaken by private companies. How the world became girdled about may be

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seen by a glance at the following table, which shows when the first cables were laid:—

England—France	1850
England—Ireland	1852
United States	1858
1865 Atlantic cable recovered and repaired.....	1866
England—India	1870
England—China	1871
England—Australia	1871
England—South America	1874
England—South Africa	1879

Thus, in a brief thirty years, feelers were put forth from London in every direction, and the great metropolis became in very fact the heart of the world.



There are some interesting facts concerning some of the world's great cables. For instance, the one laid to Ceylon in 1857, measuring 3,298 miles, weighed two and three-fourths tons per mile. The entire cable, therefore, weighs over nine thousand tons. The 1866 Atlantic cable measures 1,896 miles and has a total weight of over 3,300 tons; while the cable which connects Hong Kong with Shanghai, which was laid in the year 1871 and measures 1,100 miles, weighs close on four thousand tons. Thus we see that cables are of various weights, according to the depth at which they have to be laid and the number of cores to each cable. Tasmania was connected with Australia in 1869 by a cable weighing altogether 342 tons. It sounds a strange thing to say, yet it is a fact, that cable messages can be transmitted much more quickly now than formerly. Of course, this does not mean that the actual time taken by the electric current to pass along the wires has been lessened, but merely that the arrangements for receiving and transmitting messages have been brought to a higher state of perfection, with the result that much time has been saved, as will be seen by a glance at the following table, which shows how long it takes to wire places mentioned both when the cables were first laid and how long it takes to-day:—

	Opening of line.	Present day.
Portugal.....	5 to 6 hours	30 minutes
Spain	9 to 10 "	15 "
Egypt	3 to 4 "	20 "
India	5 "	35 "
China.....	8 "	80 "
Australia.....	10 "	100 "
Brazil.....	8 "	25 "
Argentina.....	10 "	60 "
Chile.....	10 "	70 "
Peru.....	16 "	80 "

A quarter of a century ago code messages had not been invented, the average length of the messages carried by the great companies was thirty-five words each, whereas nowadays it is only eleven. Against this, however, it should be borne in mind that 2,100,000 messages are transferred annually by cable to the Far East, as against 425,000 five-and-twenty years ago. The general system of tariffs in vogue in the early days was a charge based upon a message of twenty words, with a proportionate increase for every ten words. This system lasted until 1876, when alterations agreed to at the St. Petersburg conference were brought into operation, and all messages exchanged with places outside Europe were charged at so much a word.



A good idea of the changes which have taken place in the matter of cost may be had from the following table of charges made for ordinary messages by the Eastern Extension Company from the opening of the line to Australia in 1871 to the present day:—

1871	\$47.25 for 20 words
July 1, 1872.....	46.62 "
Jan. 1, 1876.....	2.62 per word
1877	2.66 "
1886	2.33 "
1891	1.00 "
1893	1.18 "
1900	1.00 "

Thus it will be seen that rates had to be raised at certain periods; but on the whole the process of reduction has been rapid. To-day you can cable from London to Madagascar for \$1.16 a word, while \$1.25 a word is the average rate to the East Coast of Africa; while the charges to the West Coast range from twenty-nine cents to \$2.50. Rates in Asia vary widely. They range from seventeen cents a word to Turkey to \$2.60 to Korea. British Guiana is the most expensive of our possessions to communicate with by cablegram, the charge being \$3.70 a word.

All things considered, it is marvelous how cheaply we can communicate with our fellows in far-off lands by means of the submarine cables. The most important of the great cables which encircle the earth to-day have been laid during the last thirty years; for in 1870 there was no cable to China, Australia, South Africa, or South America. It seems hard to believe that such a short while ago these places could only be communicated with by letter; for the man in the street has grown so accustomed to read in his morning's paper of events which happened on the "other side" of the world only a few hours ago, that he seldom reflects on the ingenuity which enables him to do so. Yet a glance at any day's issue will acquaint him with the remarkable fact that distance makes no difference to the promptness with which events are recorded, for by means of cablegrams we publish accounts of what happened ten thousand miles away at midnight side by side with the speeches delivered in his own city.—*Boston Transcript*.

Rural Mail Delivery.

Before the end of next June the Post-office Department hopes that it will have extended the system of mail delivery in the country districts so that it will accommodate a total of two million farm families. Since last June 776 new routes have been established, and before the year is over it is planned to have forty-three hundred in operation. The benefit of a free delivery to the farmers is more than the mere saving of time and trouble it gives them, for it brings them into closer touch with the world. In one county of Maryland, since the inauguration of the rural delivery, the quantity of fourth-class matter handled has increased ninety per cent. This means that the people have taken advantage of the innovation to purchase merchandise through the mails, a fact which is also indicated by an increase of fifty-four per cent in the quantity of circulars and advertising matter sent into the country from the large cities.

In different parts of the country the rural delivery has increased the newspaper mail from fifty to three hundred per cent. Before the delivery system the average farmer could hardly spare the time to go to the post-office every day, and accordingly contented himself with the weekly newspapers of his county, but the new system is making it possible for him to get the newspapers soon after they reach his post-office.

The large increase of the postal business due to the daily delivery will, it is thought, more than cover the cost of the system.—*The Great Round World*.

If your eye is on the eternal, your intellect will grow and your opinions and actions will have a beauty which no learning or combined advantage of other men can rival.

EMERSON.

Selected Articles.

Christian Science brings Happiness.

CHRISTIAN SCIENCE is the philosophy of joy and peace. Because it teaches how we may be perpetually harmonious, it must commend itself to those who have followed the *ignis fatuus* of pleasure, and have come to the end of human things, unsatisfied. The longing to be happy supersedes every other desire in the human mind. Happiness, from the view-point of mortal man, consists of health, contentment, wealth, and agreeable environment. Every system of pagan or Christian philosophy had for its ultimate, happiness. Because every such scheme had a humanly constructed basis, it failed to realize its desires. No matter what the era, no matter what the race characteristics, the struggle, the straining at the leash, has ever been an expression of the desire to arrive at abstract happiness. Utopias have been mapped out, in theory, but never occupied, in fact.

It is instructive to read the words of the man who "gave his heart to know wisdom," and who searched the depths of mortal existence for happiness. What saith the Preacher?

"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."

"For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity."

Keeping such conditions well in mind, what shall be said of any religion which does more than hold out an ephemeral hope of harmony? Christian Science is practical and simple. It offers proof, in the daily lives of those who live it constantly, that its practice brings joy and an affluence of spiritual understanding, which surpasses the treasures laid up "where moth and rust doth corrupt." Christian Science has earned its title. Because it is exact, practical, and capable of demonstration, it is Scientific. Because it imposes upon its followers the command to have but one God, and to love our fellow-man, it is Christian.

We do not understand a thing, unless we can impart the knowledge we have to another. It is the knowledge of God and His universe, including man, imparted by Christian Science, which brings happiness. In Christian Science we learn that the only reason we are sick and sinful, and discordant in our bodies, in our homes, and in our business, is because we have "other gods." Anything which comes between man and his Maker is idolatry. Believing that life can be self-existent, inherent in matter, and subject to laws which God did not make, is having "other gods." Self-love, ambition, pride of power or place, intellectual imperialism, all these are "other gods." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Christian Science points to the kingdom as being "within you." That means, then, that unless our thought is pure, spiritual, and simple, as a little child, we cannot be happy. The man who envies, or hates, or nurtures jealous thoughts, is of all men the most miserable, rendered so, not by objective states or conditions, but by something in his own thought.

Christian Science strikes a vigorous blow at all that is unlike God. Happiness is not selfishness, but he who "does the will of his Father," in meekness and in the gentle Christ spirit, has the kingdom of heaven within him. It is indeed so simple, the wonder is that all mankind are not following in the footsteps of the lowly Nazarene, who, by his knowledge of the spiritual facts of existence, rose above the pleasures of material sense, and by the same power, destroyed the pains of material sense. He taught that to be free from sin was to be happy; and in healing sickness, he

rebuked sin and cast out devils. Healing disease and destroying sin are synonymous in Christian Science.

There was a time when ignorance of what Christian Science teaches was so general that it passed for knowledge, but that day is no more. One cannot refuse to know Christian Science to-day, with the many opportunities offered for study and research. To condemn at first sight, without investigation, is pharisaical. Every unfavorable criticism of Christian Science is begotten of a lack of information as to just what Christian Science is.

The understanding of this scientific Truth brings happiness, changes the thought, and transforms the body. It is applicable to every moment of the day, to business, the home, society, every condition and circumstance. Shall we blindly believe a proposition in geometry, and reject the Truth, which "to know aright is life eternal"?

WILLARD S. MATTOX.

In the *Syracuse* (N. Y.) *Journal*.

Possibilities of Christian Science.

Editor of State Journal.—In a recent number of your excellent paper I find the following statement:—

"If Christian Science is all its votaries claim it to be, it should restore decayed teeth without requiring one to go to the dentist and have them plugged."

I am yielding to the temptation to write you a few lines on this subject. First, I want to say that I heartily endorse your statement. If Christian Science is true it is equal to the demonstration in question. Either God is all, is infinite, Omnipotence and Omnipresence, or He is nothing. What your statement implies concerning Christian Science is also true concerning any other science; the science of mathematics for example. Mathematics will solve the most difficult problems; otherwise there is nothing in it. But the rule of mathematics will not work out the problem until it is applied by some one. So, the system of Christian Science will not heal even the most simple malady until it is put into practice, and it is dependent on the demonstrator for its demonstration. The pupil in addition cannot, and is not expected to, solve the most difficult problems in arithmetic. The present understanding of the pupil in Christian Science may be insufficient to insure to him perfect immunity from all ills of the flesh, or infallible success in overcoming all possible evils for others, but this does not indicate any fault in the Principle or rules of the Science itself. To the master in mathematics there is no such thing as a hard problem. So, to our Master in Christian healing there were no hard problems; though his disciples sometimes failed, asking about the obstinate devil, "Why could not we cast him out?"

What you say concerning Christian Science is applicable to all Christians who believe the promises of the Scriptures. In the ninety-first Psalm we read: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Also, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." These are very pointed and liberal promises of divine protection, and yet how few people can claim their verification. Nevertheless, we do not say that God does not mean what He declares in His word, but we acknowledge our inability, through lack of faith, to realize the divine presence sufficiently to avail ourselves of the grace therein named. The failure of the Christian Scientist to heal the most difficult case, while he succeeds in curing the more simple disease, does not prove the inconsistency of Christian Science, but simply the lack of ability to understand and demonstrate it on the part of the practitioner. A theory must always precede its demonstration. I venture the assertion that in their claims in respect to the benefits that will accrue to the Christian, Christian Scientists are no more extravagant

than other followers of Christ, neither is their theory any farther in advance of their practice. All things are possible with God, and the divine possibility enters into the experience of mortals as they learn to utilize the divine grace which is constantly waiting for them. It should be remembered that even a perfect way will not bring perfect results until perfectly used.

ALFRED FARLOW.

In the *Nebraska State Journal*.

The Day of Miracles.

THE acquittal of Dr. Brimm of the Presbyterian Church, has brought to light through the press a statement of the beliefs for which the doctor thought he should be tried as a heretic.

Among other things, he said:—

"I believe that miracles belong to this whole dispensation, and not merely to the first century of it; that they were given to sustain the truth of Christianity and not merely to guarantee the deity of Christ and the inspiration of the canonical writers; that they are needed for their apologetic value as much now as they were in the apostolic age; that miracles of healing are a special characteristic of this dispensation, and are the special privilege of God's children; that God means and wishes to make a difference between His children and those that are not, salvation being much more a real and present possession than we ordinarily make it."

The thought contained in this statement will give joy to all Christians who are proving that the days of miracles or wonders are not past. It shows that there is an awakening in the older churches to the important fact that the Scriptures do contain an imperative command that true followers of Christ must practise Christian healing according to Jesus' methods.

Christian Scientists especially rejoice at this, as a recognition of this Scriptural teaching leads thoughtful Christians to a desire for the spiritual understanding that will enable them to perform the Christ cures.

What is a miracle? Webster says "it is a deviation from known or natural law," a "wonder;" it is a "wonder" only to those ignorant of the method used to produce the wonder. To Jesus there were no miracles, no wonders. He understood how they were performed. To him the real law was spiritual. The so-called natural laws, that the human mind regards with so much fear and awe, were not observed by Jesus. He did not regard them as God's laws, for his demonstrations of power over storm, wind, wave, sickness, disease, and death were in bold defiance of them all. If they had been God's laws would he have annulled them? So it is with so-called health laws and hygienic laws. Jesus has as little regard for them, for he said: "Take no thought for your body, what ye shall eat or what ye shall put on."

The Scientific Christian or Christian Scientist has an understanding of how, through the One Mind, Jesus demonstrated the reality of good and the unreality of evil, sin, and disease. The belief that "Satan sometimes sends disease and suffering with God's permission" is charging God with having entered into a compact with his Satanic majesty to torture man, instead of being a loving Creator.

This false sense of God drives men away from any desire to know God or to worship Him, and has for ages estranged them from good. God is not the author of evil, neither has He created evil or entered in any way into an agreement with the evil one, or Satan.

The Scriptures affirm "God is love," "God is spirit," and from Him cometh every good and perfect gift. God is of purer eyes than to behold iniquity.

If God is cognizant of, or in any way permits evil, dis-

ease, or death, man would have no right to interfere in any event, but to endure suffering would be living in obedience to God's law.

In his reflection upon this ever-interesting subject Paul says, "O wretched man that I am! who shall deliver me from the body of this death?" The light of wisdom broke in upon his consciousness and he saw the Christ-truth as his Redeemer, for he said, "I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

It is clear that Paul realized that the real ego or selfhood was spiritual or mental, and that this real man of Spirit was under this law of God or Good, and under this law only could he be Christlike. He had learned this from the Master, who had said deny (or contradict) self, that is, deny the mortal self or the human belief that there is Life, Truth, Substance, or Intelligence in the fleshly man. Following this realization of his reality, his oneness with Life, Truth, and Love, he said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Dr. Brimm calls the healing and reforming work of the Christian Scientists "Satanic miracles." This is the same error of thought that accused Jesus of casting out devils by Beelzebub.

What right has any one to condemn a system about which he knows nothing? If his method of healing is simply through blind belief about God and Satan, and he has never applied the scientific understanding or tested its method, he is ignorant of that method and therefore is not a competent judge.

Christian Scientists are daily and hourly proving that Christian Science does reform the inebriate, changes the "don't know" of the agnostic to knowledge of Christ as the way, teaches the impure in thought to understand that pure thoughts make a pure body; it reforms the sinner, heals the sick, and binds up the broken heart. They say as Jesus said, "For which of those works do ye stone me?"

The Christian Scientists are not doing their work in a corner. Their lives and acts are open to the scrutinizing gaze of the world.

Those who are practising Christian Science are instant in prayer that they may have the Mind that was in Christ Jesus, that they may so understand Love, that they will radiate health, harmony, and purity to all with whom they come in contact. Praying to do good without knowing it; clinging steadfastly to God and man as His idea, created in His image and likeness with power and dominion; with honesty of purpose in selflessness and love, they are battling against the beliefs of evil, sin, disease, and death. Through Scientific demonstration they are proving that the power of spiritual understanding thins the veil and dispels the mist of pantheistic belief, and reveals the Kingdom of Heaven here and now. "Science and Health with Key to the Scriptures," has unlocked the hidden treasures of the Sacred Book.

While they are stoned, maligned, and persecuted, they are able to say, "Father, forgive them: they know not what they do."

EDWARD H. CARMAN.

In *The Constitution*, Atlanta, Ga.

New occasions teach new duties: time makes ancient good uncouth;

They must upward still, and onward, who would keep abreast of Truth:

Lo, before us gleams her camp-fires! we ourselves must Pilgrims be.

Launch our Mayflower, and steer boldly through the desperate winter sea.

Nor attempt the Future's portal with the Past's blood-rusted key.

LOWELL.

The Lectures.

At Rodney, Ia.

October 9, 1900, was a happy day for the little band of Christian Scientists of Rodney and vicinity, for Judge William G. Ewing gave a lecture on Christian Science. Our little society, composed of parts of six families, has been trying for some time to have a lecture, and all our hopes were more than realized on this occasion, when the large Congregational Church was crowded with listeners. Rev. Mr. Brown, pastor of this church, introduced the lecturer in a very original and interesting manner. His remarks proved him to be a liberal, broad-minded, large-hearted man, and must have been a strong rebuke to some who have been very bitter toward their conception of Christian Science. Every one has spoken very highly of the lecture. One lady, who knew nothing of Science before, said to me: "Do you know there was one thing I did not like about that lecture? It wasn't half *long* enough."

Twenty-three Scientists from Sioux City favored us with their presence, and two came from Onawa.

Correspondence.

At Norfolk, Va.

A large and intelligent audience, that filled the Academy of Music, assembled last night (Tuesday, October 30) to hear an address by Mrs. Livingston Mims, C.S.B., of Atlanta, Ga., on the subject of "Jesus in Christian Science—the Simplicity of his Methol." Mrs. Mims, who is the wife of the mayor-elect of Atlanta, Ga., was introduced by Judge D. Tucker Brooke.

She has a very pleasing manner and voice, and was listened to with the closest attention.

Her opening words were:—

"When I received the invitation to come to this dear old state, so loved and honored, it came to my apprehension that perhaps this was the first public lecture on Christian Science given on this soil; as this recognition grew on my thought, it seemed very meet that I, a Southron, with old Virginia blood in my veins, should be one of the first to bring this glad message to you."

Norfolk Virginia-Pilot.

At Toronto, Can.

First Church of Christ, Scientist, corner of Simcoe and Caer Howell Streets, was crowded last night (Thursday, October 25) on the occasion of a lecture on Christian Science by the Rev. A. R. Vosburgh. The attendance was in fact so much in excess of the seating accommodation that numbers had to be content with standing room, while several score listened to the lecture from the staircases. The lecturer, who was introduced by Mrs. Isabella M. Stewart, devoted his address to an exposition of the fundamental principles of Christian Science, with the view to show that it is legitimately and scientifically Christian, and emphasizes every essential and conserves every ideal of historic Christianity.—*Toronto Morning Globe.*

Lectures at Other Places.

Flint, Mich.—William G. Ewing, October 30.

There is power in patience. It saves us from despair when victory is postponed. It makes it impossible for disappointment to crush us. Petulance is a quality of the weak. Patience enables us to endure and persevere, and endurance and perseverance lead to triumph.

Western Christian Advocate.

Lincoln on Temperance.

Of our political revolution of 1776 we are all justly proud. It has given us a degree of political freedom far exceeding that of any other nation of the earth. In it the world has found a solution of the long-mooted problem as to the capability of man to govern himself. In it was the germ which has vegetated and still is to grow and expand into the universal liberty of mankind.

But with all these glorious results, past, present, and to come, it had its evils, too. It breathed forth famine, swam in blood, and rode in fire; and long, long after the orphan's cry and the widow's wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it bought.

Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed—in it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping; by it, none wounded in feeling, none injured in interest. Even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom! With such an aid, its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty! Happy day, when, all appetites controlled, all passions subdued, all matter subjugated, mind—all-conquering mind—shall live and move, the monarch of the world! Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species!

From an Address Delivered by ABRAHAM LINCOLN, February 22, 1842.

Victor Hugo's Prophecy.

A day will come when the only battle-field will be the market open to commerce, and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by votes, by the universal suffrage of nations, by arbitration of a sovereign senate, which will be to Europe what the Parliament is to England, the Diet to Germany, the Legislative Assembly to France. A day will come when a cannon-ball will be exhibited in public museums, just as an instrument of torture is now, and the people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen extending the hand of fellowship across the ocean, exchanging their products, their industry, their arts, their genius, clearing the earth, peopling the deserts, improving creation under the eye of the Creator, and uniting, for the good of all, these two irresistible and infinite powers—the fraternity of men and the power of God.

Every sincere wish and prayer for goodness, every earnest attempt to fulfil difficult duty, is sure to help on our spiritual progress, either directly or indirectly. By one road or another, every such effort brings us nearer to God.

JAMES FREEMAN CLARKE.

The man who has begun to live more seriously within, begins to live more simply without.

PHILLIPS BROOKS.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Election.

THE presidential election is over. The important event came and went with perhaps as little upheaval or commotion as could have been hoped for in view of all the circumstances.

Presidential elections in this country have ever been noted for the warmth and earnestness with which each party has urged its peculiar views. Every expedient has been resorted to that promised the possible conversion of voters to those peculiar views. Each platform was urged by the most influential newspapers and the ablest political orators to be secured by the respective contestants.

The contest just closed was no exception to the rule obtaining in past history. Indeed, with the exception of the time for some years prior to and during the great Civil War, there has never been a more hotly contested presidential campaign than this one. Public feeling seldom runs higher than it did during this struggle for supremacy. There was developed much more of personal bitterness and animosity than is wise or healthful, from any point of view.

If, in such contests, principles and platforms were discussed more and persons less, it would be vastly better. If partisan feeling and rancor were subordinated to the public good, and only the best welfare of the people, as a whole, were made the prime factor, the public pulse would beat much less feverishly, and voters could cast their ballots more impartially and intelligently.

It is palpably apparent that the effect of prevalent campaign methods is to influence and prejudice the minds of voters to a point away beyond a calm, cool, and unbiased condition, so that judgment is warped, clearness of vision prevented, and passion and prejudice made to play an often dangerous part.

Let us hope that in the future calmer and wiser methods may prevail; and that whatever may be the result, in the partisan sense, that result may be reached through better methods and conditions, and in greatly more impersonal ways.

We say this without reference to the result in the present instance. Wholly irrespective of partisan bias or preference, it is now the duty of every good citizen calmly to acquiesce in the choice as expressed by a majority of our fellow-citizens, and do all they legitimately can to uphold and sustain the governmental authority, for the majority must control in the republican (human) form of government.

In connection with the above we deem it well to say, that there was no truth whatever in an item which appeared in some newspapers to the effect that because the Rev. Mary Baker Eddy in her annual message to the Mother Church last June, incidentally referred to certain existing conditions, the inference was to be drawn that she desired her adherents to support a particular candidate for the presidency. The words of her message quoted in support of that inference were these:—

"I reluctantly see great danger threatening our nation—imperialism, monopoly, and a lax system of religion."

The inference drawn from this language is thus stated in the newspapers referred to:—

"This statement has been read by the eight hundred thousand followers of Mrs. Eddy, and recent reports indicate that a very large vote of the quiet, vest-pocket kind, will be turned to Bryan from the Republican ranks."

Without even consulting Mrs. Eddy, we feel warranted in saying that the sentiments expressed by her were entirely impersonal and non-partisan, for this is well known to be her uniform habit, under all circumstances, in all her public utterances. This utterance was not intended, in the slightest degree, to influence the political views or votes of Mrs. Eddy's followers, for whatever may be her personal political views, we know her well enough to know that she never undertakes to force them upon, or even impart them to, her adherents.

Furthermore, we know, as a matter of fact, that no such construction as that hinted at in the newspapers mentioned, was put upon the language by her followers, and we feel positively certain that not a single vote was influenced thereby in the recent election. We are informed that the male portion of her household, and employees, voted the Republican ticket.

If, therefore, the item was put out to influence voters, it utterly failed of its purpose.

We know also that many Christian Scientists cast their votes for the McKinley and Roosevelt electoral ticket, while others were cast for the Bryan and Stevenson electors. Doubtless others supported some of the other candidates.

Christian Science Periodicals.

ALL who are interested in Christian Science and the great work it is accomplishing for sinful and suffering humanity, should be subscribers to the *Christian Science Journal* and the *Christian Science Sentinel*, which are the official organs of The First Church of Christ, Scientist, in Boston, Mass. The value of these periodicals can be fully realized only by those who are regular subscribers thereto. The words of encouragement and practical suggestions contained in each of these monthly and weekly visitors must be experienced before they can be fully appreciated.

The *Christian Science Journal* was founded in April, 1883, by the author of the Christian Science text-book, "Science and Health with Key to the Scriptures," the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science.

The Journal is published on the first of each month, and contains interesting reports of cases of physical and moral healing, as well as instructive discussions of the Principle and practice of Christian Science.

The *Journal* contains a list of the churches of Christ, Scientist, giving place and hour of services, and also gives notice of services which are regularly conducted by Christian Scientists in various places where, as yet, no churches have been organized. The location of reading rooms and the hours during which they are open to visitors, is given in connection with the churches under whose auspices they were established and are maintained.

It also gives the names and addresses of Christian Science practitioners who are members of The First Church of Christ, Scientist, in Boston, Mass., who use as their *only* text-books the Bible and "Science and Health with Key to the Scriptures," and who use and distribute, in Christian Science work, the writings of the Rev. Mary Baker G. Eddy and the publications of The Christian Science Publishing Society.

The growing necessities of the situation seemed to demand, at times, a speedier communication with the Field than was afforded by the monthly *Journal*. To meet this need and to supplement the work of the *Journal*, but in

no sense to take the place thereof, the *Christian Science Sentinel* was established in September, 1898.

The *Sentinel* is, in a sense, a newspaper, and each week gives a brief synopsis of the most important events in the world's history. There are also articles of a miscellaneous character, which are instructive and educational in a way, showing the growth and progress of humanity in various directions.

Each number contains original articles by students of Christian Science who are able to write from the standpoint of experience and demonstration. With these writers Christian Science is not a mere theory; it is practical Christianity made manifest in "many infallible proofs." These articles, which are intended to throw light upon different questions relative to Christian Science, are supplemented by testimonies from those who have experienced the healing and saving power of Truth, and who gladly testify to the moral and physical benefits they have received.

The *Sentinel* reports the progress of the Cause throughout the world as witnessed by the organization of churches, opening of free public reading rooms, erection and dedication of church edifices, etc. There is also a weekly report of the grand work that is being done by the Christian Science Board of Lectureship. The large audiences by which our lecturers are greeted, the introductory addresses by prominent men in the community, the full and complete reports of the lectures as given in the daily press, are "signs of the times" which go to show how the idea of a practical Christianity is finding favor with the multitudes.

While we have written somewhat at length regarding the work of the *Sentinel*, let it not be inferred that it does, or can, take the place of the *Journal*. Both the *Journal* and the *Sentinel* are needed in the home of every Christian Scientist. It is a great mistake to think that either can take the place of both. Many important articles, which would be helpful to every Christian Scientist, and also communications from our beloved Leader, the Rev. Mary Baker G. Eddy, may appear in one of our periodicals and not in the other. The *Journal* and *Sentinel* go hand in hand, and all true Christian Scientists need these messengers of Truth, not only for the good they may themselves derive from them, but also for the great good that can be accomplished by giving them a wide and general circulation among all honest seekers for Truth.

Among the Churches.

Christian Science Services at Lake Waha, Idaho.

Almost on the very top of Craig Mountain, Idaho, twenty-two miles from a railroad, river, town, or city, lies the lovely little Lake Waha, an ideal resting-place, where the citizens, old settlers, since the sixties have made a refuge from the sweltering heat of the valleys, Lewiston, Lapwai, and other towns.

The view from the lookout point is one of grandeur, giving one glimpses of Oregon, Washington, and Idaho, Snake and Clearwater Rivers, and a number of canyons stretching here and there with fruit and wheat ranches ripe and golden for the harvest nestling in their shelter.

But to-day for the first time has Truth been demonstrated upon Lake Waha's shores. Like Columbus when he knelt upon the ocean's beach and claimed America for the church, a handful of happy Christian Scientists enjoying their Father's beautiful gifts, have held their usual Sabbath service on the hillside of Lake Waha, and claim it for His own.

The exquisite reflection of hill, pine-tree, and boats in its glassy depths, reminds us of that which we too reflect,

and for the first time I realized fully there was no separation of the object and its reflection, nor of God and His idea; and that the calmer, the purer the water (thought), the stronger and brighter the sunlight, the more perfect the reflection.

When it storms, and the thunder echoes through the mountains, and the clouds veil their summits and creep like shadows around the peaks, and the wind sings and whistles through the pines, filling the air with their fragrance, we say, "He rides upon the storm" and "holds the winds in his fists," and rejoice to know our Father is omnipotent and omnipresent. It would seem as if this great Truth that has come so lately to me, makes even nature more lovely, and our Leader expresses it beautifully in "Miscellaneous Writings," p. 87, where she says, "I love your promise; and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly; and knowing this, I shall be satisfied."

It is a bright, cool, lovely Sabbath day, and the twelve Christian Scientists who are spending the heated term here, are the happiest of the happy, holding their services on the cottage verandah of one of their number, feeling so fully the untrammelled freedom of God, and the rest from civilization's demands.

The First Reader of the Christian Science Church at Lewiston, and the Second Reader of the little band at Moscow were our Readers. There was no lack of Quarters and Bibles, as they are a part of a good Scientist's wardrobe apparently.

We could fancy the birds joining in our hymns and responses, and the glistening, quivering waters below the hill at our feet seemed to smile with our joy.

While I have had no great physical healing to relate, yet the little healings are as surely miracles of love, and the spiritual growth is worth far more to me than my whole body, sick or well.

CAROLINE C. TINKHAM, Lewiston, Idaho.

Opening Services at Cincinnati, O.

Last Sunday (October 21) was a happy day for the Christian Scientists of the city and to their many friends, for it witnessed the passing of another milestone along their line of progress. Less than a year ago was published an account of the opening of a handsome suite of rooms on the ground floor of the Mitchell Building, to be used as public reading rooms in connection with the work of this denomination. That article contained a brief summary of the work done in this city since the year 1888, when this branch was started by its present leader, Miss E. A. Estes.

The various moves from private parlor to hall, and again and again to larger halls—the last the Auditorium—were there chronicled. Another move has now been made by this fast-growing congregation, this time to a church-home of its own. The brick Presbyterian Church on Rockdale Avenue, Avondale, was purchased last August, thoroughly remodeled and refurnished, and on Sunday last was formally opened for the worship of God in the way taught by Christian Science.

To appreciate the beauty of the interior of the church, it is necessary to see the restful, moss-green walls, with their gilt and rose-colored trimmings, the soft carpets of greens, the white woodwork, and opalescent amber windows, all dainty and delicate coloring, to which the dull, black pulpit and pews of Flemish oak add the necessary strength of tone.

The opening services were very simple. Every seat on floor and gallery (some seven hundred in all) was occupied. The choir was a special quartet, formed for the occasion, composed of Miss Klarer, Miss Holmeyer, Mr. Ernst, and Mr. Pendery. The address of welcome, de-

livered by Miss Estes, was a masterful and spiritual sermon. Mr. Jones, the Second Reader, followed with a brief history of the church. In the evening a still greater company gathered to listen to the addresses delivered by Dr. Max Wertheimer, of Dayton, Ohio, and Rev. Arthur Vosburgh of Rochester, N. Y.

After the close of the services an informal reception was held, many going down stairs to inspect the attractive Sunday School rooms in the basement.

The Commercial Tribune.

Progress at Memphis, Tenn.

All workers in Christian Science—and all Christian Scientists are workers—are reaping their reward according to their work. How often do we see the beauty of Love made manifest through the faithful children of God, Good. Jesus commanded, "Pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

This demonstration has been made recently in one of the branch churches. Some few months ago the workers in this church saw that the time had come to build a church. Knowing the Omnipotence of the divine Mind and the Allness of God, these members prayed in secret, and in a few weeks they were rewarded openly, by receiving liberal subscriptions to a building fund. The site for a church has been bought and all arrangements made to build a beautiful edifice.

These earnest workers saw the need of more commodious quarters on account of the fast increasing attendance at the reading room. With no apparent increase in revenue, but knowing the source of all supply, they prayed in secret, and again are they rewarded openly, for now they are occupying a commodious room, beautifully furnished, and an adjoining room for practitioners. All are rejoicing and thanking Mrs. Eddy more and more every day for showing the way to this love-feast. The motto shall ever be, "My God is Good, Good is my God."

Having been connected for several years with large corporations, the writer has had many beautiful demonstrations over seeming difficulties in financial and other problems, and all have been met and overcome in the same way as in this work for the church.

It is through the understanding of God, Good, that we can receive these rewards, and the more we reflect Good, the greater will be our reward.—I. N. W., Memphis, Tenn.

Organization at Everett, Wash.

Five years ago there were only half a dozen Christian Scientists in Everett, Wash. The people were either antagonistic or manifested no interest whatever. We began holding services in a large, dingy hall, the only place available. At times, to mortal sense, it seemed discouraging, as our number did not increase as rapidly as we would have liked, but we never once thought of giving up the meetings. We knew that to "hold fast that which is good" we should "prove all things," and we have demonstrated in part what that means.

About three years ago our number began to increase, and a year ago we organized, a state charter being obtained and the articles of incorporation filed in the county. But we still held our meetings in the same large hall, although with the increase it did not seem quite so big, but as we had to hold our Wednesday evening meetings in another hall, and did not have a reading room, which we felt the need of very much, we decided that it would be desirable to have a reading room large enough to hold our meetings.

We now have a very neat building, with a seating capacity of a hundred and fifty, nicely furnished with chairs, tables, curtains, etc., also a new organ.

Our meetings are well attended, and the reading room is open every afternoon.—JANET PENDLETON, *Clerk*.

New Quarters at Cripple Creek, Col.

The Christian Scientists held their regular Wednesday evening meeting October 17, in their new reading room which will be part of their new church building when completed. A large crowd was present, completely filling the room, a good many attending from Victor and surrounding towns. This was the first service held in their own room, which they have very nicely fitted up with everything for comfort.

Many interesting testimonies were given. Mr. Charles Moore gave a short talk on what he saw of the movement in London and Paris, and of how it was being accepted by all classes of people from the nobility down. The regular service was extended a half hour in order to give others an opportunity to speak.

This church has only been organized three years and has grown from a dozen members into a good, big congregation, and in less than two years has bought lots and erected this part of their building, which has cost them over thirty-five hundred dollars. This amount has been raised almost entirely within their own congregation. They hope soon to go on with the erection of their church which, when completed, will be a credit to the city, as the building is constructed of white sandstone and pressed brick, and will have ground dimensions of 48x75 feet.—*The Daily Press*.

Reading Room at La Crosse, Wis.

In compliance with our Leader's request of January 4, 1900, First Church of Christ, Scientist, of La Crosse, Wis., opened early in April following, a reading room centrally located, well lighted, and neatly furnished.

The works of Rev. Mary Baker G. Eddy, together with the literature from The Christian Science Publishing Society, were placed upon the table. An announcement of this step was sent to the city papers in which a cordial invitation was extended to the public to call and investigate Christian Science.—LILLIAN ROBBINS, *Clerk of Board of Directors*.

A Word for our Periodicals.

Concord, N. H., October 30, 1900.

Dear Editor:—I want to put on paper my appreciation of the high standard which our publications have attained, and to thank the editors and the able contributors for the rare excellence of the *Journal* and *Sentinel*.

It is inspiring to note the generous response of the Field to the request for testimonies and original articles. As we read them we can but exclaim, "Behold what God hath wrought!" Christian Scientists appreciate that they can do no less for God, for His Cause, and for their Leader, than carefully to prepare for publication an accurate account of the mighty works wrought for them and through them.

The gift to the world of such articles as that of "A Lawyer to a Friend," in the October *Journal* is a manifold blessing. Its deep research, its keen analysis, its logical statement, is instructive and convincing. It will have a wide circulation and will accomplish rich result.

What a worthy thank-offering for blessings received, is a heartfelt, mindful contribution to our publications. As is true of Paul's first letter to the Corinthians, so it is true of the readers of the *Journal* and *Sentinel*, "Every man hath his proper gift of God, one after this manner, and another after that." Gratefully yours,

IRVING C. TOMLINSON.

From Our Contributors.

My Ships.

AH, years ago!—no matter where,
Beneath what roof or sky,
I dreamed of days, perhaps remote,
Where ships of mine that were afloat,
Should in the harbor lie;
And all the costly freights they bore
Enrich me both in mind and store.

What dreams they were of argosies
Laden in many a clime;
So stoutly built, so bravely manned,
No fear but they would come to land
At their appointed time;
And I should see them one by one,
Close furl their sails in summer's sun.

And then, while men in wonder stood,
My ships I would unlade;
My treasures vast they should behold,
And to my learning or my gold
What honors would be paid!
And though the years might come and go,
I could but wiser, richer grow.

In later years,—no matter where,
Beneath what roof or sky,
I saw the dreams of days remote
Fade out, and ships that were afloat,
As drifting wrecks go by:
And all the many freights they bore
Lay fathoms deep, or strewed the shore,

While ships of which I never thought,
Were sailing o'er the sea;
And one by one, with costlier lade,
In safety all the voyage made,
And brought their freights to me;
What I had lost but trifle seemed,
And I was richer than I dreamed.

No wondering crowd, with envious eye,
Looked on my treasure rare;
Yet they were weightier far than gold;
They still increase though I grow old,
And are beyond compare;
Would all the restless hearts I see
Had ships like these that come to me.

M. R. MURRAY.

Harmony.

BY LOUISE DELISLE RADZINSKI.

IN the seventeenth chapter of St. John's gospel, we are told how our Lord Jesus Christ prayed for the disciples he was so soon to leave; after asking the Father to give eternal life to as many as the Father had given him, Jesus defined eternal life as the science, or knowledge of the only true God, and of Jesus Christ, as His Son, and prayed that they might be preserved from the temptations and dangers of the world. Continuing, Jesus prays: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as Thou hast loved me."

These words show that only as Christians are *one*, *one* in Love, *one* in harmony, can they realize, and demonstrate to the world, the love of Christ for them, their oneness with Christ, and the oneness of Christ with God; also that only through such a demonstration of oneness, can the world be made to believe in the Christ mission.

Further, this oneness is made the condition under which perfection is attained, that the injunction may be obeyed, to be "perfect, even as your Father which is in heaven is perfect," and the world be made to see unmistakably that God had manifested Himself in the Christ. All this stupendous result to be wrought by the union, in harmony, of those who believe on Jesus as the demonstrator of God—Love.

How to attain this oneness had for centuries been the study of faithful men and women who sought this key to harmony, this key to heaven, by paths of self-renunciation, of torture, of painful death. In some cases years of lonely exile in the wilderness, in others, years of anguish amid the scoffs and jeers of the unbelieving, were rewarded by momentary visions of heaven, by fleeting moments of realization of divine Love; but there had been no principle discovered, no key found with which this heaven of harmony could be opened and possessed, until "Science and Health with Key to the Scriptures" was given to the world.

In this book, on more pages than I can enumerate, we are taught how to become one with Christ and through him, one with the Father, not by casting aside all companionship with mankind, as the early Christians did, who lived lonely lives and died lonely deaths in the rocky cells of the Thebaid, making life only a waiting-space for death, the deliverer, they thought, who was to bring them to God, not as others have done, immuring themselves in cloisters, deserting all human duties in the search for self-perfection,—all these strangely sought perfection in loneliness, in solitude, not in the *oneness* of love and harmony.

Throughout the ages, saintly hearts, kindled by divine Love, have perceived the true source of harmony, of perfect union with the Father, through obedience to the teachings of Jesus, and have shown the world the power of that Love, even when demonstrated by separate individuals. In our text-book, we are taught how *all* may become *one*: one in the Father-Love, one in the Christ-Spirit, one in the perfect understanding that is to make us one with the Father.

The Principle through which we are to enter into possession of our kingdom does not demand solitary suffering, the sacrifice of human ties, of human intercourse. Our key to heaven teaches us how to make that heaven ours *now* and *here*. It teaches us to love, not only the Father from whom all blessings flow, but also the brother who participates in those blessings, making them all the richer thereby and that love to the brothers, that oneness of man with man that in our Lord's Prayer is the hinge upon which the door of heaven swings, that love, sometimes so difficult to demonstrate, in belief, becomes possible of achievement through the understanding of the "little book."

There we are taught to see our brother as the child of God, in spite of the earth-mists of error, of self-love, of self-mesmerism, that would show us the mote in our brother's eye greatly magnified, but would quite obliterate the beam in our own: here we are taught to see in our brother the image and likeness of God, not the concept of mortal mind, burdened with our own erroneous beliefs of evil, of discord, and of weakness.

The knowledge that saints and martyrs labored and suffered to gain is freely given us in the pages of our text-book: there we are taught to look beyond personality to the spiritual man, as the reflection of God, and thereby to understand the possibility of man being one with man, in divine Love. This is the key to heaven, harmony.

A Word for Christian Science.

BY IRA C. HUBBELL.

I AM one of the thousands who anxiously await the weekly appearance of the *Sentinel*, for from its pages I always secure that assistance which brings clearer the realization of the absolute nearness of the kingdom of heaven.

Our Saviour said to his disciples centuries ago, "Freely ye have received, freely give," teaching the lesson that we really have only as we give, "for with the same measure that ye mete withal it shall be measured to you again."

It is because I need so much that I wish to give all I can to others until finally I may realize the fulfilment of St. John, 8:32, and have the consciousness of that freedom possible only through a knowledge and understanding of the Truth.

It is a peculiar phase of man's thought that he is most apt to criticise the things about which he knows the least. If you will but slightly consider this condition of human thought it will disclose much of the opposition to the teachings of Christian Science, all of which vanishes when the person understands but a little of the freedom peculiar to the faithful Christian Science student.

Jesus said, "Let not your heart be troubled, neither let it be afraid." What is the "heart" of which he speaks? The "heart" as we recognize it in the body does not know fear nor is it conscious of trouble. This meaning must therefore be of deeper import, and means our actual selves, and by these comforting words he sought to bring to tempest-tossed, care-worn, tired humanity, only those sweet, comforting, and practical assurances which the student of the teachings of Christian Science has received, and which are hourly multiplied to every honest seeker for the Truth.

From the writings of such men as J. G. Holland, I have received much genuine, practical good,—thoughts which have made me a better man. Employers in my earlier days, by word and by precept, have helped me in my progress. Would the world have me ungrateful for these benefits and withhold the merited and just acknowledgment of the benefits received? Then why should you or why should I act the part of the ingrate and shut our lips that the voice shall be silent and keep back the just acknowledgment of what Mrs. Eddy has done for the world in what she has given us in Christian Science?

When we pour out our loving gratitude to the dear woman who permits us to speak of her by that name most tender in the human affection, Mother, we do so not as hero-worshippers, but as the child that has been blessed and comforted by a tender parent.

One writer said that he loved Christian Science because it had made his religion practical. We all love these teachings probably more for this one thing than for all other benefits.

"Cast (ing) down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring (ing) into captivity every thought to the obedience of Christ."

Nearly fifteen hundred years before Christ God said, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

By the spiritual understanding which one receives from Christian Science as taught in "Science and Health with Key to the Scriptures," the Bible is to me a new book, and from its pages come the directing thoughts for the daily life and conversation which prompt us to "seek first the kingdom of God and his righteousness," that all we do or say may be for His glory by the more perfect reflection of His immutable law of love and harmony.

Dear reader, if you have never read Science and Health, buy a copy, carefully study the entire book, with your

Bible, and, like the writer, you will have a new beginning in your experience, for which you will always have a peculiarly affectionate regard, and life will have a new purpose.

A Review of Work in Christian Science.

BY H. A. C.

CHRISTIAN SCIENCE in our own home and Christian Science in a summer boarding house seemed at first to be very different, but now that we are at home once more and can look back at the many conversations on the subject, we are thankful that we have had the chance to do the Master's work, and to let in the blessed light of Christian Science where all seemed darkness.

We were the only Christian Scientists, and one evening during a severe thunder storm fear held all the inmates of the house but ourselves. Our children kept on with their reading or watched the storm as the lightning showed up the beauty of the surrounding hills and valleys.

After the storm had passed some came to us and said, "What was the reason that you and your children were not afraid of that fearful storm? Does Christian Science teach you not to be afraid of storms?" I told them it did, and explained as well as I could what Science and Health had taught us. They seemed much surprised and said they thought it was only a *text-book*, and not meant for Episcopalians or Presbyterians or Quakers.

During the next storm (which was more severe than the former), three of the boarders rushed into my room and closing the door exclaimed: "Oh, read to us or do something so that we needn't be afraid of these fearful storms!" They were pale with fear, but after reading to them and declaring the Truth aloud they went to the window with me and looked out, without the least particle of fear, although a tree on a lawn opposite our house was struck by lightning. Thus the fear was overcome, and the husband of one of the ladies said he was very grateful for the help received by his wife, for he had always been afraid she would be ill after a thunder storm, because she was seemingly so nervous and timid.

We were questioned and watched very closely all summer, and at times we felt a sense of impatience with these friends who wanted our help, but did not wish to read our literature or study for themselves. But we remembered how we used to feel only a few years ago, and said nothing unless we were questioned.

At last one of them who had hay fever came to me for treatment. This was met in a few days and then Science and Health was read by several people and some of the Christian Science tracts also.

Often I heard the younger members of these families remark, "Oh, do stop quarreling; don't you know we have Christian Scientists in the house and they will hear you."

We used the Christian Science thought in so many practical helpful ways that we feel we understand more fully than ever the words of Mrs. Eddy in Science and Health, p. 513, where she says: "The highest and finest rest, even from a human standpoint, is in holy work."

We left our city home thinking we should find very little to do in that quiet country boarding house, but in reviewing the doings of those summer days we find that we never had so much Christian Science work to do for ourselves and others as we had on that beautiful farm among the hills.

The noblest word in the catalogue of social virtues is "Loyalty," and the sweetest which men have learned in the pastures of the wilderness is "Fold."—RUSKIN.

A river is perfect in quality, but increases in bulk and power as it flows. No new ingredients, but greater abundance. So with perfect love.—Anon.

Testimonies.

Healed by Reading Science and Health.

It has been in my thought for some time to testify to the benefits I have received through the Truth as revealed in Christian Science. I was brought up in the Congregationalist Church, and for about thirty years was a member of the church. I read and studied my Bible a great deal, praying each day for wisdom and understanding to know God's will concerning us. I was not satisfied with the way in which Christ's promises were explained, for it seemed that in my own case and with many around me, the need was now as great as, or greater than, when Jesus healed the sick and raised the dead as recorded in the Bible.

But while I took medicine and prayed, I grew worse, and for about fourteen years was a partial invalid, suffering much of the time with acute pain. I had the advice and medicine of many doctors without any permanent benefit. They could give me no hope of a cure, but thought I might live to be old, although not one had ever had a patient with like symptoms. I tried change of climate, but it did no good. I would not have an operation, which the doctors thought would enable them to ascertain the cause of so much distress, for I had a fear that it would result fatally. Almost everything I ate caused distress. I had eaten no acid for a long time, and was constantly limiting my diet, in such bondage was I to the flesh, not realizing that I was free born and God's child. My hopelessness was so great that for a number of years I read the third chapter of Job on my birthday.

Two years ago last spring I heard some talk about Christian Science by those who had known Scientists, and a friend to whom Science and Health had been given a number of years before, offered to lend it to me, but I refused to read it, thinking it pernicious and not in accordance with the Bible. I had read some articles in church papers which criticised it.

About this time a Scientist who had been pointed out to me, but whom I had not met, handed me a *Journal*, at the request of a mutual friend. This was the first time I had spoken to a Christian Scientist so far as I know. Just a beginning of good things, as I learned when I began reading the *Journal*. I read and re-read parts of it, and saw at once how far from the truth had been my conception of Christian Science.

On the nineteenth of June, 1898, I borrowed Science and Health and began to read it while lying on the couch. I read all the afternoon and evening, being perfectly fascinated. I saw from the first lines I read that it was the Truth which I had been seeking for years. The next morning I began to practise what I had already learned by reading the day before, by not lying down as had been my custom much of the time, and by eating freely of what I wished, and I felt no ill effects. It came to me when I read, "There is no power apart from God" (Science and Health, p. 124), and that we have dominion. Then I began to claim my birthright. I read Science and Health through in a week, re-reading many paragraphs which I did not understand, and at the end of the week, I felt that I was healed and spiritually born again, a new creature, realizing that I was God's child, made in His image and likeness, and, best of all, that our Father sends good and not evil.

It seemed to me at first that all who would read Science and Health would see the Truth and understand it, and I began to urge my friends to read it; but I have been much disappointed in most cases and have met much opposition. Some attempted to dissuade me, but my feet are planted firmly on the rock of Truth, and nothing can shake my confidence, for I have daily proofs in the demonstration of God's power and love to heal and help in every

way. Words cannot express my joy and thanksgiving that I have been counted worthy to receive this great blessing. My heart sings with joy, "Praise God, from whom all blessings flow."

A severe attack of paralysis which affected the entire right side, making me perfectly helpless, was healed in eight treatments. There was some manifestation of symptoms for some time longer, but people with whom I had been acquainted hardly knew me in six months after the healing, and all acknowledge that there has been some transforming influence, even though they do not accept Christian Science. I have been told that I look fifteen or twenty-five years younger, and I certainly feel so. All this is as nothing compared with the spiritual uplifting and renewing.—MRS. ESTHER A. L. RUDD, Oberlin, O.

Faithfulness Rewarded.

So many quick demonstrations are given in the *Journal* and *Sentinel* that I think sometimes it is discouraging to those who seem to gain slowly under Christian Science treatment. For the sake of any such I am going to give my testimony.

In November, 1898, I was sentenced to a severe surgical operation, and was told I could not delay longer than six weeks before having it performed, as I was running the risk of my life.

Having known of several who had undergone the same and passed away, it was with great fear I looked forward to it, for if not successful my mother would be left alone, and it had always been my earnest prayer that I might be spared to care for her. Upon telling a very dear friend of what I was about to undergo, she suggested that I try Christian Science, though not a Scientist herself, saying it certainly could do me no harm even if it did not benefit me. I was perfectly ignorant of the subject, having only heard it spoken of in a derisive sort of way, so had no faith whatever, but the healer to whom I went in Portland said faith would come, and surely enough it did. Although I responded quickly, my healing was anything but rapid, for one thing after another, outside of myself, seemed to come up to hold me in error. There were times when I felt much discouraged.

This verse from Deuteronomy encouraged me to continue the treatment: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." So I would not give up the good fight, but plodded bravely on, reasoning that Truth must at last free me as it had others if I but did my part, fully realizing that God only helps those who help themselves.

At the end of eleven months of constant treatment, once a week present and the remaining days absent, I was at last released from the bonds that held me. They were many, for my whole body seemed to be afflicted with some trouble or other, and thousands of dollars had gone to doctors.

I had been sentenced to wear glasses all my life, as leaving them off would be likely to induce a return of iritis, with which I had suffered terribly shortly before coming into Science. I was also told I had astigmatism badly. I improved in other ways. I felt one day it was not necessary for me to wear glasses, accordingly left them off and have not felt the need of them since. I was also healed of a bronchial cough that was fast driving me into consumption, which I had always understood was inherited. Sciatic rheumatism and a severe strain were loath to be driven away, but finally they too lost their hold.

The spiritual healing with me seems quite as great as the physical. There were times when I used to feel truly ashamed of myself for reading my Bible so seldom, more especially as I had been trying to teach a class in the Uni-

tarian Sunday School for nearly two years, but it did not seem to appeal to me in the least. Now I find it quite different, for Science and Health has opened up the Scriptures to me in a new light, and comfort is given whenever I turn to the blessed book.

For a year and a half I have read the *Quarterly* lessons every Sunday at a regular hour with but one or two exceptions, and until recently, alone. How I have longed for others about me to come into this beautiful thought! For a year I have overcome many little errors for myself, and others have felt the effects of Truth, consequently several have become slightly interested. But we must be patient and Love will open the way for them.

CARRIE E. REMICH, Kennebunk, Me.

Found Help in Christian Science.

When I realize the comfort and blessing the testimonies in the *Journal* and *Sentinel*, of those who have been healed or otherwise benefited in Christian Science, have brought to me I feel that it is but just that I should bring my tithe into the storehouse.

It was through the healing of my baby boy, then only six weeks old, that I took up Christian Science. We were living at the time in Florence, Col. At his birth the little one seemed in perfect health, but each day he became more emaciated, and his hold on life gradually weakened, until I was convinced that it was only a question of time until he would pass away, as had two other children whom the doctor said had indigestion produced by improper food. As we had tried nearly every kind of patent food and had been told by the physician that it was almost impossible to help so young a child, I knew there could be no help in material methods.

I had heard of Christian Science through a friend who loaned me "Science and Health with Key to the Scriptures." It seemed Greek to me, although I had attended the Denver services a number of times. Finally I decided to see what Christian Science could do for my little one, and went to see a Scientist, of whom I had heard.

I stated the case to the Scientist. I had said but a few words when I felt those clear, truthful eyes upon me, and I broke down and wept bitterly. I saw how useless were the pleasures of sense. Did she excuse herself? No; but, like our blessed Master, she tried to comfort me and said, "God is a very present help in trouble, and I am sure He will help you if you will only trust Him." She showed me how to destroy the claims of error and led me out of the "house of bondage." I eagerly grasped and demonstrated to the best of my understanding, every word of Truth she gave me. The works of our Leader have been my only teachers. My greatest struggle has been with self. I have passed through the flames but they have not hurt me.

The demonstration for my baby was complete and the baby is now a boy of four, the picture of health. My children and I are daily proving that God is an ever-present help.—ISABELLA B. FISHER, Denver, Col.

How Good Seed will Grow.

A lady whose husband was the victim of paralysis, overheard a remark about what Christian Science had done for some one. She had never heard of Christian Science and was at once interested and desired to have her husband try this, to them, new method. A healer was engaged, and after a short time the man was healed by absent treatment, never at that time having seen the one who healed him. Later they together took class instruction. After this he located where there was but one person interested in Christian Science. On the following Sunday these two met and established Christian Science services. Later his wife

joined him and was instrumental in organizing a Christian Science Sunday School in connection with these services.

About a year and a half ago the first meeting was held in a photographer's room. To-day they occupy a large hall, newly papered, painted, and fitted up with seats and an organ bought and paid for by the Sunday School. Their reading room in the same hall has been established over three months.

A little girl, who was obliged to leave school on account of her eyes, became interested in this Sunday School and was healed, so she was able to resume her school work without any further use for her eyeglasses. Her mother, who had been an invalid for over thirteen years, was, after being given up to die, led, through her daughter, to ask for Christian Science treatment. Although she had been expected to die for several days and had made all arrangements for her funeral, she was healed instantaneously by one absent treatment and arose from her bed and ran to the gate to meet her husband, who had come home earlier than was his custom because he thought it was impossible for her to live through the day.

A. M., Arlington Heights, Mass.

Blessings we have Received.

In the fall of 1898 we applied for treatment to a healer in Boston, and as we lived in Colorado the treatment had to be absent.

In five days Mrs. Alloway was cured of a trouble of lifelong standing. Before the treatment was given Dr. H. of Cripple Creek said my use of tobacco would kill me. I smoked and chewed from the time I got out of bed until I went to sleep again, excepting at meal time. Neighbors said I could not break the habit. Divine Love destroyed the error and since October 8, 1898, I have not used tobacco in any form.

I was also told that varicose veins and heart trouble would end my days suddenly. To-day I work at timberline in the Mary Murphy mine at Romley, at the hardest kind of work. I have to climb nearly a half mile to work, and had forgotten I had such things as veins and a heart until I recalled my blessings through Christian Science. Last August I had a felon on the middle finger of my right hand. I wrote to a healer in Denver and in two days was at work again—no trace or scar now appears. In the same month a baby boy was born to us, no doctor obtainable. In twenty minutes he was with us, causing only one pain. The birth of our other child was very different. At that time my wife suffered labor pains for twenty-four hours.

Since we threw away our medicine case, bandages, rubber stockings, and tobacco the eighth day of October, 1898, not a particle of medicine of any kind has been in our house, neither have we taken any or given any to our children. We wish most sincerely to thank those kind-hearted friends who have helped us bear our burdens reflecting Love and guiding us to Him "who healeth all thy diseases" and "Who delivereth thy life from destruction."

WILL H. ALLOWAY, Romley, Col.

A Help in Case of Accident.

Last December my little boy, two and a half years old, fell from a flower stand, and was seriously hurt. A Scientist was telegraphed to and the pain was overcome. In two days I took him to her home several hundred miles away. He could neither stand alone nor lift his head on account of paralysis of the spine. He was healed in less than five days, and was running everywhere. He was also healed of eczema of the head in its severest form. These are but a few of the many blessings I have received.

E. D. W., Dallas, Tex.

Religious Items.

The *Outlook* publishes the following:—

"The New York State Conference of Religion, which is to meet in this city Nov. 20-22, will be notable at least for the demonstration which it will give that a common worship may be shared by religious men widely differing in theological doctrine and ritual forms.

"The Possibilities of Common Worship," is one of the topics to be discussed at the conference, but the discussion will be in part removed from the region of theory to the line of practice. A sub-committee, consisting of Dr. Newton of All Souls' (Episcopal) Church, Dr. Gottheil of Temple Emanuel, and the Rev. Thomas R. Slicer of All Souls' (Unitarian) Church, has prepared a manual of common worship, which is now in press. It contains selections from the Jewish, Christian, and ethnic Scriptures, prayers selected from Jewish offices and from Christian liturgies, ancient and modern, as well as from private sources, together with hymns from a wide range of authorship.

"This conference professes to differ from such bodies as the Parliament of Religions by its direction to the practical side of things, where unity is found among those who differ in theory. Its forthcoming book of common worship is an earnest of such a profession."

- In an article headed "A Great Event in Scotland," the *Congregationalist* says: "On Thursday of this week (November 1) the final step was taken at Edinburgh in the union of the Free Church of Scotland and the United Presbyterian Church. The three Presbyterian bodies—the United Presbyterian, the Free, and the Established, with a membership in the neighborhood of one million—include the large majority of the church members in Scotland. The first two of these bodies united have a membership considerably over half a million, and the United Free Church is now the strongest religious organization in the country. This union must strengthen materially the argument for disestablishment, since it leaves quite in the minority the body which draws support from the State and claims to represent it."

In a very thoughtful article on "The Preacher," by President Bashford of Ohio Wesleyan University, published in the *Christian Advocate*, we find the following: "Did you ever think that you probably learned more during the first five years of your life than during any subsequent ten or fifteen years of your experience? The child learns an almost complete use of his mother tongue and the complete use of hands and feet and all the organs of the body before he is five years old. The reason many of us cease to grow early is because of our intellectual laziness and our love of conformity. We do not keep our minds open to new truth."

By way of illustration, in an article on "Faith," the (Baptist) *Examiner* gives us the following interesting anecdote about Livingstone, the great African explorer: "It is told of David Livingstone that on one occasion his way was barred by a gathering of natives—a way that he must traverse; he went to his tent, opened his Bible at the words: 'I will not fail thee, nor forsake thee,' and closed it with the remark, 'I can trust the honor of my heavenly Father to carry me through, as to the honor of a perfect gentleman;' and next morning the opposition had vanished and the way was clear."

In an article on "Latent and Active Forces," the *Universalist Leader* says: "Be ye hopeful. Be ye faithful. God is on the side of those who are working for purity, for righteousness, for justice, for humanity. Every good cause must triumph eventually, and the day of its complete victory is forwarded by the present activity of those in whose hearts dwells the love of God and man. Great changes, extended and grand reformations, have come in this world through the movements set in motion by a

few persons, at times by a single man, of conviction, courage, and faith."

In a eulogy of Dr. Charles Carroll Everett, dean of the Harvard Divinity School, the (Unitarian) *Christian Register* says: "In his office he was simple, modest, unconventional, and affectionate, but withal dignified and influential. He did not govern so much as he controlled. He did not assert his will so much as manifest his power. That which he thought it right to do, and to have others do (within the range of his official authority), he made others regard as something which was right and wise for them to do, something which he ought to wish to do and to have done."

In an article concerning the religious side of Washington's life the (Methodist) *Christian Advocate* says: "No visitors were admitted to the Washington home on Sunday with the single exception of Speaker Trumbull, at one time secretary to the general, and who for years maintained the custom of spending an hour with him each Sunday evening. Washington, as a rule, spent Sunday afternoon in his room, and in the evening frequently read a sermon or a selection from a religious work to Mrs. Washington in her own apartment."

The *Universalist Leader* says: "The world has been benefited and advanced vastly more by moral courage than by physical courage. Prophets and seers speaking their weighty messages in critical times held their people, rulers and subjects, to higher lines of thinking and conduct than would otherwise have been their choice. The moral force of Jesus carried him to the heights of unselfish service for the world and has made him the spiritual leader of nations."

The (Episcopalian) *Church Standard* says: "Speaking some years ago at a dinner given in New York City in honor of Dr. Parkhurst, Mr. Choate, our present Ambassador to England, said that politics could never be purified until the Church would unhesitatingly denounce political corruption by Church members, and drive out of its boards of trustees, its vestries, and its pews the men who, as directors of corporations, are instrumental, under any excuse or pretence whatsoever, in bribing or corrupting public officers."

In an editorial the *Universalist Leader* recently said: "We want the expert in mechanics, medicine, and law; not less will be the demand in the not distant future for the expert in religion. Men are growing a great interest in things spiritual, presently they are going to ask for authority on these questions and will turn naturally and by right to the minister, only to find that he knows more about literature, art, music, or politics than he does about the business advertised on his sign board."

The *Congregationalist* says: "Nothing so discourages any one as to feel that his honest efforts are misunderstood and belittled. It embitters all but the most sturdy and serene natures. But he who feels that we are ready, in the very spirit of Jesus, to believe in him, be hopeful for him, and encourage him, in a word, to make the best of him, not only is grateful to us, but is nerved to renewed effort for himself."

The (Baptist) *Watchman* says: "No man can expect to serve God without sacrifice. When we succeed in making what we ought to do to advance the interests of the kingdom of God easy and pleasant to ourselves, it will not make much difference whether we do it or not. Our Lord said that in the world his disciples should have persecution, and the effort to escape persecution is apt to be an effort to escape service."

Old John Street M. E. Church in New York, the oldest Methodist church in America, celebrated its 132d birthday on October 28. John Wesley's clock, sent over from England and still keeping good time, is one of the old church's ancient heirlooms, and Bishop Asbury's chair is another.

The *Watchman* says: "The man who differs from us in religion or politics we are unconsciously apt to disparage. We tell him that he is at liberty to follow his own convictions, but if he wishes to stand well with us he must follow ours."

The (Baptist) *Examiner* says: "The conditions of success are the same in the spiritual as in the temporal realm of action. Laziness, inertia, lack of earnestness will no more win spiritual prizes than temporal ones."

The *Christian Register* says: "To overcome evil with good is the divine method of evolution. Attacking evil never succeeded unless that which was good was made to abound."

Notices.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

In his annual report on the operations and conditions of the treasury, submitted by Treasurer Roberts to Secretary Gage last week, the net ordinary revenues of the government for the fiscal year are shown to have been \$567,240,852, the largest in the history of the country, exceeding those of 1866, the next highest, by \$47,291,288. The increase of \$51,280,232 over the preceding year was contributed chiefly from customs and internal revenue.

On the side of the expenditures there was a decrease in comparison with 1890, so that the deficiency of \$89,111,560 for that year was converted into a surplus of \$79,527,060 in 1900.

After prolonged negotiation, conducted mainly by Rear Admiral O'Neill, chief of the naval bureau of ordnance, the Carnegie and Bethlehem companies have agreed to manufacture for the government all the Krupp armor of the first class required for the naval vessels now under construction or authorized to be constructed at a maximum price of \$455.32 a ton, including royalties on the Krupp process of \$24.32 a ton, and on the Harvey process of \$11.20 a ton.

By the adoption of an amendment to the state constitution on November 6, Rhode Island has ceased to have two capitals, and the last state in the Union to maintain them has given up that peculiar custom. Hereafter, the city of Providence will be the only capital of the state and, incidentally, the old historic State House in the city of Newport finishes its career as a legislative edifice.

The War Department was advised by cable on November 12, that the last of the American troops ordered to leave China had started for Manila, leaving the 14th infantry, a squadron of the 6th cavalry, and a battery of the 5th artillery in Peking as a legation guard.

President McKinley has asked all the members of his Cabinet to remain through his second term, but Attorney-General Griggs has authorized the statement that he will retire on March 4, on account of private business.

From the Revolution to 1860, 4,304,029 immigrants arrived in the United States. From 1890 to 1899, 3,650,338 immigrants arrived, and for the first eleven months of this fiscal year 394,164 have landed.

In his annual report, Lieut.-Gen. Miles recommends re-organizing the army so as to have a permanent force equal to one man for every one thousand of population.

At an average of twelve dollars a month

each, the pensions already granted on account of the Spanish War will cost the government more than \$500,000 a year.

The youngest member-elect of the Fifty-seventh Congress is John J. Feely of the 2d district of Chicago. He is only twenty-five.

Foreign News.

M. Hanotaux, former minister of foreign affairs, in an article entitled, "The Balance Sheet of the Exposition," says: "France expended two or three hundred million francs to erect the Exposition. She has recovered them easily in the increase of the treasury receipts, which for this year alone is nearly one hundred million francs, in the surplus of Parisian duties, in the monuments remaining to the state or the city, and in the quays, bridges, and improved transportation facilities bequeathed by the Exposition."

The Paris Exposition closed at midnight November 1. It ended in a blaze of illumination, the final evening being celebrated by a night fete. The Exposition was a gigantic success from the point of view of attendance, which was double that of the Exposition of 1889, when 25,121,975 passed the gates. When the gates of the Exposition of 1900 closed, more than fifty million persons had passed through.

The foreign envoys in Peking, constituting a commission to arrange with Chinese envoys, for the establishment of peace, agreed on the terms of settlement last week, and a formal note will be presented to China this week, setting forth the demands of the allies. Besides the execution of guilty officials, the agreement calls for razing the Taku forts, the abolition of the tsung-li-yamen, etc.

The Russian general staff recently proposed that the Siberian peasants should adopt the Cossack caste and ten thousand have signified a willingness to do so. It is proposed that the new Cossacks shall be offered eighty-two acres of land each, shall be required to serve four years in the army, and shall belong to the reserves until they become thirty-four years of age.

A Berlin dispatch says: "It is officially stated that the German government will gladly grant permission to fifteen thousand Transvaal Boers to trek through the Kalahari desert to territory in German south-west Africa. Arrangements, therefore, are now being made to welcome the vanquished Boers as a new and valuable element for the colony."

According to a Montreal dispatch, it is likely that Sir Wilfrid Laurier will recommend Sir Charles Tupper, the retired Conservative leader, for a peerage for his work in bringing about the confederation of Canada, and for the introduction of free schools.

The British Parliament will assemble December 3 to vote the expenses of the war in South Africa, which are now expected to amount to fully \$500,000,000. Before Christmas an adjournment will be taken until the end of January.

Industry and Commerce.

Chicago packers on November 10, advanced the price of beef, pork, and mutton one cent a pound. A Chicago paper estimates that in one year the additional cent will yield to the Chicago packers, basing the estimate upon last year's business, the following sums: Dressed beef \$15,000,000, dressed pork and pork products \$20,000,000, mutton \$4,000,000. Total addition to incomes \$39,000,000. The advance by the retailer to the consumer will average twenty-five per cent, for the waste doubles the increased cost of the salable portion.

The Philadelphia Ledger notes that the consumer will have to pay the cost of the

recent coal strike "and something over." It adds, "The labor cost of a ton of coal has been increased about ten cents by the ten per cent advance to the miners, but the companies, it is announced, have advanced the price fifty cents per ton beyond July prices. A part of this advance is normal to the season of the year, but it is safe to say the companies will collect twenty-five cents per ton from the public for every ten cents advance they give the miners."

Ships sailing from Boston to British ports took 51,646 barrels of apples across the Atlantic last week. Two ships sailing the same day carried together 38,314 barrels.

General News.

Dr. Parkhurst makes the statement that a syndicate of wealthy men has under consideration the establishment in New York City of an "Ideal" newspaper. He declares that an endowed theatre is also a possibility for New York. "There are those," he said, "who are anxiously considering the matter of establishing a journal for the purpose of telling the truth and sufficiently capitalizing it, so that it will have no trouble in telling the truth. There is also being considered the matter of establishing an endowed theatre. It has come to be a fact in this city that a theatre as a rule cannot be made to pay unless there is more or less of that in it which is objectionable."

In an article on evaporated eggs as army rations, a Boston Transcript correspondent declares that thirteen billions of hens' eggs will have been laid in the United States during the year 1900, and that the annual value of this product exceeds that of any mineral except coal, being greater even than the value of the annual output of pig iron. A writer in a New York paper estimates that there were 500,000,000 fowls in the United States last year, and that the number of eggs was about 17,400,000,000. The value of these fowls and of their product he set down at \$420,000,000.

Booker T. Washington has been appointed as commissioner in charge of the negro department of the South Carolina Interstate and West Indian Exposition, and Dr. Charles R. Crum of Charleston, S. C., is assistant director. They are to have exclusive charge of the collection and installation of the exhibit. The Exposition opens December 1, 1901, and closes June 1, 1902. A prize has been offered to the colored architects of the country, inviting them to submit plans for a negro building to be erected by negro contractors.

At a meeting of the board of delegates of Typographical Union 6 of New York last week, it was decided to close the farm for aged and unemployed printers which the Union has been supporting for the past three years at Bound Brook, N. J. The farm, according to John A. Hawkins, chairman of the committee that managed it, was a great success, and the vote to close it was the result of the hostility between the Union's two factions, which are known as the administration and anti-administration parties.

A visitor to Cape Trafalgar reports that in the neighboring village, where he stayed a week, not one of the inhabitants had heard of the historic naval battle that was fought off the coast ninety-five years ago. An old muleteer who was passing through was better informed. In his youth he had heard old people talking about the fight, and had the impression that Christopher Columbus was the leading performer.

Harvard's latest catalogue shows that her students are drawn from no less than thirty-nine of the forty-five states, as well as from Arizona, Oklahoma, and the District of Columbia, Hawaii, Porto Rico, the Philippines, Cuba, Japan, the Canadian provinces of Nova Scotia and New Brunswick, Kamchata, Great Britain, France, Germany, Spain, Russia, Bulgaria, and Norway.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Selected Articles.

Christian Science Fairly Stated.

Editor of *Pembroke Observer*.

Sir:—From the report of the Ministerial Association meeting published in your issue of October 7, it is seen that the reverend gentlemen selected a subject worthy of their deepest consideration, viz., "Christian Science."

To one, however, who for a number of years has given constant and special attention to the study and practice of Christian Science, it appears that some of the conclusions reached by the Association are incorrect. Will you, therefore, kindly allow space in your valuable paper to review some of the points raised in said report.

It is quite true, as stated in the report, that Christian Science gives a more spiritual meaning to certain words. For instance, it gives a clear and explicit definition of God, and consequently a better conception of Him as divine Love—the author and foundation of all that is real. Similarly, Jesus revealed to the world the nature and essence of God in a brighter light than God's chosen people had before conceived of. Mortals need to be stirred and reformed by vigorous and righteous utterances. Our fellow-beings are yearning to know God as their ever-present, all-powerful Friend, whom the poet has aptly styled "The Great Physician." Few, if any, will say that God is understood and depended upon as fully as He ought to be in the dear relationship of "Our Father," who is now and always has been with us, the omnipresent One "in whom we live, and move, and have our being."



Those who believe in one God should rely upon Him as the only cause and motive power of all that really exists. Can it, for a moment, be assumed that God is the cause of sin? Would it not be quite as unreasonable to maintain that sin has any substance or reality? From what first cause has sin derived its substance and reality? The omnipotence and omnipresence and infinity of Good has been literally accepted by orthodoxy. Then, to remain orthodox, one must abide by the principle of this fundamental statement. The principle would be departed from and it would be heterodox to say that God's perfect man—reflecting the Divine image and likeness—brought a substance called "sin" into the world, or to say that an unknown would-be creator has done so. It is absurd to believe there is another power called the devil and sin, if God is the only power—Omnipotence—All-in-all. The question is: "Was it God's man, created in the Divine likeness, who sinned, or was it a man of dust, a mortal?" Jesus said, "A good tree bringeth not forth corrupt fruit." The water which turns the large wheel is a sufficient motive power for the smaller wheel connected therewith. God controls His universe now even as He did "when the morning stars sang together." It is evident that God's standard of perfection would be trailed in the dust by the claim that His creation, originally perfect and pronounced by Him "very good," could afterwards become very bad.

If such were true, there could be no such thing as unchangeable perfection in God's universe. Yet Jesus said, "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matthew, 5 : 48, R. V.). In other words, through obeying the sacred injunctions laid down by the Master, it will at length become clear to our apprehension that the eternal perfection of God and man exists here and now—"the kingdom of heaven within you."

Referring to "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and the quotation therefrom in the ministerial report, that "man is incapable of sin;" it is necessary to read the context, from which it is seen that God's man is referred to, not mortal men. This is clearly what John the beloved meant, when he said, "Whosoever is born of God doth not commit sin; . . . he cannot sin because he is born of God." Christian Science takes the Scriptural ground that because sin and matter are not of God—Spirit—they have no right to exist, and cannot exist as part of God's kingdom; hence they belong only to mortal consciousness, and will eventually be cast out and destroyed.



Sin is a murderer, whose action will cease only when mortals learn to cease sinning. "And ye know that no murderer hath eternal life." Eventually it will be found that divine Love actually reigns supreme over all. Is "such teaching fraught with moral and spiritual danger"? Christianity demands reasonable and scientific conclusions only. It is a grave injustice to say this "leads to looseness in morals," even if all do not, as they should, live up to the teachings of Christian Science. A Methodist would persistently deny the statement that any inconsistency in church members is due to a lack in John Wesley's highest ideals of the Christian life. The teachings of Christian Science strictly inculcate the highest degree of morality.

The report states that "Christian Science denies the efficacy of the atonement for the forgiveness of sin." This statement is the opposite of the Tenets prepared by Rev. Mary Baker Eddy for the use of the Christian Science Churches. These tenets distinctly acknowledge "God's forgiveness of sin in the destruction of sin," and "the atonement as the efficacy and evidence of divine Love, of man's unity with God, and the great merits of Jesus, the Way-shower."

The term "personality" as applied to God, seems to be thought appropriate by some. Christian Scientists have no objection to that conception, provided "personality" be understood to mean Infinite Omnipresent Being,—Divine Love.

The question is asked, "To whom do Christian Scientists pray?" I reply, they pray to "Our Father which art in heaven," as the great Teacher taught how to pray. Our Lord's Prayer, spiritually interpreted, heals the sick.

The report points out that the success of Christian Science is due to two causes (1) "Mental weakness" (2) "Its cures." As to the first Festus said, "Paul, thou art beside thyself," others said, "These men are full of new wine." As to its cures, the report says, "It is true that Christian

Science has produced a large number of cures, especially of nervous disorders." From my extensive reading, and from personal information, I feel safe in saying there are very many more patients healed by Christian Science, from dyspepsia, rheumatism, fevers, tumors, and cancers, than there are from hysteria or other nervous symptoms. It is quite true, as the brethren have stated, that "this is not a sufficient reason for a Christian becoming a sceptic." The fact is, however, that no one ever becomes a sceptic through reading "Science and Health with Key to the Scriptures." On the contrary, many infidels have been reclaimed by it, and many who formerly seldom read their Bible, now love it and use it as their daily companion. The first tenet of Christian Scientists is, "As adherents of Truth, we take the Scriptures for our guide to eternal Life." That leaves no room for scepticism.

"The prayer of the righteous man" is good and avails much. His efforts are a step in the right direction, and should not be spoken of in the same breath with hypnotism, "even though he has never heard of Christian Science." When he does hear of it, however, and unites his faith with understanding, he will be far better equipped for doing the Master's work.

The statement is made that "Christian Science asserts that flesh is an illusion, and pain is an imagination." Now, if we read the full definition of "Flesh," in the Glossary of Science and Health, and then read John, 6:63: "The flesh profiteth nothing," we find the two statements harmonize fully. It was a difficult problem for the Jews to understand Jesus' statements about the "flesh." (See John, 6:52). As to pain being an "imagination," Science and Health says (p. 457): "Sickness is neither imaginary nor unreal,—that is, to the false sense of the patient. It is more than fancy, for it is solid conviction. It is therefore to be dealt with through right apprehension of the Truth of Being."

The report says, "Also our medical men produce innumerable cures every day." We may add, that they are, we believe, striving to reach a higher ideal in the art of healing disease and alleviating suffering. Christian Scientists have no quarrel with them, nor with the ministers of the Gospel, who would, if they understood Christian Science, rejoice "to imitate Christ by cleansing lepers, restoring sight to the blind, causing the lame to walk, and raising the dead." It may be properly remarked that before attempting to raise the dead, large experience is requisite in healing minor cases of disease, and in the destruction of baneful habits, such as the appetite for liquor and tobacco; also in overcoming selfishness and sin, whatever form it may assume.

When the student of Christ's religion learns through glad experience "in living more fully up to the teachings of our Lord" that Christianity has a right to a Science to declare and prove the Truth, then he will know that he has indeed found Christian Science, and that this name is by no means "a misleading term," but that it is, as the words imply, the truth of Christ made practical in the salvation of mankind from sin, sickness, and death.

Yours respectfully,

W. SPAULDING.

In the *Pembroke Observer*.

What and Where is Heaven.

THE true answer to the question, What and Where is Heaven? is very important to human progress, much more so than we can believe without thinking deeply.

To those who accept Jesus as the Christ, his words are conclusive, an all-sufficient answer to all questions, upon any and all subjects. This question was as interesting and important when Jesus was on earth as it is to-day. When the Pharisees asked him, when the kingdom of God should

come, he answered them and said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

The revelation of the true idea of this kingdom of heaven was indeed a most important part of his mission on earth. He was here to reveal God to man and man to himself; to reconcile man to God, it was necessary to give him a true understanding of his true nature and of his relation to the things around him. The cry of the Baptist, in the very beginning of his mission as the forerunner of the Christ, was "Repent ye: for the kingdom of heaven is at hand."

Jesus made the same declaration, when his ministry began, saying, "The time is fulfilled;" and began "preaching the gospel of the kingdom of God;" thus we see that the "where and what" of this kingdom, was what he was trying to show to blind eyes and deaf ears, all through his ministry; not only by his words, but by his works, life, death, and resurrection. Yes, and by the "many infallible proofs" he gave them before his ascension, and by that last and most glorious demonstration.

Speaking of himself on one occasion Jesus said, the son of man is in Heaven. He was talking with those around him, yet he was then and there in heaven. Then if it was a place, those around him were in heaven also, but if we recall his scathing denunciations of those who sometimes surrounded him, we know they were far from being in the kingdom that was at hand. Indeed, he said they shut it up, and neither went in themselves, nor suffered those who were entering to go in.

The Apostle Paul said, "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

From these passages we see that it was not an outward place, but a state of mind, a condition of thought. That it was there and everywhere, for it is truly conceived to be the abode of God, dwelling in God, Good, Life, Truth, and Love.

Is not God everywhere? "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me." "Do not I fill heaven and earth? saith the Lord."

How, then, shall we best understand what the kingdom of heaven is? It is the kingdom of Love. We enter it by loving, divinely loving; how? you ask. The very embodiment of divine Love has answered this question perfectly, time and again. The whole life of Jesus was an epistle of Love. Study his words and works, there you will get the true idea of what constitutes the kingdom of heaven in this world and in the whole universe. If that lesson is supplemented by the study of "Science and Health with Key to the Scriptures," and you yield the heart and life to the power of the Spirit that emanates from this true idea, therein expressed with power, it will lead you into this kingdom of Love, right here on earth. You will have an abundant entrance into the fields of Paradise; for Jesus came to give you this Life more abundant, to show you just where this beautiful kingdom is and how to enter it.

Only think of it. Heaven is surely "within you." The great Physician who "knew what was in man," certainly has diagnosed his case correctly, how can it be otherwise when it is your Life? God, Love, is your very Life. Where God is, Heaven must be. It is the pearl of great price. Recognize this as a fact, and love will begin to flow out of your heart in a living current that will bless all those around you; and above all it will be a present personal blessing to yourself. You will know by practical experience, that it—the kingdom of harmony—is within

you, and as soon as this great discovery is made, Lo! you will see it all around you! And the pearl of great price, thus sought, is found! Worth more than all the world.

In your own heart there will be a wondrous peace, even that peace of which you have heard the saints of all ages speak; "the peace that passeth all understanding" to those who know it not.

In your home this peace will become manifest; in your business, more harmonious conditions will appear, and ultimate success be assured. You will find your friends growing more loving and that you have no enemies.

Is not all this harmony most devoutly to be wished? Is it not a grand necessity of existence to know that true humility and love will quickly show you where and what Heaven is? You will then understand why a man is willing to sell all that he has, to gain this pearl.

How pernicious the teaching that one must die to enter this realm of Love, when Love is Life, and Life is God, and God is here. Never in all the ages to come, will any one enter heaven except through Love! It is Christ—the living presence and power of Truth, and Life, and Love—that opens heaven. Every man makes his own heaven when he lets go his selfishness, envy, hate, cruelty, and faithlessness, and yielding to the spirit of Love, Truth, and Right, proves the perfection of the Golden Rule in his own daily life. There is no other way. Think then of the awful error of the deceived mortal who thinks he has only to profess a certain belief to get to Heaven!

Take your elder brother's directions for entrance into his and our Father's house, our home, and native country.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? . . . Be ye therefore perfect, even as your Father which is in Heaven is perfect."

Are not these commands for God's children here and now? Certainly they are.

There is one perfect standard, it is perfection, to be worked for and attained, by all. Jesus would not have given an impossible command. If this perfection is not attained on earth, it must be attained hereafter; to be immortal, man must be thus perfect.

Is it not then certain, that there is neither escape from sin nor suffering in passing through what men call death? While the belief of sin lasts, suffering is inevitable, for it is the self-imposed suffering of sin itself, and only expires when sin dies—expires.

Behold, then, the terrible folly and sin multiplying itself in precipitating death in order to escape from itself, sin pursuing sin even unto death, making only a harder problem to be worked out in the future; and then only to be worked out by the identical process that would have been supremely effective right here, on this plane of thought and action, yielding self-will and self-love to love for God and man, yielding error to Truth.—*Dayton (O.) Herald.*

Critic Answered.

Editor *Christian Index*.

Dear Sir:—A recent article in your paper by Rev. Bruce Brown, of Denver, Col., makes certain statements in reference to Mrs. Eddy and Christian Scientists, which are so untrue in their nature as to require an explanation from the Christian Science standpoint.

The article objects to the position taken by Christian Scientists in reference to their non-taking of medicines, claiming that the Scientists are inconsistent in eating and

drinking, while at the same time denying the power of medicine to cure bodily ills.

In reply to this criticism, I know of no better example to quote than that of Jesus Christ, the one whom all Christians follow, and who did all things as guided by the Father. The record shows unmistakably that Jesus and his disciples ate food, wore clothes, and fulfilled all the essential conditions of this seeming material existence; yet the records also prove beyond all question that Jesus "healed the sick," "cast out devils," did "many wonderful works" without medicine, and sent his disciples to do likewise.

Our critic infers that Christian Scientists claim that there is no such thing as hunger, no such thing as sickness, no pain, etc. Perhaps if he were better acquainted with what Christian Science does teach, he would find that the things to which he takes exception, have no place in Christian Science, but emanate from the popular misconception as to its teachings. Christian Scientists are striving to bring out the best possible results. In common with other Christians we desire to attain that condition of ultimate perfection, in which we will neither live to eat, nor eat to live. We do not claim to have overcome all material conditions as yet, though we see clearly that perfection can never be gained by clinging to the imperfect, material conditions as the only reality. As Paul says, *Philippians*, 3:12-14, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth into those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Now, we know that Paul had a clear sense of the realities of life. He caught glorious glimpses of man's birth-right, which is spiritual perfection. He had so much of the Christ-like sympathy and love for his fellow-man that he was enabled to heal him of sin and sickness without the drugs, which our critic seems to think are so essential to healing. Christian Scientists have no quarrel with any school of medicine or theology. We concede to all the right to work out their own salvation, and we ask in return, and insist upon, the same privilege. Like Abraham, we can say, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

Our critic has challenged Christian Scientists to furnish one proof of a cure of either cancer, tuberculosis, or pneumonia. I have in my possession well authenticated proofs of the healing of these, and various other so-called incurable diseases, and if the gentleman is honest in the position he takes, I will gladly furnish him with said proofs. Furthermore, I desire to state as an absolute fact that a large per cent of the Christian Science adherents have been healed of what the doctors pronounced incurable diseases, thus proving that "God's hand is not shortened that it cannot save."

JOHN L. RENDALL.

In the *Christian Index*, Des Moines, Ia.

Wireless Telephony.

At the recent annual session of the British Association for the Advancement of Science it was announced that experiments in wireless telephony have proved that it is possible to convey audible speech without wires six or eight miles over the sea. William H. Preece, who made the announcement, is consulting engineer to the British Post Office and the colonies. He has had a lifelong experience in electrical engineering, and is the author of text-books on telegraphy and telephony.

The wireless telephone is made practicable by the inven-

tion of Mr. Walker Moseley, a well-known English electrical engineer. The difficulty that has stood in the way of the use of the apparatus of wireless telegraphy for telephony is that wireless telegraphy requires an electric current much stronger than any telephone transmitter hitherto invented will stand. Mr. Moseley has made a transmitter that will utilize fifty times more current than any other now in use. "I take," he says, "a wooden hemisphere, like a salad bowl, and cut about twenty-five holes through it, in each of which I fix a diaphragm two inches in diameter, each diaphragm having one of my new microphones in its centre." The electrical current for this new telephony is carried, not through the air as in the case of wireless telegraphy, but through the sea or the ground. From the transmitter a wire runs out for a hundred yards or more a few feet above the earth. This wire is the "base." Now, an electrical current always tends to return to its starting-place, either through the earth or through the air. The current engendered by speaking into Mr. Moseley's transmitter, after passing along the wire to the other end of the base, passes through the earth on its way back. "But," as Mr. Moseley explains it, "its way back is not wholly straight. Many waves describe parabolic curves, limited in circumference only by the length of the base. With a base of one hundred yards these electrical waves will reach considerably over a mile away, so that, if there is a receiving apparatus to tap them at that distance, I can speak to any person stationed there."

In telephoning at sea insulated wire is paid out from the ship, forming a very satisfactory base. A very long base, moreover, can be secured in this way. The system will very possibly replace wireless telegraphy for use on shipboard, as it is much cheaper than the Marconi system, and is even more efficient.—*The Great Round World.*

Day of Thanksgiving.

STATE OF NEW HAMPSHIRE.

By His Excellency Frank West Rollins, Governor.

Proclamation for a day of Public Thanksgiving and Praise.

I hereby appoint Thursday, the twenty-ninth day of November, as a day of joyful thanksgiving to Almighty God, our Heavenly Father.

The husbandman has been rewarded with bounteous harvests; labor has received satisfactory remuneration; manufacturers have found a ready market for their products; success has rested on our arms and prosperity has smiled upon our country; therefore, let us give thanks to God.

Before another year has rolled around and this time-honored festival has again drawn near, let us strive to make even stronger the reasons for our thanksgiving. Let us broaden our horizons. Let us devote more of ourselves to our fellow-men and less to self-seeking. Let us offer to the world a willing hand. Let us face our duties with smiling countenances. Let us show that devotion to our neighbor, to our state, and to our country, which is the truest patriotism.

Given at the council chamber in Concord, this ninth day of November, in the year of our Lord one thousand nine hundred, and of the independence of the United States of America the one hundred and twenty-fifth.

FRANK WEST ROLLINS, *Governor.*

By His Excellency the Governor, with advice of the council.

EDWARD N. PEARSON, *Secretary of State.*

It is easy to know which law we are obeying: for any law which we magnify and keep through pride, is always the law of the letter; but that which we love and keep through humility, is the law of the Spirit: and the letter killeth, but the Spirit giveth life.—*RUSKIN.*

Testimonies.

Quickly Restored to Health.

Among my first recollections as a child were of seeing my brother in bed, a great sufferer from headaches. His sufferings made such an impression upon my child-mind that it was not long before I developed the same malady, only in a more aggravated form, which kept me from two to three days at a time confined to my bed, interfering greatly with my studies.

These continued for several years, when other complications arose, and for ten years I suffered with nervous dyspepsia, female troubles, and in fact, I fancied I had every disease known to *materia medica*. Besides taking the medicine prescribed by my physicians, I exhausted every well-known patent medicine that was recommended for my particular case, with no benefit. The more I took the worse I became. My professional duties took me to Europe, where I continued my search for health, which was doubly necessary for me, as my voice meant my living.

It was hard to appear before a public in such a nervous condition, which, according to the old belief, was anything but conducive to successful singing. I tried one physician after another, the baths of Germany, electricity, massage, etc., with the same results. Returning to America I placed myself under the care of one of the leading specialists in New York, gradually getting worse and worse, until life did not seem worth living. A dear friend, seeing my suffering, spoke gently and lovingly of Christian Science; but my ears were closed. I had lost confidence in everything and would not listen to her, only shrugging my shoulders in silent contempt for the idea. She wisely said no more. However, the seed had been sown, but I did not realize it until later, when returning from a professional tour in the United States, I came back completely broken up and discouraged beyond measure. So when this dear friend, upon seeing me again, said that I did not need to suffer, I said, "Do you mean to say that Christian Science can cure me?" She replied, "Yes." "Well," I said, "tell me where to go and I will gladly try anything; for life is not worth living in this condition." She gave me the address of a dear, loving Scientist, and from the moment of my first treatment I never doubted. In one week I was completely healed of these troubles, and could eat anything and everything, which I had not been able to do for ten years; in fact the half has not been told. I have found Christian Science a wonderful help in my singing. Whereas I once depended upon stimulants (as I am sorry to say many of my profession do) for courage and support, I now know that God is my inspiration and my strength; that I reflect the one Mind, the one Harmony which is Divine. Whereas I never read the Bible before, I can say with a heart full of gratitude that the Bible and "Science and Health with Key to the Scriptures" are my constant companions.—C. P. K., New York, N. Y.

Proof of God's Presence and Power.

I have recently been healed in Christian Science and have known of some of the wondrous work done in God's name by Christian Scientists, and here is proof of the omnipotence and ever-presence of divine Love.

About 5.30 on Saturday afternoon, August 18, 1900. I went bathing at Crystal Beach, Lake Erie, and running rapidly from the bath house across the beach to the water. I felt something penetrating and adhering to the sole of my right foot. It was a small block of wood about three inches square and in it, points up, were two small rusty wire nails about one inch apart, the points projecting at least three fourths of an inch through the block. As I was running rapidly, I could not stop until three or four

more steps had been taken, when the block of wood was found stuck fast to my foot and flat up against it, the two rusty nails in full length. It was with a great effort I managed to pull it off. I went into the water and had my bath and experienced little pain and no trouble till on my way home. When I took off my shoe, there was a little fever and some pain. I went to bed and slept two hours. About midnight I awoke to a sense of horrible agony. My foot was badly discolored, inflamed, and feverish, and shooting, piercing pains were reaching to my hip. I was bathed in my own tears and out of my senses with the agony by half past one o'clock, when my wife went for a healer. About three quarters of an hour after she left me he was at my side. In about fifteen minutes I was sleeping sweetly, and that was the end of my suffering.

In the morning, Sunday the 19th of August, my healer called again and told me I would be able to go to church. I was astonished, but I read in the very first Bible quotation in the lesson for that day, Isaiah, 30 : 20, 21 : "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." The command was plain to me to go to church, so by getting a phaeton and a heavy cane, I managed to get into the nearest pew in church, only the toe of my right foot being in my slipper.

During the beautiful service, my foot unconsciously slipped all the way into my slipper. At the end of the service I was astounded to find I could bear my full weight and walk on both feet without any sense of pain. Monday and every day since I have performed my daily work without any inconvenience. Wednesday the 22d I bought and wore a new pair of shoes, singing, mean time, praises to God for "His great goodness and loving-kindness to us and to all men." Do you wonder that I am going on investigating this "Truth that makes us free?"

I. H. QUINBY, Buffalo, N. Y.

Chronic Disease Healed.

It seems to me that no one has greater reason to be thankful for the teaching and practical application of Christian Science than I have. Having taken over-doses of calomel during a severe sickness when a child, I was left with a nasal trouble which developed into what physicians call atrophic catarrh. I understand that to be the worst form of that disease. I was unable to breathe any dust or cold air without great suffering. My physicians told me that I never could be cured as long as I was in my present occupation, as they said the dust was bad for me. Being a flour and feed dealer with a well-established business, I could not change my occupation without a large financial loss. For thirty-five years I never was free from this trouble, and for over twenty years I had not had one unbroken night's sleep.

It is often said by persons who have not investigated this subject, that Christian Science might cure nervous troubles, but never could cure chronic cases. I wish to say that I am a living witness to the healing and saving power of this Science. It certainly cannot be denied that a disease of thirty-five years' standing must be classed as chronic if it ever could be. For twenty-five years I had kept a continual fight with it. I bought nearly every remedy I could find. I employed the very best physicians, and it all ended in failure.

I was treated by a Christian Scientist for six weeks (mostly absent treatment) and immediately took up the study of "Science and Health with Key to the Scriptures." I also attended every Christian Science meeting, which I have found are a very great help to one who is under treatment. By faithfully following the teachings to the very best of my understanding I began at once to improve, and

while my healing was slow, and at times I had many discouragements which obliged me to work more diligently, victory came at last. I am now in perfect health and am a wonder to my friends who knew of my former condition. This teaching has given me a desire for Bible study in which before I had no interest. Language cannot express my gratitude to our Leader for the lessons learned in the study of her various writings, most of which I have.

When one who was in my condition can be helped as I have been in every way, surely others need not hesitate, no matter what their condition may be.

F. G. M., Rockford, Ill.

Healed by Christian Science.

On account of what had been pronounced quick consumption, the doctors declared that I must give up my home in Chicago and go West. After remaining there six years and being benefited—but not cured—I wished to return to Chicago, and consulted three of the best specialists in that city, but they all insisted I could not live there.

In this hopeless condition I was informed that Christian Science could heal me, and after six weeks' treatment I knew that I could live in a damp atmosphere and be well.

It has been five years since I was healed, and I am beginning to realize that the way to show my gratitude and appreciation is by trying to live according to the instructions given us in "Science and Health with Key to the Scriptures."—A. Y. ELLIOTT, Chicago, Ill.

Christian Science in the Schoolroom.

I am very grateful indeed for what Christian Science has done for me. It has helped me over many rough places and has been "a pillar of cloud by day and of fire by night, leading up to divine heights" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 558).

In my work among little children as their teacher I find Christian Science invaluable. The aches and pains that so often come up during the school session are banished after a few moments' talk. They take up the thought of God's love and protection so simply and sweetly that it is often a rebuke to grown-up children.

G. N. L., Chicago, Ill.

A Letter to Mrs. Eddy.

Dear Mrs. Eddy:—Your beautiful gift to my dear little girl is most gratefully received, and I am only sorry that she was not here to open and admire the choicest one of her wedding presents. But we shall have the most of her new possessions carefully packed and sent to New York in season for the steamer on which she is to sail for Havana, and then she will tell you for herself how happy and proud she is that you thought of her on her wedding day.

But there is something more that I want to thank you for, dear Mrs. Eddy. Some influence—above and beyond us—kept close by my child the last days of her life at home. She lost every trace of "nervousness" and went about among us in a sweet serenity that was a lesson to us all. This influence sustained and soothed her, so that she went from her mother to her husband and the untried life before her in absolute tranquillity.

Though so far I have not been a Christian Scientist, I acknowledge with sincere belief and untold gratitude, the Power that, all unknown to us, overshadowed and blessed her. And since you remembered her outwardly as you did, I know well who it was that watched over the sweetest and dearest girl that ever blessed a mother!

Most sincerely and gratefully yours.

Concord, N. H., November 15, 1900. S. B. P.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Christian Science at an Episcopal Congress.

THE twentieth meeting of the Church Congress of the Episcopal Church of the United States occurred at Providence, R. I., last week, commencing at eight o'clock on Tuesday evening, November 13, 1900, at the Mathewson Street Methodist Episcopal Church.

The sessions of this Congress were for the purpose of discussing important subjects by the leaders of thought in the Episcopal Church and in some cases by distinguished laymen. A number of specially prepared papers on various topics were read. Among the important events of the occasion was an able and interesting sermon by Bishop Potter of New York.

Of the distinguished persons present and participating, we note the Rev. Henry Codman Potter, D.D., Bishop of New York; the Rev. William Lawrence, D.D., Bishop of Massachusetts, and successor of Dr. Phillips Brooks; Rt. Rev. Dr. Sidney Partridge, Bishop of Kyoto, Japan; Captain A. T. Mahan, U. S. N.; Mr. Hamilton Mabie of New York; Rev. Charles C. Tiffany, Archdeacon of New York; Rt. Rev. Dr. W. C. Doane, Bishop of Albany; Bishop Randolph of Southern Virginia; Bishop Hall of Vermont; Rt. Rev. William N. McVickar, Bishop of Rhode Island; Rev. E. S. Rousmaniere, Rector of Grace Church Parish; Rev. Frederick J. Bassett, Rector of the Church of the Redeemer; Rev. Arthur M. Aucock, of All Saints Memorial Church; Rev. E. Winchester Donald, D.D., Rector of Trinity Church, Boston, and successor to Dr. Brooks; Rev. Dr. William R. Huntington of New York; Rev. Dr. Thomas R. Harris, Scarborough, New York; Rev. Dr. Henry S. Nash, of Cambridge, Massachusetts; Rev. Dr. C. W. E. Body of New York; Rev. Dr. Charles H. Babcock, Providence; Rev. Dr. William Prall of New York; Rev. Dr. J. Lewis Parks of New York; Rev. Edgar G. Murphy of Alabama, and many others.

Among the non-ecclesiastics present we note also the names of William N. Polk, M. D., Dean of Cornell University; Prof. Theodore F. Seward of New York, who read a paper on Christian Science; W. A. Purrington, Esq., of the New York Bar, lecturer on the relation of law to medical practice in the University and Bellevue Medical College Hospital and in the New York College of Dentistry, and counsel for the New York State Medical Association; John Parks Leavitt, also a member of the New York Bar, and James H. Canfield, LL.D., of New York.

From the *Providence (R. I.) Journal* of Wednesday, Nov. 14, 1900, we extract the following mention of the session of the Congress which discussed the subject of Christian Science:—

"Christian Science was attacked and defended in a masterly manner at Mathewson Street Methodist Church last evening in the presence of an audience which numbered between fourteen and fifteen hundred people, which filled the auditorium to its utmost seating and standing capacity, and was pressed out into the halls by the mass of people within. The occasion was the first discussion of the twentieth annual Church Congress of the Episcopal Church of America, and the interest in the topic and the renown

of the men who were to argue the matter were the loadstones for the immense gathering. The largest hall in the city would not have been too capacious for those who wished to be present at this opening discussion.

"The subject was handled without gloves by every speaker and writer on the programme. It was called all sorts of names from a religion to a cult, and one speaker persistently referred to it as Eddyism. Yet the debate was good-natured throughout, and the debaters touched the subject as wittily and brilliantly as they did logically. The half-dozen speakers and writers had each a different point of view, according to their professions of philosophical beliefs. It seemed a bit unfair that only one of the half dozen should be an avowed Christian Scientist, as well as the first on the programme, a position in which he was forced to outline the tenets of Christian Science and hold it up as a target for the flings of the others, yet this single speaker, Theodore F. Seward of New York, won his audience at the outset and proved quite equal to the burden laid on him.

"Rev. Dr. William R. Huntington of New York touched Christian Science from the standpoint of the orthodox churchman; William M. Polk, M.D., a brilliant medical man, from that of the physician, dwelling mainly on the claims of the Christian Scientists as healers; W. A. Purrington of New York, a well-known lawyer, from the point of view of medical jurisprudence; Rev. Dr. E. W. Donald of Boston, surprised his hearers by conceding rather more to the Christian Scientists than the others were willing to allow them. Altogether, the discussion was an intellectual treat of a kind Providence has not often the privilege of enjoying."

Rt. Rev. W. N. McVickar presided at the session in the absence of Bishop Clark.

As above stated, Prof. Theodore F. Seward of New York, who is a member of the Episcopal Church, was the first speaker. His presentation of the subject was concise, logical, and able. Through Mr. Seward's courtesy we are permitted to publish his address in full. It follows this account.

Mr. Seward was followed by Rev. William R. Huntington, D.D., of New York, from whose able paper we make brief excerpts:—

"There is said to be somewhere in existence in one of the examinations for church service, a question and answer which reads as follows: '*Question*.—How should we treat Presbyterians? '*Answer*.—We should treat them kindly, but not listen to their foolish talk.' In discussing Christian Science I think something of the same sort might apply.

"As we have already been assured, the distinguishing feature of Christian Science is idealism. It teaches the divine oneness of the divine, and the absolute nothingness of all else. I confess that if I had to choose this doctrine and the offerings of the materialists in the last forty years, I would choose Christian Science. In consideration of the cruel manner in which the materialists have assailed the church, it is not strange that there should have sprung up this quaint protest. . . .

"I would urge my fellow-ministers to take pains to recognize the modicum of truth there is in Christian Science. Guard those you teach from taking the mere immaterial for the ideal. If anything is certain this is certain: That if the Church of Christ, Catholic, had done its duty, the Church of Christ, Scientist, had not been."

Dr. Huntington was followed by William N. Polk, M.D. Dr. Polk, in the course of his remarks, said:—

"The history of medicine shows that man's conceptions of the limits between the material and spiritual have shifted. The material has made serious inroads on the territory formerly held by the spiritual. Medicine, like all material

agents, has its agents, and we, therefore, ask whether Christian Science occupies any field not already covered by us. Medicine has tested Christian Science. The first step was to place it. We found it to be nothing new, but a variety of that form of spiritism known by us as psychic therapeutics. The work done throughout the world by hypnotism or suggestion is the same done by Christian Science."

(The claim here made by Dr. Polk is being so generally made by the medical profession as well as some theologians and others, that we cannot permit Dr. Polk's remarks to pass unnoticed. With due respect to the doctor and his views, we are impelled for truth's sake to deny his definition of Christian Science, or his comparison of it to the methods of hypnotism or suggestive therapeutics. It is unfortunate that he should wish to stand before a gathering of the kind in question and make so unwarranted a statement. It is quite safe to say that there are now more than a million people, many of whom have as high an order of discernment, understanding, and power of analysis, as any to be found, who, speaking from their own investigation, knowledge, and experience, know that there is no relationship or analogy whatever between Christian Science and hypnotism or suggestive therapeutics. They know this with as much certainty as they know any other fact. Many of these persons are not Christian Scientists, but have so far investigated and received the benefits of its system of healing that they have definite knowledge upon the subject. The inseparable gulf between Christian Science healing and the kind of healing referred to by Dr. Polk is this, that the true Christian Science healer goes directly to God, the Supreme Being, in deepest and most devout prayer, setting himself and his own mind absolutely at naught and relying on God for the healing with the implicit faith of the little child, coupled with the understanding of the adult who has been instructed therein; while the mental suggester or hypnotist depends wholly on the power of the human mind, which he believes to be resident in himself, for his healing results. Broadly, plainly, but truthfully speaking, the difference is between the healing taught and practised by Jesus of Nazareth and the imitation thereof by the ancient necromancers and soothsayers. This fact the world will yet learn, and must learn. We therefore say to our brethren of the churches, in all sincerity and candor, that if they wish to take into their churches the true method of Christian healing, they must thoroughly inform themselves as to Christian Science and clearly and resolutely distinguish it from hypnotism, or other methods which rely on any power apart from God.)

Dr. Polk was followed by Mr. W. A. Purrington, who treated the question from a medico-legal point of view. Candor obliges us to say that Mr. Purrington's position—legally speaking—if he is correctly reported, is utterly untenable. His position is at variance with that of courts of the highest authority, including the Supreme Court of the state in which this convention was held—Rhode Island.

In the case of the State *vs.* Mylod, the Supreme Court clearly recognizes the system of healing through Christian Science as both legal and moral, not only by the necessary effect of the decision, as a whole, but in express language as follows:—

"Prayer for those suffering from disease, or words of encouragement, or the teaching that disease will disappear and physical perfection be attained as a result of prayer, or that humanity will be brought into harmony with God by right thinking and a fixed determination to look on the bright side of life, does not constitute the practice of medicine in the popular sense."

In the case of the State of Ohio *vs.* Evans, Judge Hollister, passing upon the question of the constitutionality of Christian Science practice, used the following language:—

"The defendant, on being asked to define Christian Science, said:—

"Christian Science is the word of God; it is the practice of Truth which destroys error; it is the life which Jesus asked of us to live, and follows his example in accordance with his command. He says: 'Go ye into all the world, preach the Gospel, heal the sick, raise the dead, cleanse the lepers,' and in obedience to this command, when I was asked by the deceased, I obeyed, and if this jury, or any one in this room, any person whatever, persecutor or friend, enemy or any one, comes to me and asks the same, I cannot but obey."

"From this and other expressions in the record, it is clear that Christian Science is a kind of religious belief."

"Freedom of thought and worship in matters of religion is a birthright of every citizen, and the Legislature cannot take it away or abridge it in any way. It is true that if any practice permitted by any form of religion is against good morals, as, for instance, the polygamy of the Mormons, the people, through their agents, the General Assembly, may protect themselves, and it is doubtless also true that similar protection might be had against any practice considered by the majority to be harmful to the public health. But it must be borne in mind that the claims of power to heal by means regarded generally as miraculous is not confined to those professing belief in Christian Science."

"It is well known that there are many persons in this country, not of this peculiar sect, who devoutly believe that bodily infirmities may be cured by contact with the bones and relics of deceased persons whose lives were of extraordinary holiness. Can it be that the Legislature had such persons in mind, and intended by this legislation to punish the custodian of such articles, if, perchance, he charged a compensation or accepted a gratuity to be expended in their care and preservation? But if this act applies to one class, it must also apply to the other. Is it not most pertinent to assert that if the Legislature had intended to interfere in matters of religion, even if the case were one most proper for interference, it would have plainly said so, and would not have left its meaning to be made the subject of learned arguments and to be declared by judges with common human failings and limitations?"

"The Court is of opinion that the law in question does not include such acts as the defendant is charged with having committed, and, for all the reasons given above, the judgment of conviction is reversed."

Mr. Purrington's position is likewise in conflict with views repeatedly expressed in legal publications of high respectability, as well as various *nisi prius* courts before whom the constitutional question discussed by Mr. Purrington has come.

Law Notes, a legal periodical of good standing, published in Northport, N. Y., in its number for November, 1898, reviewing the question presented in the case of the State *vs.* Mylod, as well as the general question of Christian Science practice, contains the following concluding statement:—

"It cannot safely be asserted, however, that Christian Scientists are charlatans. If human testimony is worthy of any credit real cures have been accomplished by them, and at the very least substantial peace of mind has been brought through their agency to sufferers pronounced beyond the powers of ordinary physicians. The positive worth of the results achieved by Christian Science is not to be set aside dogmatically or contemptuously; but, even if the doctrine is pronounced a groundless superstition, its believers have a constitutional right to hold and follow what seems to them a system of truth. The law cannot afford to approach the subject in a narrow or intolerant spirit. No one has a right to judge another's beliefs. It is believed, therefore, that the result which the Rhode Island court was able to reach was a most fortunate one, and more in har-

mony with the spirit of our institutions and of the age than that which the Supreme Court of Nebraska felt compelled to adopt under the statutes of that State."

Over against Mr. Purrington's dictum, we are glad to place the following statement by the Hon. William G. Ewing, who, at the time he made it, was one of the judges of the Superior Court of Chicago. His remarks, however, were not based upon any question coming before him officially, but were spoken by him out of the depths of his own knowledge and experience, and are entitled to respect and value accordingly:—

"I am persuaded that the dignified course of Christian Scientists everywhere; their constant exhibition of the courage of their convictions, and the consonance of their lives and professions to the teachings of Scripture are by degrees, but certainly, winning the respect, confidence, and conscience of the law-making and law-administering powers; and after all it is not so much the statute, or letter of the law, that gives protection, as the moral sentiment of the people touching the *right* to protection. I have no doubt that the time is not far distant, just how far will depend much upon ourselves, when the legal right to practise Christian Science mind-healing will be as freely and universally conceded as is now acknowledged the right to preach the gospel."

We quote also from the language of a lawyer of many years' experience in the practice, who had also been on the bench, and who in answer to certain questions propounded to him relating to Christian Science practice, in part, said:—

"Do you consider the practice of healing the sick through mental, psychical, or spiritual means, without drugs, a vital part of the Christian Religion as founded by Jesus Christ?"

"If I did not consider the practice of healing a vital part of the Christian religion as founded by Jesus Christ, I should not insist upon the legal aspects above set forth. I would prefer rather to accept the healing efficacy of the medical profession. I lay special stress, however, on the words 'spiritual means' used in your question, as distinguished from mental or psychical means. I attach no significance to the words 'mental' or 'psychical' unless they are construed to mean spiritual."

"To those who have not made a special and pains-taking study of mental phenomena, there is a vast unexplored region in the mental realm, an 'undiscovered country,' which, sooner or later, legislators, courts, and juries must take cognizance of and investigate, in order to an intelligent discharge of their duties. Already has this field of investigation been touched by some of the courts, and the necessity for further and intelligent research will become greater and greater as the varied phases of mortal mind or mental phenomena press themselves in upon ordinary human affairs. The question of the undue influence of one human mind upon another, whereby the victim of such undue influence is made to perform acts which, independently, he would not perform, is certain to become one of the grave problems of the future."

"Only by virtue of such an understanding of spiritual law as will enable one to rise above the evils of the human mind, and bring into requisition, through such understanding, the all-present divine Power, can the baneful effects of these false mental phenomena be overcome and destroyed. Herein is the one grand distinction between Christian and un-Christian healing. God is the only healer, and true healing can be accomplished only as the divine law of healing is understood and applied. Jesus taught and proved this law, his disciples did also, and their disciples, down to the latter part of the third century."

In view of the situation, then, it was quite in order for

Mr. John Brook Leavitt, a lawyer, to call Mr. Purrington's position in question; which he did, apparently with much acumen and effectiveness. The *Providence Journal* thus speaks of his remarks, which were made at the close of the general discussion, and were, as we understand, entirely impromptu:—

"John Brook Leavitt, a vestryman of St. Mark's, New York City, was accorded the privilege of adding a few remarks to those of the writers and speakers. He said he wanted to plead with the clergymen to recognize the spirituality of Christian Science and the medical fraternity to recognize the value of mental therapeutics, but he had been agreeably surprised to find that these pleas were unnecessary, as full credit had been given by both clergy and the medical fraternity."

"Mr. Leavitt took serious issue with Mr. Purrington's statement that the practice of mental therapeutics was an offence against the law. No license is required by law, said the speaker, and there is no law which compels either a child or adult to take drugs. No indictment can come for thinking or praying. 'I am sorry to see,' he said, 'that Mr. Purrington has tried to play to Christian Science the role Robert Ingersoll tried to play to the Christian Church, taking detached utterances from its books and commenting thereon.'"

Following Mr. Purrington came the Rev. E. Winchester Donald, from whose able remarks we briefly cull:—

"Is Christian Science leading men out of the darkness of unbelief into the light of God? Yes, it is, it is; there can be no doubt about that. You and I know too many Christian Scientists whose lives are blameless to doubt that. But is Christian Science the only religion? Has the Congregational Church had no saints? Are there no more Methodist saints to-day? As a Christian minister with a fine opportunity to observe I am daily humiliated and exalted by the sight of lives which are lived close to God, and I know that Christian Science has no monopoly of true living. Who was the man who first enunciated the doctrine that matter has no existence but a bishop of the Church of God, Bishop Berkeley, and he was welcomed into the church after he had enunciated this new and startling doctrine."

None more readily than Christian Scientists will endorse Dr. Donald's reference to the saintly lives of the class of Christians to whom he refers, and no one upon this earth has ever more tenderly referred to these, and other devout Christians, than the Rev. Mary Baker Eddy, in her public writings as well as in her private discourses. Dr. Donald, however, when he becomes more familiar with Christian Science, will not wish to stand on record permanently as saying, "A fool or a bad man may employ it; a wise man may not be able to use it at all." It is true that those who are accounted wise by the world cannot use this super-material or spiritual method of healing until they investigate to the point of understanding it, and it is equally true that many who are uneducated, according to the world's standard, grasp the spiritual Truth and do wondrous healing by virtue of it. This is easily accounted for because of the greater receptivity to spiritual truth where there is an absence of cold intellectual barriers; but that bad persons can exercise the divine Power to heal is not true, as our friends will learn, when they become better acquainted with Christian Science and its adherents.

The fact that a Congress of the dignity and importance of the one under consideration, recognizes Christian Science as a leading factor in modern religious life, is in itself of vast significance. If it were the insignificant and only-to-be-ridiculed thing that some would have the world believe it to be, we may be sure that it would not have so important a place in the church thought. Let us once

more assure our friends of the churches that Christian Science is not a foe of the church. Running all through the addresses delivered on this occasion, there was a vein of admission that it contained truth. Truth is of God, and whatever is of God is surely not a foe of the churches. Hence by the admission of those who spoke against it, it is not a foe but a friend. It remains for the churches themselves to determine whether they shall recognize it as a helpful evangel and welcome it accordingly, or whether they will, to the extent of their ability, rule it out of the synagogue. The whole trend of recent events is in the direction of its more friendly reception, and one of the striking evidences of this fact is found in the events here recorded.

Mr. Seward's address is as follows:—

There is but one fact in the universe.

That fact is God.

It is a spiritual fact, for God is Spirit.

It is an ethical fact, for God is Love, Truth, Wisdom, Righteousness; the Supreme Source of all morality.

It is an æsthetic fact, for God is Order, Beauty, Sublimity, Harmony; the Supreme Source of all art.

It is a scientific fact, for God is omnipotent, omniscient, and omnipresent Life; the Supreme Source of all Being and all knowing.

The universe is an outflowing from and expression of the Transcendent God—of His Life, Love, Truth, Wisdom, Order, Beauty, Harmony. This expression in the universe is spiritual and not material, for Spirit could not create anything less than itself or opposite to itself. Man, made in the image of God, is also spiritual, and he is given dominion over all things in the universe.

Jesus Christ, Son of God, son of man, came to save the human race by revealing the truth that is expressed in the foregoing statements. If we imagine a vast insane asylum whose inmates are under one and the same delusion, and that a deliverer voluntarily enters the asylum to lead the inmates out of their delusion by the sacrifice of his time, his talents, and even of his life, we have an analogue which will help to bring the case before our minds.

The delusion of mankind was the belief that the external universe is the real universe. Jesus Christ came as a messenger from the real universe—the spiritual universe—to restore the race to its normal condition of sanity. Human as the son of Mary, divine as the Son of God, he touched humanity on both sides—the side of its delusion and the side of its true being. He said, "The kingdom of God is in the realm of your own consciousness. The law of the kingdom is Love. Obey this law, keep the commandments which grow out of the law of Love, and all other things shall be added unto you; your original dominion over the lesser things of the universe will be re-established." But the Prince of Peace who came to reveal the everlasting Father was nineteen centuries too soon for the full accomplishment of his mission. He was not premature in the divine order, for the seed had to be planted, and he came at the right moment for doing that. Simple natures received the Truth at once, and have done so through all the weary years since his time. They were delivered from the great delusion, and were brought under the law of spiritual life. But the organized Church gradually lost the key. Instead of studying and following the law of Love, the church occupied itself in formulating theories which the late Aubrey Moore characterized as "forensic fictions of substitution, immoral theories of the atonement, the rending asunder of the Trinity, and the opposing of the divine Persons like parties in a lawsuit."

I am to answer the question, What is Christian Science?

Christian Science is a return to the spiritual ideals of Jesus Christ, and an effort to reinstate his standard of life. Christian Science is spiritual knowing, or the know-

ing which is gained through the spiritual intuition, and not through the intellect; the knowing described by the divine Saviour when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Spiritual science or spiritual knowing is knowing that if God is infinite, if He is Spirit, if He is Life, Truth, Love, Beauty, Harmony, then there can be no reality in the universe which contradicts or opposes those qualities. Spiritual knowing or spiritual science is knowing that the human race has not wandered from God. That would be impossible, for each member of the race is an individualized expression of the Supreme Creator, and lives, moves, and has his being in Him. He could not be separated from Him for a moment. All man can lose is his consciousness of God; regaining that consciousness is Christian Science, or spiritual knowing.

This Science or knowing is called Christian Science because it is the conviction of those who use the term that no other kind of science or knowing was recognized by Jesus the Christ. His appeal was addressed wholly to man's moral and spiritual nature. He paid no more attention to the brain and its ways than if the organ had no existence. He recognized the material world only in mastering its conditions and rising superior to its laws. In this he proved himself to be the supreme Scientist of the ages, anticipating the discoveries and conclusions of modern science, which now admits that matter has no objective existence and that Spirit or Mind is the only reality. Professor Borden P. Bowne of Boston University, voices the opinion of a school of philosophy when he says, "A thought-world is the only knowable world; a thought-world is the only real world."

In the limited time allotted to me I can only give the foregoing condensed statement as to what Christian Science is. It is an adaptation of pure Christianity to modern conditions and modern ideas. It is Truth demonstrated. It is Christian teaching revitalized and reduced to practice.

My remaining moments must tell briefly some of the things that Christian Science does.

Concerning the side of the movement which the uninformed public regard as its most important and almost its only feature, namely, the question of healing, I will say but little. On this question the burden of proof does not belong to Christian Science, but to its opponents. Christian Science does heal the sick by the Christ method of realizing the omnipotence of God as Love. Abundant proof is obtainable showing that Christian Science heals both organic and functional diseases, and handles with perfect ease and safety the worst forms of contagious diseases. Now let the theologians bring one sentence from the Word of God to prove that such healing should not be done. If they cannot bring this proof, then let them say why they themselves are not obeying the Master's marching orders: "Preach the gospel," "Heal the sick." There is scarcely a village or hamlet in America that has not one witness or more to the healing power of Christian Science in exemplification of Christ Jesus' words, "The truth shall make you free," and the work is steadily growing in all parts of the world.

And this is not the only challenge of Christian Science to the churches. It says to them, "You have opposed our work hitherto. You have done all in your power to discredit it. Now the burden of proof lies with you again. Search diligently. Investigate thoroughly, and then report the type of life and character you find as the fruit of Christian Science. Do you find its followers to be immoral, dissipated, frivolous, gossipers, mischiefmakers, what St. Paul's letter to Timothy describes as "traitors, heady, highminded, lovers of pleasures more than lovers of God"? Or do you find them moral, meek, striving to know the Mind of Christ and to do the will of God? I have made

this investigation for myself, and must bear witness that they invariably stand for the highest morality and the purest spirituality.

Why has the church opposed this movement? For the same reason that it opposed John Wesley and Methodism; because it judges its followers by ecclesiastical standards and not by the Christ-standard. I have read the books that have been written against Christian Science, and have this to say about them: They are right in condemning what they condemn, but what they condemn is not Christian Science.

Take the question of sin. Those who do not understand the teaching of Christian Science have an idea that it condones sin because it treats it as an illusion, and not as a reality. I ask you, is there anything more awful than insanity, the hopeless delusion of a diseased mind? Christian Science has impressed me with the disastrous nature of sin far more than scholastic theology ever did, for it has led me to consider the law "to whom ye yield yourselves servants to obey, his servants [his slaves] ye are to whom ye obey." Christian Science holds the terrors of the law over the sinner's head more relentlessly than the church does, for it has no forensic scheme of forgiveness to abate one jot or tittle of his responsibility. Sin is forgiven when it is removed, and not otherwise. Christian Science says as Jesus did, "Sin no more, lest a worse thing come unto thee."

One effect of Christian Science is of immeasurable importance. It brings Christianity back to the child standard, where its divine Founder placed it. The essential distinction between Christ's message and that of Buddha, Confucius, and all other founders of religions, is right at this point. They told the children that they must become like their disciples. Jesus told his disciples that they must become like little children. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall *in no wise* enter therein." Ecclesiasticism and scholasticism have utterly ignored that eternal principle. What is the result? The result is well stated by Professor Roswell D. Hitchcock in these words: "After nineteen hundred years of propagandism, Christianity is now compelled to apologize for Christendom."

Christian Science gives the world a new psychology which meets equally the need of the child and of the philosopher. Its fundamental principles are expressed in five postulates:—

1. God is the only Cause.
2. Spirit is the only Substance.
3. Love is the only Force.
4. Harmony, the reflection of Love, is the only Law.
5. Now is the only time.

This is a psychology of the heart and not of the intellect. Intellect is a dethroned king. Its reign is past. Its successor is intuition—soul-perception instead of sense-perception. Why have some of you read the text-book of the new psychology, "Science and Health with Key to the Scriptures," without understanding it? Because you did not have its view-point. It is written from the point of idealism, or the absolutely spiritual, and you read it from the point of the material and intellectual. It is condemned as illogical; but it expresses the logic of the heart, and not of the intellect. Intellect says that man is a combination of matter and spirit, and must die; Jesus said that man is spiritual and will not die if he obeys the laws of Spirit. He came to abolish death.

Christian Science gives its followers a new enthusiasm in studying the Bible. Why? Because its psychology interprets the sacred writings spiritually, and not materially. It reveals the Supreme Being as a God of pure Love, and not as a combination of Love and vengeance.

The psychology of Christian Science is gradually bringing into its ranks a great company of thoughtful people

who have been repelled from the churches by the unphilosophical methods of scholastic thought. Yet at the same time it attracts multitudes of simple hearts that receive the Truth, without questioning, as a little child. The common people receive it gladly.

Christian Science provides a spiritual home for a class of people that the churches have not only neglected, but practically ostracized, namely, actors and actresses. The dramatic instinct is one of the fundamental elements of human nature. As we all know, its first expression was religious—in the miracle-plays and passion-plays. Christian Science bridges the gulf which the churches have created between themselves and the members of the theatrical profession. Scores of actors are now coming into the Christian Science Church, and it is the uniform testimony of theatrical managers that these actors are not only transformed themselves, but their influence upon their associates is most beneficent. A single Christian Scientist in a troupe will gradually change the character of the whole company, and substitute harmony for friction and discord.

I will now speak of some of the characteristics of Christian Scientists. They never seek to proselyte. They never solicit patronage. They never advertise except in their own official magazine. They never dedicate a church building till it is paid for. They have a larger church property than any other denomination in proportion to membership. They have a larger average attendance and larger collections. Their church rooms are always open.

The growth of the movement is beyond all precedent. It has been estimated, judging by the past growth and the law of averages, that in fifteen years it will be larger than any other denomination in America, and in twenty-five years it will be larger than all other denominations combined. Why may we expect this growth to continue? Because Christian Science meets a universal human need.

But I hear a cry of alarm, "A woman! a woman! This movement originated with a woman." Well, did not Christianity originate with a woman? Was it not through the Virgin Mary's spiritual concept that the eternal Christ was embodied in the child Jesus? If intuition is to take the place of intellect, then Christianity must be studied and developed from the standpoint of the woman and the child.

The methods of Mrs. Eddy are often criticised as arbitrary and "Popish," but such a rapidly growing body of people could not be led except by a spiritually farseeing leader, and one who follows a direct, well-ordered line of action. Her followers say that her rule is a rule of love and not of fear.

To this her critics reply, "She hypnotizes her followers." I have never seen Mrs. Eddy, and therefore have never come within her "sphere of influence," as the modern phrase goes. But I have talked with many who have seen her and who have felt the power of her presence—the presence of a quiet, refined and retiring personality. Their invariable expression is like that of the two disciples on the way to Emmaus, "Did not our hearts burn within us, while she talked with us by the way, and while she opened to us the Scriptures?" They testify that in her presence they realize the love and power of God as they have never done before, and receive a spiritual uplifting that is never afterward wholly lost. Mrs. Eddy has won her place as one of the great religious leaders of all time. In rapidity of growth and in magnitude of results the Christian Science movement is without a parallel. That she is misunderstood and spoken against is a sign and seal of her ministry. It has been the experience of every emancipator from Moses to Garrison. Even Jesus Christ was called a glutton and a wine bibber, and a friend of sinners.

I am aware that my treatment of this subject is a surprise to some of my audience. But what can I do? When Balaam was called upon by the Moabitish king to curse the

children of Israel, he could only give the message that he was inspired by the Spirit of God to give. He doubtless desired to obey the king's command, but when he looked from the mountain-peak upon the fair array of the Jewish camp, he was compelled against his own unworthy purpose to exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" "How shall I curse, whom God hath not cursed or how shall I defy whom the Lord hath not defied?" "Let me die the death of the righteous, and let my last end be like his."

John Stuart Mill says, "Every question that has God in it passes through three stages: ridicule, discussion, adoption." Dear friends, in considering this very important subject I ask you to remember that five years ago I stood where you stand with reference to Christian Science. Judging from my own experience, and from the history of my gradual change of view, I am led to believe that five years from now all will stand where I now stand who study this system of Truth with an open mind. It has been rightly said that in these transitory times the ministers are leading their people very much as a dog leads a wagon. He runs on ahead, but looks around once in a while to see which way the wagon is going to turn. It is from an instinct of self-preservation on the part of the church, that a layman has been invited to speak to you on this subject. Your members are leaving your congregations and going into the Christian Science fold. Now here is a vital question for you to consider. Are these "apostates" usually of the weak-minded sort who are easily led astray? "Well, no," I have heard many ministers say; "unfortunately some of my best people have taken up with this fad." Is not this fact the best possible evidence that you are mistaken in regarding it as a fad? The truth is, that there is not a Christian Scientist, from Mrs. Eddy down to her latest convert, who wishes the people to leave the churches, if the churches will give their members the Truth that they get in the Christian Science Church. Mrs. Eddy says in her volume of "Miscellaneous Writings," p. 21, "As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise except by increase of spirituality." And again, on p. 91, "It is not indispensable to organize materially Christ's Church. It is not absolutely necessary to ordain pastors, and to dedicate churches; but if this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the Church. If our Church is organized, it is to meet the demand, 'Suffer it to be so now.' The real Christian compact is love for one another. This bond is wholly spiritual and inviolate."

It is most important for you to realize that much that goes under the name of Christian Science is something totally and fundamentally different. In justice to yourselves, in justice to the Church, I ask you not to listen to rumors and slanders, but to investigate the question thoroughly, remembering that this is not a superficial movement, but a profound and vital movement. You cannot gain an adequate idea of it without doing three things, namely: attend at least one Sunday service of the Christian Science Church, attend not less than two of the weekly testimonial meetings, and read a recent number of the Christian Science Monthly Journal entirely through. I have been studying the Principle of Christian Science for five years, and I find that the subject will be exhausted when eternity is exhausted.

I will close by saying that the spiritual charter of the Christian Science Church is the 91st Psalm, and the spirit of the movement is indicated by the first two verses, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

From Our Contributors.

How a Trained Nurse came into Christian Science.

BY ERIKA FREDERIKSEN.

It was through the healing of a medical patient that I first heard of Christian Science. Though it was a most beautiful demonstration of instantaneous healing, the thought confronted me all the time, "Don't investigate this new method of healing, it will interfere with your nursing." But the harder I tried to forget it, the stronger was the desire to know something about it. That I did obey the still, small voice of Truth, and bought "Science and Health with Key to the Scriptures," I am most thankful to God.

What a revelation it was, as I read and began to learn that there is a true Science which rests on the basis of a fixed Principle, and to know that God is the divine Principle who heals all our diseases! I had seen the nothingness of medicine. How often have I been asked by the doctor to give a hypodermic injection of water instead of morphine, where the patient would be groaning in pain; and the sufferer would sleep quietly, believing it was morphine that had given him relief.

I remember a patient who the doctor said was suffering from a stone in the bladder. We could not relieve him in the least by giving him injections of morphine. His fear of forming the morphine habit was so extreme that the drug had no effect upon him until it was given him in the form of capsules and he was told it was a remedy to dissolve the stone. Then he was relieved.

I was not satisfied with *materia medica*, but thought it was a system which would give partial relief to suffering humanity. I was glad to give it up as soon as I found there was a better way of healing the sick. Even my nursing, which I dearly loved, I was ready to give up at once, thinking this would be necessary in order to study Christian Science. However, I continued to work along with the physicians, using all my spare time for the study of Science and Health. It was wonderful to me to see how the belief in material remedies as able to cure the human body disappeared little by little, in proportion as I grasped the great Truth and began to realize the allness of Mind and the nothingness of matter.

The most of my work being obstetrical cases made it less difficult for me, as I seldom had any medicine to give. A physician remarked once, "I like your way of speaking to patients; your presence seems to do them more good than my medicine."

The time came when I had to realize the power of divine Mind. I was called to the case of a young child with pneumonia. When I arrived the attending physician had just called a specialist for consultation, who told the parents their doctor had done all he could to save the child, but that he had very little hope it would be spared to them. As I looked at the sick baby it seemed to me that I could not take the case. I felt like asking the doctor to get another nurse; but then I remembered I had been told I would have to work out of *materia medica* by demonstration and not run away from it. After I was alone with the child different suggestions came to me. First, I thought to ask the parents if they would like to try Christian Science, and to suggest that I would get a healer for them; but I saw how dishonest this would be to the physician who had called on me in confidence, as a medical nurse, to help him, and as such I had accepted the case. Still I felt that if the child were left in medical care it would mean death. Then my heart went out in earnest prayer to my heavenly Father to guide me to do what was right towards God, as well as towards man. Two hours later, when the doctor called again, the baby was quietly sleeping; and I, still hoping to serve two masters,—God and man,—said to

him, "Doctor, if the baby sleeps, you don't want me to give her any medicine?" "Yes, indeed," was the answer, "you will have to give medicine every hour, as well as the baths; the temperature is very high." He left with the remark, "Do all you can to save her. She is their only child."

Never did the medical law seem so heavy and so hard to bear. But God helps us the most when His help is most needed. The answer to my prayer came very clearly, "Fear not. This little child belongs to God and He is taking care of her." I did not worry any more nor did I give the child a drop of medicine. She slept all night and in the morning was perfectly well. As the mother came in and saw her baby sitting up in bed and playing, she asked me if I did not think it strange that such a prominent physician would try to frighten them as he had done yesterday. I told her the doctor meant what he said; that the child had been very near death at the time, and that it was God who had done the wonderful healing, but she could not understand me. When the doctor came and saw the child, he looked at me and said, "Our patients are sometimes a puzzle to us. We physicians don't know much after all."

But to me the power of Truth was demonstrated, a little child had received the benefit, and I was free from the bondage of *materia medica*.

I then had the privilege of going through a class with one of Mrs. Eddy's loyal students. I have since been out in the battle against sin, sickness, and death. The Bible and Science and Health are my companions. They comfort me and give me constant strength, and I hope to say, with Paul, "I have fought the good fight, I have finished my course, I have kept the faith."

The Peace of God.

BY LYDIA WILKINS.

"THROUGH much tribulation, I have come into this peace," are the words of the great Italian Dante. My heart echoes these words when I look back upon the perturbed and sorrowful years that preceded my coming to Christian Science. For many years I had suffered greatly from sleeplessness, the attacks becoming more frequent and of longer duration as time went on. Though many doctors prescribed and every imaginable remedy was tried, nothing brought relief from this increasing wakefulness and unrest. Then followed most distressing pains in the head, accompanied by extreme nervous irritability, and this continued until I was sometimes almost frantic with pain and impatience. About this time, too, a great sorrow came to me in the loss of a friend under very painful circumstances. I felt this loss so intensely that it seemed to me my last hold had given way, and there was nothing left for me to cling to, nothing to live for, nothing to hope for. I no longer cared to try to get well. The darkness of despair overwhelmed me, and I was continually haunted by the direful thought that I was losing my reason. Like a big black cloud that fear hung constantly over me and tremblingly I awaited this final catastrophe.

This was the darkest hour, then came the dawn. A ray from the infinite Light and Love pierced the dark clouds of mortal sense in which I was enveloped, and brought me hope and courage. It came in the form of a vision of spiritual intuition, indescribable but strength-giving and beautiful. Supported and sustained by this new hope, I took up my daily duties once more, carrying with me a quiet conviction that a certain something, I did not know what, would set all things right. In due time I heard of Christian Science and began at once to take treatment, then to study and love this beautiful revelation of Truth. Gradually I came to know that the something I had been waiting and hoping for, the something promised and foreseen in that hour of greatest need, was nothing less than this glorious

revelation of infinite Love and Truth. And what a transformation this blessed Truth has wrought in me! No more sleepless nights or pain-filled days! Every trace of the former suffering, sorrow, despair, and dark foreboding completely obliterated, and in its place has come health, happiness, hope, joy, peace, and a sweet and abiding conviction that a God who is Love will always guide and guard me. In the words of the poet I have

an assured belief
That the procession of my future fate
Is ordered by a Being of infinite benevolence and power.

This Science of sciences has likewise taught me to understand the Scriptures in their spiritual significance far better than I had ever understood them before, and through the study of this Science I begin to understand, though probably in a small degree, compared with the "glory that shall be revealed," something of the "deep things of God," through sweet and sacred experiences of His presence and Power, experiences such as I had always thought I should have to die and go to heaven to attain; but I find that the Kingdom of Heaven is here and now.

Thus Christian Science has brought me many and great blessings, not the least of which is the blessing of peace; it is that "peace of God which passeth all understanding" and which *does* keep the heart and mind.

Living Water.

BY MARGARET RYAN.

OFTEN in my childhood I used to go with my playmates to get water from a spring in the farther end of a long pasture. We always found the water bubbling up clear and cool, rising from unknown depths which our childish imagination pictured as fathomless. About the loose roots and grass that encircled the edge of the spring a deposit of very fine soil had gathered, and after we had filled our pails or pitchers and played a while, the water would become very roily. Nevertheless when we came the next time it was as clear and clean as ever. The pure water below, ever pushing upward, forced out of the way all surface in purities. Over in the hill to the east, no doubt, through many little underground channels, the water was coming to feed this spring. Had these channels become obstructed or turned aside, the little spring would have ceased to flow. And soon nothing would have been left of it but a pool of impure water.

So it is with Truth, the living water which Christ gives us. It is within those who drink of it, as he said it would be, a "well of water springing up into everlasting life." Through this illustration of the spring we see that it is the entrance more than the outlet that we must guard. The one who is striving to live a Christian Science life must keep in close communion with God, must look to Him for all supply, must watch that no obstruction of self-will, apathy, or error of any sort comes in to clog or obstruct the free entrance of Truth into his consciousness. If given free entrance and passage through human thought this living water of Truth will push its way upward, keeping its outlet pure and free from contamination, and cleansing even the depths of man's consciousness.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood for the good or evil
side;
Some great cause God's new Messiah, offering each the
bloom or blight,
Parts the goats upon the left hand, and the sheep upon the
right,
And the choice goes by forever 'twixt that darkness and that
light.
LOWELL.

Religious Items.

Edward Judson, D.D., in an article on "Christian Tranquillity," published in the *Examiner*, says: "Cowards are made in infancy. The reading of newspapers is not reassuring. The imagination is infested with fears of lightning, accidents, fire, burglars, surgical operations. Faust's complaint is true to human life:—

'Care at the bottom of the heart is lurking:
Her secret pangs in silence working,
She, restless, rocks herself, disturbing joy
and rest:

In newer masks her face is drest,
By turns as house and land, as wife and
child, presented—

As water, fire, as poison, steel,
And what we never lose is yet by us la-
mented'

In the midst of this discord the Scriptures
alone speak words of peace."

The (Baptist) *Standard* recently published an attractive article on "Discouragements in Work," by James Buckham, which, after showing how generally envied persons are dissatisfied with the results of their own work, ends as follows: "My conclusion is this; that we ought to look at our work more in the large and the final more in its totality, less in its variable and uncertain details. Most of us, who get so discouraged and depressed at times, are really, it is fair to say, doing some useful and helpful work in the world and meeting with a reasonable degree of success and appreciation. Let us judge work, even our own, as God judges it, largely, providently, for the future rather than the present, and not hinder or imperil its final result by losing courage over vexing and unfavorable incidents which may be only temporary in their effect."

Recently the secretary of the Congregational Club of Boston sent out a set of questions to the pastors of one hundred and twenty-five Congregational churches of Massachusetts intended to get the frank opinions of the ministers as to whether the Sunday evening service and the Sunday evening Christian Endeavor meeting, when held just before the service, are considered a help or a hindrance. Ninety-nine pastors replied to the questions and an article comprising the siftings from these answers was published in the *Congregationalist*. Most of the answers favor the Sunday evening service, and consider it necessary, while about one-third do not. Regarding the Christian Endeavor Sunday evening meeting, thirty-two considered it a help and fourteen thought it was a hindrance.

The *Kansas City Journal* publishes a portion of a sermon preached by the Rev. Matt S. Hughes in the Methodist Church at Independence, Mo., from which the following was taken: "When we see men lose fortune, or loved ones, or health, we are too apt to say, 'Whom the Lord loveth He chasteneth,' but we should not say so. He is a kind Father. And though sorrows and afflictions often serve to turn men into the paths that lead to God, they are not necessary to salvation nor are they sent for that purpose. True Christianity means the absence of sorrow and afflictions and disease. Had sin never entered the world neither had ill health or sorrows come."

A writer in the (Unitarian) *Christian Register* says: "One new angel of truth or liberty or justice brought into a community will drive out more devils of lust and greed and cruelty than all the denunciations of the pulpits, the exposures of the press, or the punishments decreed by the courts. It is not sufficient to unmask the vices. No beatitude was given for those who denounce evil. Among all the movements of our time, forward and backward, there is a movement toward the enthronement of the highest ideals. They who are foremost in it are the cheerful believers who allure to brighter worlds and lead the way."

In an editorial the (Baptist) *Examiner* says: "Those whom we revere for their religious lives were men and women of faith—a faith that led them to be doers of the Word. Their piety was not an emotional intoxication. Nor were they listless dreamers on the Mount of Beatitudes, who refused to arise and go down into a world where alone the beatitudes can be lived and exemplified. Very properly the demand of the world is, 'Show me thy faith by thy works,' for it is likewise the demand of God. Be the follower you profess to be."

John Quincy Adams was a close student of the Bible all his years and he gave this recommendation to others: "I speak as a man of the world to men of the world; and I say to you, Search the Scriptures. The Bible is the book of all others to be read at all ages and in all conditions of human life; not to be read once or twice or thrice through and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted unless by some overruling necessity."

The *New-Church Messenger* says: "The boundless field of Assyrian and Babylonian research is being worked by French, German, and American expeditions the University of Pennsylvania taking the lead. An enormous amount of literature is being taken out and is accumulating so rapidly that many years will be required to decipher and translate it. Some time ago it was calculated that forty large volumes would be required, but that number must now be multiplied by five at least."

"John Ruskin said that for people to be happy in their work three things are needed: They must be fit for it; they must not do too much of it; they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or rather knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it."—*Exchange*.

In an article on "The Law of God" the (Baptist) *Watchman* says: "The truth is that the selfishness, the lack of sympathy and disregard of others which we account so trivial are the tokens of a deep-seated moral bias. In the parable of 'The Sheep and the Goats,' Jesus hinges the issues of eternity upon the selfish, inhumane temper, and here he makes want of kindness and helpfulness the token of the deepest moral alienation."

A writer in the *Advance* says: "Many have undertaken to read the signs of the times. But they usually see nothing but the trend of events. This trend is often in the opposite direction from that toward which the purposes of the Almighty tend. Just before the deliverance of the children of Israel from Egypt the trend of events indicated their perpetual captivity; but this was not the way of divine Providence."

"The clock on the Houses of Parliament in London," says *The Observer*, "has been undergoing repairs recently—the second time it has been stopped for such a purpose in over forty years. When the hours are chimed the bells are intended to express the prayer: 'All through this hour, Lord, be my guide, and by Thy power no foot shall slide.'"

In an editorial article on "Old Fashioned Piety" the (Baptist) *Examiner* says: "'Faith,' says the apostle, 'is the substance of things hoped for.' And that is precisely what it is. It is the foundation and support of spiritual life. We are disposed erroneously to associate substance with matter. But the most potential are the impalpable substances."

The (Baptist) *Watchman* says: "The man who builds his character upon the counsels of God's Word has the satisfaction that, as the years pass, though he comes to see a great many things more clearly, his ultimate ideals do not change. The real unity of life is to be found in fidelity to the purposes and standards God's Word enjoins."

The *Congregationalist* quotes the following from the writings of W. C. Gannett: "Our Bible is a book of lives. It is a book of men praying, rather than a book of prayer, of men sinning and repenting and righting themselves, rather than a book of ethics. It is a book, too, of men loving; it is full of faces turned toward faces."

The *Christian Register* says: "No change takes place in belief which is not heralded by doubt. If the world had continued to believe in all the things it has held to be true and sacred, heaven for our race would be a long way off. Our history writes us down as a doubting (inquiring) race."

The *Universalist Leader* says: "It must be night for stars to shine. So sometimes God's promises, hidden in the bright sunlight of prosperity and joy, beam with calm and steady radiance to whisper hope and comfort in the night of adversity and pain."

The *Outlook* says that the fundamental problem of life for every man and woman born into the world is very simple. It is to harmonize our wills with the will of God.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

According to the annual report of Governor Dole the total valuation of real and personal property in Hawaii, subject to ad valorem assessment in 1890, is \$97,491,584. The receipts from taxes are estimated at \$1,341,650. The commerce of Hawaii is shown for the period between January 1 and June 4, 1900, as follows: Imports, \$10,683,516; exports, \$14,404,496; customs revenues, \$597,897. With a few exceptions the development of the natural resources of the islands has scarcely begun. The aggregate area of the public lands is approximately 1,772,713 acres, valued at \$3,569,800.

The suspension of the exchange of bonds under the refunding law of last March was officially announced on November 21 by Secretary Gage, to take effect at the close of the calendar year. The refunding law permitted holders of the three per cent bonds, issued for the Spanish war, the old four per cents of 1907, and the five per cents maturing in 1904, to present them to the treasury for exchange into two per cent bonds, payable in gold.

Probably at no time since the Civil War have there been so few regular soldiers stationed in the United States as there are to-day. Of the one hundred thousand officers and men constituting the present army all but about seventeen thousand are serving abroad, mostly in the Philippines.

Plans are being made by the administration to press with vigor for the ratification by the Senate of the Hay-Pauncefote treaty in its original form, as the first step toward the construction of an isthmian canal.

The population of the State of New York, as officially announced, is 7,268,012, as against 5,995,853 in 1890. This is an increase of 1,270,159, or 21.1 per cent.

The population of Hawaii, as announced by the Census Bureau, is 154,001, as against 109,020 in 1896. This is an increase of 44,981, or 41.2 per cent.

Foreign News.

The Dutch Cabinet submitted to the States General, on November 14, a new bill proposing to drain the entire Zuyder Zee.

One hundred million dollars has been figured out as the cost of reclaiming "The Land of the Dead Cities," as what is now known as the gulf of the Zuyder Zee has been called. For the last half a century at least there has been a succession of schemes for driving back the sea from what was once terra firma. It was only in the fifteenth century that the Zuyder Zee assumed its present form—a gulf sixty miles long and two hundred and twelve miles in circumference. From the foregoing dispatch

it would appear that a new idea, that of draining the Zuyder Zee in its entirety, has ousted the older plan.

The Chinese problem seems no nearer actual solution than it was just after the rescue of the foreign ministers. So far the peace negotiations have been somewhat of a farce. The allied powers have been making demands impossible for the authorities of China to meet, and the Chinese emperor and plenipotentiaries have been offering reparation of such a nature as to make it seem that they are either very insincere or entirely in subjection to the anti-foreign element. Some of the allied powers also have grown mistrustful of the intentions of the others and are seriously in doubt whether they really desire to reach a settlement or intend to temporize until there arises an excuse for partitioning the Chinese empire.

A London dispatch states that the sum of about five million dollars awarded by the arbitration commission for the seizure of the Delagoa Bay Railway, was deposited in London on November 21, by Portugal. A large proportion of the award goes to the widow of Colonel McMurdo, an American, who with a number of English capitalists, built the road and operated it until the Portuguese Government arbitrarily violated the concession it had granted and seized the line.

The Russian naval estimates for the year 1901 provide for an expenditure of 97,097,666 rubles (about \$74,000,000). Of this sum 16,000,000 rubles are to be devoted to strengthening the fleet, 2,000,000 are to be expended on the harbor works at Vladivostok, and 3,000,000 are assigned to improving the defences of Port Arthur. The estimates exceed those of 1900 by 10,500,000 rubles.

There are in Queensland at present upward of one hundred and fifteen schools of art, libraries, and mechanics' institutes, which institutions the Government aids by duplicating the amount raised by the subscribers. Altogether the Government has contributed over \$534,600. In addition to these there are several technical colleges which also receive Government aid.

Former President Kruger of the Transvaal, arrived in Marseilles, France, on November 22, and was given a popular welcome. Almost the whole populace turned out to see him, and he was greeted by a hurricane of cheers everywhere he appeared. Mr. Kruger was also given a boisterous welcome in Paris on November 24.

Dispatches from Vladivostok say the Chinese have destroyed three hundred versts (two hundred miles) of the southern section of the Manchurian railroad. All the stations were burned and much rolling stock was destroyed. The damage is estimated at ten million roubles (\$7,500,000.)

A London press dispatch says that the United States machinery exhibit at the Paris Exposition has been bought in its entirety by a Lancashire engineering firm, and will be re-erected in Lancashire.

Industry and Commerce.

Herbert J. Webber, of the United States Department of Agriculture, is in Charleston, S. C., making experiments in the hybridization of cotton. Experiments are being conducted by Mr. Webber in different parts of the State and he is trying to have produced a cotton with a long, firm staple. He is also testing varieties of Egyptian cotton. Every year there is about twenty million dollars worth of Egyptian cotton imported to this country. If the experiments of the Department of Agriculture prove successful the farmers will be able to raise hybrid cotton which will equal the staple from Egypt.

The formal opening of the Great Northern Railway of Canada, on November 17, in-

creases the prospects of the Canada Atlantic Line, which operates between Chicago and Peary Sound. This is a new export line and cuts down the distance between the wheat fields of the Northwest and Liverpool about eight hundred miles. Steamers run between Chicago and Peary Sound, and grain shipments to that port run from twenty-one to thirty-five per cent of the total business here.

A Tacoma, Wash., press dispatch says: "The Russian Government will, on January 1, put a duty of eighty cents a barrel on flour for Siberia, in order to monopolize the rapidly growing trade for the Black Sea millers. This will be a hard blow to the Pacific coast millers, who have been building up a big trade through Vladivostok with Siberia."

Brooklyn is to have a new family hotel which the projectors say will be the largest in the world. It is to be twenty-three stories high and will have sixteen hundred rooms arranged in suites so that two hundred and fifty families may be housed under the one roof. The building is expected to cost two and one-half million dollars.

Since 1890 the world's steamships have increased from 12,985,000 to 22,369,000 gross tons, sail vessels have decreased from 9,166,000 to 6,674,000 tons, and the effective carrying power of the world's merchant fleets has increased sixty per cent.

On the basis of the gross earnings reported by the principal foreign steamship companies, it is estimated that during 1899 the gross earnings of steam and sail vessels in the foreign carrying trade of all nations amounted to \$700,000,000.

General News.

A press dispatch from Monterey, Mexico, says: "The report that American officers have unearthed ancient records in Peking showing that the Chinese discovered America fifteen hundred years ago, and erected temples in Mexico, has aroused the greatest interest among the scientific men of Monterey and throughout this country. The Chinese temples alluded to are in the State of Sonora, on the Pacific coast. The ruin of one of the temples was discovered near the town of Ures in that State about two years ago. One of the large stone tablets found in the ruins was covered with carved Chinese characters which were partly deciphered by a learned Chinaman who visited the ruins at the request of the Mexican Government.

The Boston Transcript says: "Ships can now go to sea with frozen ammunition. A method of utilizing liquefied air on warships has been discovered which will render the explosion of a magazine, even when the ship is in action, almost impossible. The method is so to place the liquid air that it will freeze the ammunition to several hundred degrees below zero. In that condition it could not explode, even if a shell should burst in the magazine."

A Connecticut manufacturer has recently finished a new state carriage for the Government at Ecuador at a cost of one hundred thousand dollars. It is modelled after the carriages of the Pope and the Khedive, but lacks the solid gold ornaments of the former and the gems of the latter.

Dr. Daniel C. Gilman, who has been president of Johns Hopkins University for nearly twenty-five years—in fact its first and only president—has notified the trustees of his intention to resign at the close of the present school year.

Maurice Thompson says that the word "Hoosier" comes from "Who's yer?" the dialectic inquiry of the old Indiana settlers to strangers who in those times of peril appeared o' nights at their cabin doors.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Recent Archaeological Discoveries.

Earliest Traces of the Human Race found in the Valley of the Euphrates.

PROF. B. V. HILPRECHT of the University of Pennsylvania has returned to America, after having discovered the very earliest traces of the human race. These he found at the bottom of a great heap of sand in Mesopotamia. He found a buried city, or, rather, several buried cities. He employed Arabs to dig out these cities, and to uncover relics left behind by the people who lived there thousands of years ago.

In the first place, he found curious inscribed bowls left on the surface of the mounds by the Jews who lived there as late as 800 A.D. A few feet under the surface they found the walls of a great temple, and evidences of the reign of one King Ashurbanapal, who lived there prior to 600 B.C.

Farther down they found relics of King Kadashman-Turgu, who reigned during 1400 B.C.; the temple of Ur Gur, who ruled the land many centuries before Abraham, the father of the Jews, was born; and the temple of Sargon I., who lived during 3800 B.C.

Bible students had heard of Sargon, but his existence was considered by many to be mythical. So the find was looked upon as wonderfully corroborative of Biblical lore. Yet the end had not been reached for later they found the ruins of ancient Calneh, which is mentioned in Genesis, 10 : 10. All around in the rubbish lay objects which had been lying there since the time of Lugalzaggisi, who lived previous to 4500 B.C.

There was an altar on which the ashes of the last sacrifice were still heaped several inches thick. There were sacrificial jars. There was a keystone arch, which had hitherto been supposed to be of Roman invention. As they dug farther and farther in and around they came upon evidences of houses. There was a great pre-Sargonic palace, which had at least two stories, and which had a six-hundred-foot front.

There were the remains of a great inscribed city gate, and finally there was found, just before Professor Hilprecht left Nippur, the ancient library of the temple, containing nearly eighteen thousand tablets inscribed with accounts depicting the life of the time.

This was the oldest library in the world. It was gathered together by some ancient scholar long before Christian times. The books were arranged around a room on shelves. These tablets are now on their way to America. A few specimens are to be left in Constantinople, and the remainder will follow Professor Hilprecht to this country.

Now, as may be supposed, these tablets throw wonderfully clear light upon early Biblical history. They fill in many gaps heretofore existing in the continuity of the early records, but their most remarkable quality is the fact that they prove that the people of seven thousand years ago, or thereabouts, carried on the business of life very much the same as we do to-day.

For instance, they lived in houses which were arranged with a more or less scientific drainage system. Their houses had fireplaces. Professor Hilprecht found a house with a fireplace in it. They ate from dishes the clay of which was turned in a lathe. The marks of the lathe can be seen in some of the relics, so they had machinery.

They were deeply religious. They worshiped the god Bel, and the practice of bestowing votive offerings in the temple was in vogue. Evidently the children went to school or were taught the rudiments of grammar by parents or other instructors, for many grammatical exercises were found by Professor Hilprecht.

The people sang music; at least, Professor Hilprecht came upon many hymns, inscribed on tablets, in terms closely resembling the psalms of the Old Testament. The temple was supported by the masses, who contributed money to it. Many tablets were found containing the record of the income of the institution from various sources.

There were rich people and poor people, masters and slaves. Records were found on which the sale of slaves, farms, and produce are recorded. Some of the farms were leased, mortgages were taken on others, crops were bid for far in advance of the ripening—thus the people sometimes dealt in futures. But the rich did not always live on their farms, which were in the more or less malarious districts. They lived in the cities and enjoyed the urban life and gayety, while the slaves or tenants tilled the soil. In such cases the land-owners employed agents to look after their interests.

Professor Hilprecht found the archives of the firm of Murashu Sons, attorneys of Nippur, who were in business many years as agents of the rich. In the archive room were found tablets which showed the bookkeeping of the firm. There were contracts of all kinds, records of collections, agreements, bills of sale, etc. One of the agreements was a guarantee concerning the sale of a ring to the effect that the emerald in the ring would not fall out for twenty years, or that if it did fall out within that time the jeweler would make it good.

There were artists in ancient Nippur. Professor Hilprecht found a tablet with a hole cut in the centre, which had evidently been secured to the wall of a house or temple, and on which some ancient artist had scratched a picture of two men driving sheep. The artistic feeling of this cutting is excellent, the knowledge or appreciation of anatomy wonderful.

In sculpture they were even further advanced. Many little groups have been found. Statuettes of the god Bel are plentiful. One little group shows a dog surrounded by puppies. Another group is of two lovers, evidently waiting, the woman leaning against and supported by the man, showing that the "old, old story" dates very far back indeed.

In the sciences these people were more or less learned; at least some of the tablets show that astronomy was studied

and records were made of the movements of the stars. Even the spirit of divination was manifest, for many astrological tablets were found. The literature of the day was most comprehensive, and many of the tablets are written in two languages—Sumerian and Babylonian—and they show that the beginning of this civilization was even then traditional—that is, it was already so old that no record of its beginning existed. Of course, this naturally would be so, since civilization of the Nippur perfection must always be the result of slow evolution.

These people had the desire to live in the eyes of posterity. The permanent character of their records shows this. This is shown also from the fact that at about the time of Nebuchadnezzar, an old priest started a little archaeological museum in a clay pot, and left it for the edification of posterity. This man dug into the ruins which lay beneath the city as it existed in his day and picked up the tablets of the preceding ages.



He found tablets representing a more or less complete succession of the kings mentioned above and placed them where the archaeologists of the future might find them. Professor Hilprecht found the pot, the first archaeological museum in the world. It is just possible that the old priest meant this pot to furnish an inkling of what lay around under the sand. It so happened, however, that the pot was found after duplicates of its contents were picked up by the explorers.

When the people of Nippur died they were not cast into the earth or burned in the rude manner of savage peoples. The undertakers of the day made graceful slipper-shaped coffins of baked clay and covered them with a beautiful blue glaze resembling porcelain. The body was slipped into the coffin and a cover placed over the opening above the breast and face. Then the coffin was placed in a vault on pedestals.

It has already been indicated that in architecture the Nippurians were adepts. So also in defence of their city they knew how to build huge walls with openings in which swung massive gates, beautifully carved and resting on great blocks of stone. Several of these stones are in the Museum of the University of Pennsylvania. Out of these gates the warriors of the time sallied forth to attack other towns, or in through them they rushed, pursued by some conquering invader.



The gates of Nippur once opened to receive Lugalzaggisi, the Alexander of his day, a world-conqueror, who subdued the whole peninsula lying between the Persian gulf and the Mediterranean Sea. He was not a native of Nippur, or Kengi, as it was called in those times. He was the son of Ukush, King of Haran. He descended on Nippur and conquered its people, who were the Sumerians.

Lugalzaggisi was a barbarian before he made the descent. At least all the people outside of Nippur were looked upon by the Sumerians as barbarians. The Sumerians were an old stock, whose civilization was then very old. Lugalzaggisi, however, was quick to appreciate the advantages of their advanced state, and he adopted their manner of life. Whether he had been a worshiper of Jehovah is not stated, but at any rate he embraced their religious cult and worshipped the god Bel.

He erected temples in the god's honor, and advanced the already existing civilization by his many civic improvements and public works. He improved the city, patronized art, learning, and science, and reigned long over his subjects. This was at least 4500 B.C. Undoubtedly Lugalzaggisi raised the glory of Nippur higher than its previous level, yet the Sumerians resented his Semitic rule, for as

soon as he died the national spark of patriotism for their ancient civilization glowed afresh.

With Lugalzaggisi Nippur had become the metropolis of the ancient world, and it remained so for thousands of years through the reigns of Narim-Sin, Sargon, Ur Gur, Ashurbanapal, and the intermediate sovereigns. Kings lived and died, conquerors came and went, generation after generation passed away; temple after temple was built, grew old and crumbled, and new ones were erected on the ruins of the old ones; the tablets and the coffins and the old walls sank from sight, or the sands of the desert drifted over them, yet Nippur, through many changes, remained the great centre of culture, until one time, in the neighborhood of 2200 B.C., it was suddenly invaded from the north by the Elamites, who descended upon it and sacked it.

The Elamites completely subdued its people, but, unlike Lugalzaggisi, they did not seek the advantages of its ancient cults. They razed many, if not most, of its buildings. They carried away to Elam everything they could possibly take, and what they could not take they broke into fragments. These fragments are to-day being pieced together by Professor Hilprecht, and many of the things the Elamites carried away are now being found in Asia Minor, thus corroborating the story of this ancient raid.

After this Elamitic invasion Nippur declined. The city was rebuilt, but it was no longer the metropolis of the world. It had its kings and it pursued the arts of peace and war as of yore, but it never regained the grandeur of the days of Lugalzaggisi. Yet, of course, it was highly interesting, since its treasures, even of the later dates, help to fill in those gaps which need to be filled in the Bible when the latter is considered as a historical document.



And here is where, perhaps, Nippur and the explorations in Babylonia may come to have their chief value—the perfecting of the Biblical chronology. But that will be a work of the future, since it could not be attempted until Nippur is all excavated, and the ruins are so extensive that many years must pass before every one of the antiquities is recovered.

These are the features of Professor Hilprecht's work which most concern us to-day. His explorations have brought us many thousands of years nearer the origin of mankind than we were before he went into Babylonia. He has found that people seven thousand years ago were not much different, after all, from what they are to-day, and his work in the end will fill in those gaps in the Bible which we are most desirous to have filled. The aspect of his work as it concerns the future he has not explained, nor can he do so yet.

It is for the great contribution to our knowledge of the world's history that he has been honored in Europe and America. As the discoverer of the oldest world, his name will always be famous. And yet, if you were to ask Professor Hilprecht of what aspect of the expedition he is most proud, he would probably say, the influence his wife has had upon it. Professor Hilprecht when he went abroad left Mrs. Hilprecht in Leipsic.

He went on to Nippur, while she was to go to Jena to spend the summer. She lay ill in Leipsic with nervous prostration and had to have the services of two doctors and a trained nurse. When it was suggested that Professor Hilprecht be sent for, she would not hear of it. Then, so that he might get no inkling of the true state of affairs, she had her letters to him sent to Jena and mailed from there. She was ill four months, and several times was near to death's door, yet she heroically refrained from worrying him. Professor Hilprecht says his success in Nippur this year is due more to Mrs. Hilprecht than to himself.—*Boston Herald*.

Selected Articles.

Some Objections Met.

LINCOLN, Neb., November 9.

To the Editor of *The State Journal*.

Answering a paragraph from "Daily Drift" in your issue of October 23, I would say, that what are termed organic lesions have been healed by Christian Science, and there is abundant testimony to this fact, hence it is rather late for the statement that Christian Science cannot do what every Scientist knows it has done, and this objection can have no effect on any one familiar with the results obtained in Christian Science, and should not deter those who are unacquainted with this practical Science from seeking the facts as to its Principle and practice at first hand from its sources, viz.: the Bible, "Science and Health with Key to the Scriptures" and the other writings of Mary Baker G. Eddy, and by actual observation of cases which have received Christian Science treatment.

If there is any one in this city who still doubts that real benefits are derived from Christian Science, we cordially invite such a one to attend the Wednesday evening meetings and hear the testimony of neighbors as to cases of healing, and see the happy faces which betoken the presence of health and contentment.

In our city library, or in the Christian Science reading rooms may be seen the *Christian Science Journal*, in which will be found every month authentic accounts of the healing of almost all manner of diseases, including what are called organic lesions; and the names and addresses are given in some cases and can be obtained in others. These testimonies come freely from hearts full of thanksgiving for health and peace found in a better understanding of eternal and infinite Good.

Mr. Bixby says, "All things may be possible with Omnipotence, but that does not signify that the Almighty will suspend the operations of natural law to accommodate metaphysical healers engaged in 'demonstrating' at so much per."

Nothing could be further from Christian Science than the supposition that God will alter, or suspend, or miraculously supervene any universal law to accommodate a Christian Scientist or any other human being. The infinity and eternity of God (Good) and of God's government, leads to the conclusion that evil, through all eternity, never has had or can have power to suspend the reign of God's law, so as to enter God's universe, and destroy the order and harmony thereof. Of God's universe we truly say that Omnipotence keeps the peace eternally. When we say that God (Good) is almighty and eternal, and that God is everywhere present, we mean thereby to deny that evil ever has had any place or time or power in reality.

Now the belief that evil (or devil) has entered the universe, and is ever with us, involves the erroneous supposition that at some time in the past God's power was suspended to let evil in, and has ever since been impotent to cast evil out. Such exaltation of evil is contrary to the very first commandment: "Thou shalt have no other gods before me." When Paul says: "Give no place to the devil," he is stating the negative side of the proposition that God (Good) is everywhere.

If the words "demonstrating at so much per" are intended as a rebuke to Christian Scientists for receiving remuneration for their time employed by those coming for treatment, our answer is, that an honest man who wants to be treated will insist on paying for the treatment if he is able, and any one in poverty will be treated freely by a Scientist. But we have found that where one is able to pay for treatment, and yet comes with the thought of getting something for nothing—especially if one is making an

idol of money—that we cannot serve such a one except by rebuking the error of mammon-worship. Even in our charges, our moderation is known unto all who have taken treatment of us. Analyzing the objection that Christian Scientists charge for their treatment, and its implication that they ought to treat without charge, it will appear that the motive back of this objection is to put a stop to Christian Science treatment (though I am persuaded that Mr. Bixby does not cherish such a motive). For if a given line of action offers absolutely no means of support, then no one can or ought to follow such a course. "The laborer is worthy of his hire." When the Master said: "Carry neither purse nor scrip," he evidently meant that they should live from their labors among the people who welcomed them, ministered unto their wants, and received the Gospel.

Again, in your issue of October 12, it is said: "No use arguing against the sure penalties of violated physical law. If we sin, we must suffer, and it is right that we should." None will dispute the doctrine that if we sin we must suffer; but Mrs. Eddy says, page 390 of *Science and Health*, "It is error to suffer for aught but your own sins. God, or Truth, will destroy all other supposed suffering; and real suffering, for your own sins, will cease, in proportion as the sin ceases." (See also the 18th chapter of *Ezekiel*.)

As to the "sure penalties of violated physical law;" God is the only lawgiver of universal and immutable law; and God is Spirit or Mind, and not matter, and God's law governing the universe is mental or spiritual and not material or physical.

What shall we say, then, if so-called physical law, by reason of which sin, disease, and death reign over the people who sit in darkness, and "who through fear of death were all their lifetime subject to bondage"? We shall not admit the force and effect of such opinions by calling them bad laws; so we say bluntly they are not laws, but merely human theories and misconceptions of God and of God's law, under which the universe is and always has been governed in unbroken order and harmony.

WILLIAM HOLMAN JENNINGS.
In *The Nebraska State Journal*.

A Personal Explanation.

To the Editor of the *Sunday Journal*.

In behalf of the Church Congress, for which I spoke last Tuesday evening, and of the large gathering of citizens and guests assembled on the occasion, may I be permitted to mention some points suggested by the editorial on Christian Science which appears in your issue of this date. Your own admirable report of the discussion gives me some ground for asking the privilege, as you express the opinion that it was "a bit unfair" that I was obliged to be the first speaker, and thus "was forced to outline the tenets of Christian Science and hold it up as a target for the flings of the other speakers." Let me say in passing, however, that I did not and do not complain of the arrangement, which, on the whole, was the best that could be made.

That the question is a vital one is shown by the fact that the Congress gave an entire evening to it, and that it attracted so large and intelligent an audience. My attitude on the subject will be better understood if I give a brief history of my relation to the movement.

After originating the "Brotherhood of Christian Unity" in the year 1891, with its motto, "Love your neighbor and respect him in his beliefs," it became my duty in the interest of unity to investigate the various movements which seemed to embody a distinctive principle or theory. In due time the Christian Science cult naturally attracted my attention. I began the study of it with the prejudice which

a superficial knowledge of it seems invariably to create. On closer investigation, I could not help recognizing the fact that its adherents were not fanatics, but a well ordered class of citizens, whose standard of morality and spirituality was above the average. The apparently excessive devotion to Mrs. Eddy proved to be not so much a personal feeling as a sense of profound gratitude toward one whose teachings had resulted in their emancipation; sometimes from years of chronic invalidism; sometimes from acute organic and functional diseases of every kind; sometimes from slavery to the alcoholic or narcotic habit; sometimes from lives of sin and degradation.

From this observation I was led to study carefully the text-book of the system, "Science and Health with Key to the Scriptures," written by Mrs. Eddy. I say to study carefully, for I found it to be a book that could not be fully taken in by a single casual perusal. It is an exposition of the principles of absolute idealism, not as already presented by Plato, Bishop Berkeley, and some modern writers, whose discussions are purely academic, but as a practical basis of life, and a presentation of Christian principles growing out of the teaching of Jesus Christ: "The kingdom of God is within you," and the corollary: Seek first the things of this inner kingdom, and all other things shall be added unto you.

Looking for the fruits of this teaching I found them everywhere apparent in improved health of body, sanity of mind, and sweetness of disposition. What could I then do but surrender and say: "I will no more oppose this movement, but will study it in all its bearings and see whereto it leads."

I have not time, nor has the *Journal* space, to give all the results of this quest. My one purpose in these lines is to lead others to cease regarding Christian Science as a "monstrous delusion," and resolve no longer to condemn it without understanding it. Fair investigation is all that the most ardent champion of the movement desires.

The question of its being a menace to the health of the public cannot stand in face of facts. From three thousand to five thousand patients are treated daily in New York City, the same number in Boston, and a still larger number in Chicago. In view of this fact is it not amazing that only very rarely is a case of failure heard of, although the enemies of the movement are on the alert to make the most of every unfavorable point?

The Church Congress has rendered a most valuable service to the people of America by bringing the movement forward in the dignified way in which it has been presented. This will no doubt change the mental attitude of many people, both in the churches and outside of them. As to the effect in the development of Christ's kingdom in the world, that can surely be left to the guidance of divine Providence.

THEODORE F. SEWARD.

Providence, November 15.

In the *Providence* (R. I.) *Sunday Journal*.

Earth's Size Exactly Measured.

It has cost the United States just five hundred thousand dollars to find out that the earth we live upon is 7,899 miles tall and 7,926 miles wide, so to speak.

In our school geographies we learned that the earth is a round ball, slightly flattened at the poles. The flattening amounts to thirteen miles and a half for each pole—the polar diameter being twenty-seven miles less than the equatorial diameter. So it isn't such a very flat earth after all.

The circumference of the earth at the equator—people don't travel around it by way of the poles—is 24,900.32 miles. This is only about 1.32 of a mile more than the measurement fixed by the French scientists who founded

the metric system upon the measurement of an arc of the earth's circumference.

As a basis for reaching the diameter of the earth the United States survey cast the longest straight line ever measured by instruments. It was laid along the track of the 39th parallel of latitude, from a point near Cape May light, straight westward to point Arena, Mendocino County, Cal. This line was begun in 1871 and only recently was the last triangle laid, showing that the absolute distance between Cape May light and point Arena is 2625.6 miles.

Delaware bay, the District of Columbia, and thirteen states and territories are crossed by this parallel.

In determining the polar diameter a line had been run independently from Lake Superior through central Illinois. This and the line of a hundred years ago run through Ecuador, in South America, were taken as bases for the longitudinal diameter.

In casting the network of transcontinental triangles, the survey worked from both ends, finally closing the gap in Colorado. In this mountain work the instruments at times were from ten to fourteen thousand feet above the sea, and in some stretches from one hundred to one hundred and eighty miles were covered by the light flashes from the heliograph. The longest reach was 182.7, flashed from one mountain to another, the instrument sending the signals being akin to the heliograph used in war messages.

To make signalling possible in the plains country, towers had to be erected. These towers were of skeleton frames made proof against wind by guy ropes. Canvas was stretched to protect the instruments on the top from high winds.

The highest towers were built in Ohio, Indiana, and Illinois, where forest trees interrupted the views. Many were one hundred feet and more in height. At Green, Ind., the telescope was raised one hundred and fifty-two feet above the earth. At Still Pond, Md., was a tower one hundred and twenty feet tall, which supported a target to the height of two hundred and seventy-five feet—the highest above ground of those employed.

In this signalling, especially in the mountain country, the observer to the east would be in the twilight of sunset and yet reading signals from the west, where the sun might be seven minutes above the sky line.

By actually laying bars of metal end to end the surveyors in the course of this stupendous measurement, marked off the base lines essential to their triangulation work. The temperature of each bar was carefully measured by thermometers and its effect upon the length of the bar taken into strict account. A single pair of these complicated bars cost fifteen hundred dollars.

Stretched across the country they were not rested upon the ground, but upon tripods carefully leveled. One style of measuring bar utilized in this delicate work was carried in a trough filled with melting ice and was thus kept at the freezing point.

In the work of more than a quarter of a century the United States coast and geodetic survey has overturned no old findings. Perhaps its work would have been of much less value had it done so. It has added dignified proof to an accepted fact.—*New York World*.

Every time a man bethinks himself that he is not walking in the light, that he has been forgetting himself, and must repent, that he has been asleep and must awake, that he has been letting his garments trail, and must gird up the loins of his mind—every time this takes place, there is a resurrection in the world. And every time that a man finds that his heart is troubled, that he is not rejoicing in God, a resurrection must follow—a resurrection out of the night of troubled thoughts into the gladness of the truth.

MACDONALD.

The Lectures.

At Winfield, Kan.

An audience that nearly filled the Opera House assembled Sunday afternoon (November 4) to hear the lecture of Judge Joseph R. Clarkson of Omaha, on the subject of Christian Science. For over an hour the speaker held the undivided attention of his audience and delivered a masterly address. Mr. Clarkson presents a fine platform presence and is a convincing speaker. He was introduced by Rev. George T. Smith, of the Christian Church, who by way of introduction said:—

To the weary problems which have surged through the hearts of the race many solutions have been offered during the ages. We can but welcome any one who endeavors to lessen the misery of the world and to add to its happiness.

Christian Science teaches men to be victorious, to bid defiance to sin, disease, despair, and doubt. Whatever may be our judgment as to the success attained, the aim is worthy of our praise; and after we have listened to one who is competent to make an able presentation of the theme we shall go out of this house with a deeper respect for those who are trying to lessen the miseries of mankind. I now have the honor of introducing to you Judge Clarkson of Omaha, Neb., who will address you.

Southwestern Advocate.

At Dubuque, Ia.

Judge William G. Ewing of Chicago, lectured on Christian Science to a large and appreciative audience Thursday evening, October 25, at Stout Auditorium, under the auspices of First Church of Christ, Scientist, Dubuque, Ia.

Judge Ewing was introduced by Judge James Husted of Dubuque, who said in part:—

Those of you who know no more of this Science than I do, will probably go home to-night with something to think about. The gentleman who is to speak to you was long prominent in his chosen profession of the law, and ranked high at the bar. As a judge he administered the law fearlessly and without favoritism, and in taking the position in which he has been placed, his talents and character have commanded respect. The highroad to fame was open before him, but he chose to set all this aside and devote himself to the advancement of the Cause of Christian Science, which he had warmly espoused.

Bespeaking for him this evening your warmest attention and your faithful consideration of what he may say, I have the pleasure of introducing to you, ladies and gentlemen, Judge William G. Ewing, who will now address you.

Correspondence.

At Wabash, Ind.

One of the most scholarly lectures ever given in this city was that of Judge William G. Ewing of Chicago, at Harter's Opera House, Monday evening, November 5, on Christian Science, which was attended by a large number of people.

Judge Ewing has an excellent control of English and clothed the thoughts he wished to emphasize with eloquent and beautiful words. He spoke in a low tone of voice, but was heard all over the house.

The speaker was introduced by Judge H. B. Shively, who presided at the meeting. He paid the lecturer a compliment for his attainments in the legal profession and in the realm of learning, and expressed pleasure that the new belief came championed by such a man. Judge Ewing did not enter into a minute explanation of the Christian Science faith, but tended to clear up some of the false impressions that prevailed. The lecture was well received by all, many ministers being present.

Wabash Daily Plain Dealer.

At Cedar Rapids, Ia.

Fully one thousand people assembled at the new Auditorium last evening (Monday, November 12) to listen to a lecture by Judge Joseph R. Clarkson of Omaha, on Christian Science. Judge Clarkson is one of the ablest men in the West, a man who has gained honor and fame in his chosen profession of the law, but who, during the past few years, has been devoting himself entirely to the work of Christian Science and to lecturing on the subject.

Judge Clarkson was introduced by John M. Grimm. He said that many who were on the outside scoffed at the believers of Christian Science as fanatics, but that he himself, as one yet on the outside, had been deeply impressed with this new religion. He spoke of the wonderful growth of Christian Science, told of the magnificent churches being built and of the rapid increase in the membership, and asked if it might not yet lead to revolutionizing Christian belief. He paid a high compliment to Judge Clarkson and presented him to the audience.

*Cedar Rapids Daily Republican.**

At Toledo, O.

Mr. Edward A. Kimball of Chicago delivered a lecture yesterday afternoon (Sunday, November 4) in the Christian Science Church, corner Monroe Street and Lawrence Avenue. His subject was, "The Cause of Disease and its Scientific Cure."

The church was filled, many standing throughout the lecture. The audience, which numbered between eight hundred and a thousand persons, listened attentively for more than an hour and a half to a discourse on disease and its cure from a Christian Science standpoint.

The earnest way in which the lecturer handled his subject won for him friends among those who do not accept the doctrines of Christian Science, and the lecture was pronounced by those who heard it to be one of the best that has been delivered in Toledo on Christian Science.

Toledo Bee.

At Peoria, Ill.

Hon. Joseph R. Clarkson, formerly a successful jurist of Omaha, addressed a large and representative audience at the Grand Opera House yesterday evening (Thursday, November 8) on Christian Science. The lecture was given under the auspices of the local church of Scientists, and was free to the public, as are all affairs given by this body.

Mayor Lynch introduced the speaker of the evening in a neat address.

Judge Clarkson has a splendid presence, is a gifted speaker, and presented the polity and basic principles of Christian Science in a clear, lucid manner, which greatly interested his auditors.—*Peoria Herald-Transcript.*

Lectures at Other Places.

Sherburn, Minn.—Joseph R. Clarkson, October 15.
Howell, Mich.—William G. Ewing, October 29.

The Church Manual.

The nineteenth edition of the Manual, containing the names of all the members of the Mother Church, including those admitted November 1, 1900, is now on sale.

Address orders to The Christian Science Publishing Society, 95 Falmouth Street.

Take your stand, unswerving, heroic, by the altar of truth, and from that altar let neither sophistry nor ridicule expel you.

HENRY VINCENT.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Thanksgiving.

THE Chief Executive of our nation has appointed and set apart, Thursday, November 29, "to be observed by all the people of the United States, at home and abroad, as a day of thanksgiving and praise to Him who holds the nation in the hollow of His hand."

As Christian Scientists we do most gladly unite with our fellow-countrymen in giving thanks to God for His goodness and mercy toward us, and for the countless blessings He has bestowed upon us as a nation and as individuals. While we strive to give thanks daily and hourly, yet we esteem the privilege of making this day a special season of thanksgiving and praise to Him in whom "we live, and move, and have our being."

Without doubt one of the greatest needs of the hour is a more just recognition and acknowledgment of what God has done for our native land. We must not lose sight of the fact that all the freedom we enjoy—religious, political, and civil—is the result of our country's faith in God, and the triumph of right over wrong. "Blessed is the nation whose God is the Lord." Do we, as individuals and as a nation, desire greater freedom and a more liberal outpouring of blessings from on high? Then let us humbly and sincerely thank God for His goodness and devoutly pray that we may be worthy of "the continuance of His divine favor," ever mindful of the fact that as a nation, as well as individuals, we shall reap as we sow.

On this occasion it may not be amiss to consider why, when, and how we should give thanks to God, and also call to mind some of the many reasons we, as Christian Scientists, have for thanksgiving.

First: Why should we give thanks?

"It is a good thing to give thanks unto the Lord." The Scriptures declare that "every good gift and every perfect gift is from above." Thanksgiving brings "all the tithes into the storehouse;" then the windows of heaven are opened and the blessing which is poured out is so great that there is not room enough to receive it. Thanksgiving enlarges the borders of human consciousness, thereby removing the limitations of material sense. Thanksgiving is a recognition of the Source of our blessings and brings us nearer that Source. Whatever enables us to draw nearer to God, destroys the error of sense which seems to separate us from Him. This gives us an enlarged conception of our Father in heaven who created man in His own image and likeness. A higher and purer thought of God gives a better idea of what constitutes true manhood and enables us to bring out our identity as sons and daughters of God.

Thanksgiving turns thought God-ward and this lifts us above the seeming power and presence of evil. To recount our blessings, when all seems dark and discouragements beset us on every hand, will dispel the gloom and enable us to see that in reality we have all things and there is no reason for discouragement. Since God holds all things in the hollow of His hand, what is there to fear?

Experience has taught us that the contemplation of evil does not show us the way out of discord and suffering. As Christian Scientists we are learning that when our gaze is

turned toward the Light we do not see the shadowy forms of error and their claims to reality are made of none effect. A mind filled with gratitude to God for the countless blessings He has bestowed upon His children, has no room for thoughts of error which rob man of health, happiness, and harmony. Ingratitude causes mortal man to retreat within the narrow limits of his own selfish sense of things, while thanksgiving fills the heart with love for God and man, and causes one to live not for himself alone, but that the whole world may be the better for his having lived in it.

Then why should we give thanks? Because it brings heaven down to earth and reveals the glorious reality of a present salvation. "O give thanks unto the Lord, for he is good: for his mercy endureth forever." "Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence."

Second: When shall we give thanks?

At all times and under all circumstances the prayer of thanksgiving should arise unto the God of our salvation. "At midnight I will rise to give thanks unto thee because of thy righteous judgments." "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." "Giving thanks always for all things unto God."

There is always great reason for rejoicing when we look to the spiritual fact of Being. No matter what may seem to be the manifestations of error, they do not change the fact that God is, and that man is His child, pure, perfect, and eternal. On one occasion Jesus said to his disciples, "rejoice, because your names are written in heaven." The faithful disciple of Truth always has this cause for rejoicing. This is the joy which the world can neither give nor take away. No matter what the seeming, he knows that his true being abides in harmony and he rejoices in that fact. This very rejoicing helps to dispel the darkness and lifts him above the discordant sense of that which seemeth to be and is not.

Third: How shall we give thanks?

In thought, word, and deed we should sing songs of praise and thanksgiving unto our God. Thanksgiving should come from the heart and find expression in works as well as words. Obedience to the law of God is the best expression of our appreciation of what He has done for us. Jesus said to his disciples, "If ye love me, keep my commandments." If obedience is the proof of love it is likewise the best evidence of sincere and heartfelt gratitude.

All that we have is given to us in trust, and if we are truly thankful for the blessings we enjoy, we shall employ our time and talents in such a manner as will redound to the glory of God. Thus shall we proclaim to the world that in God's presence is fulness of joy; and at His right hand there are pleasures forevermore.

Fourth: What are some of the reasons we, as Christian Scientists, have for giving thanks?

First of all we are thankful for Christian Science; thankful that we have caught a glimpse of the Truth that makes free indeed; thankful that we are learning how to work out our salvation. And although we are called to put on the whole armor of God and wage ceaseless warfare against the claims of evil, yet we do rejoice that even in the noise and tumult of battle there has come to our human sense the "peace of God that passeth all understanding." We are thankful that we are found worthy to enlist in this grand warfare wherein no son or daughter of God is made to suffer, but only error falls at the feet of Truth.

We are thankful that we are learning the value of each individual experience and how to profit thereby. We see more clearly than ever before how it is that "all things work together for good to them that love God." Seeing this we are encouraged to be more faithful in the application of Truth to all the affairs of life.

We are thankful for life and we rejoice that we are learn-

ing that our life is not at the mercy of matter, for God is our Life, and we can say with Paul. "The life which I now live in the flesh I live by the faith of the Son of God." We are also thankful for health and strength, and we have not less but more since we have learned that health and strength are in Mind not matter.

Our hearts are filled with joy when we remember that Love, the Mind that was in Christ, is the only real Intelligence, and that evil, no matter when or where it appears, has in reality no intelligence and no power. This shows us how it is possible to love even our enemies.

We are thankful for all the beauty and harmony we see expressed. Because we have learned in Christian Science that Mind, not matter, is the Substance of man and the universe, this has not robbed the world of its beauty. The beauty of form and color disappears as matter, but re-appears as the idea of divine Mind, there to reflect the Infinite. Likewise the good we see expressed in individual character becomes not less but more as we realize it is the reflection of infinite Good. This conception of our present sense of existence causes us to seek diligently for the manifestations of Good and accept them as the realities of life which alone are worthy of an abiding-place in our consciousness.

We are thankful that we have learned in Christian Science how to overcome sin and sickness in ourselves and others. The sick are healed after all material means have failed, and the sinner is lifted above the false sense of pleasure in sin. For these manifestations of God's presence and power we sincerely return thanks.

In conclusion we are thankful for all the blessings the world calls material. "The earth is full of the goodness of the Lord." The mortal and material sense of life and its joys is giving place to that which is real and eternal, thus we are laying up for ourselves "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

The Wednesday Evening Service.

To the Editor:—Apropos of your wise and timely editorial, in a late number of the *Sentinel*, regarding the testimonies given at the weekly meetings, permit me to add a word of suggestion respecting the conduct of the service.

In the beginning of Christian Science, when there were but a very few active participants in this service, it was natural and proper that a considerable part of the hour should be given to the reading from the Bible and Science and Health. Unfortunately, some of the Readers have continued the custom long after the conditions were so changed as to render it incongruous.

The writer recently attended a service where, though there were at least a dozen active Scientists present, including himself and one or two other visitors, more than half the hour was consumed in the reading of an entire chapter from the Bible, a yet longer selection, which included many distinct topics, from Science and Health, and all the hymns in full. As a result the time for the testimonies was altogether inadequate, and the service was much less effective—less significant to inquirers—than it would have been had the readings been topical and more brief.

The maintenance of a flexibility which readily adjusts each service to the attendant conditions and to the spirit of progress, is certainly of great importance, and it would demonstrate that tact and good judgment which must characterize the leadership of every competent Reader. The writer is sure that in all this he is voicing the thought of many of the laity who in their modesty are patiently holding their peace in the hope of better things.

A TRAVELER.

We endorse what our correspondent above says. As a rule the selections from "Science and Health with Key to the Scriptures" should be short, not exceeding a page, and often a paragraph or two is better. Nor is it well to read profusely from the Bible. Shorter selections, confined to a single topic, are apt to be more effective than lengthy selections covering different topics. This is true in making selections from Scripture for Wednesday evenings as well as the Scripture reading at the Sunday services.

In places where the attendance at the Wednesday evening meetings is small and the speakers few, the extra time may be well occupied in reading articles and testimonies from our periodicals.

"My Ships."

The beautiful poem, bearing the above title, which appeared in the *Sentinel* for November 15, was sent us by Mrs. M. R. Murray and by mistake was credited to her. The author of the poem is unknown, and at Mrs. Murray's request we make this statement, as she does not wish it to appear that the poem was original when it was only selected.

Among the Churches.

Anniversary Service at Marion, O.

Sunday, October 7, 1900, was a happy day to the little band of Christian Science workers at Marion, O., as it was the fifth anniversary of the planting of Truth in their city. In loving recognition and acknowledgment to the Father of every good and perfect gift, loving hearts and willing hands had been busy for a number of days helping to decorate and beautify their little hall. Many new pieces of furnishings were added; among them a handsome new Readers' desk in oak, the gift of the Sunday School. The motto "Divine Love always has met, and always will meet, every human need," from our much-loved text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, adorns our wall, done in the burnt wood in panel form.

A beautiful copy of Hofmann's head of Jesus in crayon, also pictures of Concord Hall and Pleasant View, adorn the walls. New carpets, rugs, and hangings all blending in color, and a number of potted plants make many bright spots in this little church home which serves a double purpose, that of church and reading room. Our hall has a seating capacity of eighty or ninety. May many weary wanderers find here a resting-place, and the thirsty ones drink.

A short address given by our First Reader on this occasion was as follows:—

Beloved Students and Friends:—Before we take up the Lesson-Sermon, it becomes my pleasant duty to express the pleasure we feel in having you with us at this our fifth anniversary of the birth of Christian Science in our city.

The Scriptures admonish us to "rejoice with them that do rejoice;" but Jesus said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

In the five years past we have much cause to return thanks to our heavenly Father for His loving-kindness and tender mercies manifested towards this little branch of the parent vine. The greatest cause for our rejoicing to-day is not for the outward manifestation, but because we can say, like one of the disciples of olden time, "We have found him of whom Moses and the prophets did write." We have beheld the Christ, "The Lamb of God, which taketh away the sin of the world."

Jesus said, "Happy are your eyes that they are seeing, and your ears that they are hearing. For verily I say to you that many prophets and righteous men longed to see what ye are seeing and did not see; and to hear what ye are hearing and did not hear" (Matthew, 13 : 16, 17, Roth-erham's translation). For verily they found not the way to change their minds, though they sought it carefully with tears.

We give you all a hearty welcome to this little church home, and hope your desire will be to share with us in the future the peace and happiness which comes from the Truth which Jesus said to know [understand] would make you free.

It may be gratifying to those of you not closely associated with our work to know something of the growth in our city.

Five years ago the first Christian Science service was held in a private parlor; number present seven; meetings were held at the different homes for six months, when permanent quarters were secured at the corner of Prospect and Center Streets. The first meeting was held there the first Sunday in April, 1896; attendance twenty-one. These rooms were occupied for two years when we moved to our present hall, Farmers and Mechanics Bank Building. Our present membership is thirty-nine.

During the past year and a half we have purchased a church lot, and secured three lectures. These expenses, along with current expenses, amounting to something like twenty-five hundred dollars have all been paid and there is a surplus on hand.

Within the past year there has been an average of three copies of the Christian Science text-book sold monthly.

Amount of literature purchased within a year and a half, exceeds five hundred dollars.

Literature distributed the past year, some six thousand tracts, twelve hundred Sentinels, eight hundred Christian Science Histories, two hundred Journals, and an unlimited amount of other publications from The Christian Science Publishing Society of Boston, Mass.

Our reading rooms are open daily to visitors, in which are kept all the publications issued by The Christian Science Publishing Society. Some one is always in attendance who has experienced benefits from the understanding of this great Truth and is always glad to give any information on the subject that may be desired. May we go forward in the years to come giving the cup of cold water in Christ's name.—JEANNETTE QUICK, Marion, O.

Corner-stone laid at Tacoma, Wash.

The corner-stone of the new Christian Science Church at Division Avenue and I Street was laid with appropriate ceremonies at half past seven yesterday morning, about one hundred Christian Scientists assembling to witness the simple but impressive ceremonies.

The services consisted of readings from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, after which the stone was placed in position. After a few moments of silent prayer the congregation joined in the Lord's Prayer. A few selections were then read from the Bible, and "Miscellaneous Writings" by Mrs. Eddy, followed by "The Scientific Statement of Being" from Science and Health. The services closed with the doxology.

In the corner-stone was deposited a box containing copies of the Bible, and all the published works of Mrs. Eddy, also a copy of the articles of incorporation of the church and the literature published by The Christian Science Publishing Society.

The contractors expect to complete the church before January 1. When completed, it will be the first Christian Science Church erected on Puget Sound.—Tacoma Ledger.

The Bible references which were read on the above occasion were as follows: Ezra, 3 : 10, 11; Isaiah, 28 : 16, 17; 54 : 13, 14, 17; 1 Corinthians, 3 : 8, 9, 16, 17; Ephesians, 2 : 19, 20; 1 Corinthians, 3 : 11; Ephesians, 2 : 21. The last four references were read after the stone was placed in position.

Three of the charter members were present. Two of them came from Portland, Ore., to attend the ceremonies.

MRS. BERTHA M. F. GASTON, Clerk.

Progress in New Whatcom, Wash.

We read in the *Sentinel* of other little bands of workers like ourselves, and it gives us courage to go steadily on, confident that in due time we shall surely reap the good results. Even now we see the manifestation of Truth's all-presence, at least in a small degree. We know we have nothing to fear if we faithfully follow our impersonal guides, the Bible, and "Science and Health with Key to the Scriptures."

About six years ago our first lesson was read here by two young students of Science and Health. Four years ago we organized as a Society. In March, 1899, we re-organized as First Church of Christ, Scientist, of New Whatcom, Wash. Many are asking for Christian Science literature, and also for treatment, and many good testimonies of physical and mental healing can be cited.

The *Sentinel*, for September 13, was especially dear to us on account of the report of our Leader's appearance at the Concord Fair.

Last May, a children's Sunday School was organized, with an enrolment of twenty, the average attendance is eight or ten. They have purchased two hundred tracts for distribution and subscribed for the *Sentinel*, to be sent to the public library for one year, and extra Quarterlies. Some of the children whose parents are not even interested in Christian Science, enjoy coming, and nearly all are able to give good testimony, for what Truth does for them.

H. M. BUCHANAN, New Whatcom, Wash.

Organization at Hoopeston, Ill.

The Christian Science Society in Hoopeston, Ill., re-organized as First Church of Christ, Scientist, September 1, 1900. It has twenty-four members. Services are held in pleasant rooms over the post-office, carpeted and nicely furnished with chairs, a good cabinet organ, and two oak reading desks. These stand for much self-denial and love for the Cause.

On the twenty-fifth day of September, this new church gave to the people of Hoopeston the privilege of hearing a lecture by Hon. William G. Ewing, which was well attended and listened to with interest, and great good to the city is expected to result from it.

Science and Health is in the public library, and also in Greer College. Boxes for Christian Science literature are placed in the two railway stations. The reading room is open to the public from 10 A.M. to 12 M. and from 2 to 4 P.M. The reading table is supplied with Science and Health and other works of our Leader, also the publications of The Christian Science Publishing Society.

S. F. S., Hoopeston, Ill.

Organization at Santa Barbara, Cal.

Christian Science Hall on Anapamu Street was prettily decorated and its seats were well filled last Sunday morning. The occasion was the first service by the membership as an established Church of Christ, Scientist, though Christian Science meetings, with steadily increasing attendance and number of adherents, have been regularly held there in an unorganized capacity for several years. The charter members number sixteen, which is but a small

portion of the believers in its tenets and regular attendants at the semi-weekly services.

Last Sunday's services, which drew a somewhat larger audience than usual, did not differ from the regular order, and were conducted by Mr. and Mrs. C. H. Frink as First and Second Readers.

The new church has no debt, but a balance in the treasury, which, when sufficiently augmented by voluntary contributions, will be used for the building of a church edifice, the meetings at present being held in a rented hall.

Santa Barbara Herald.

Reading Room at Wausau, Wis.

The Christian Scientists of this city have recently renovated their reading rooms, at 311 Third Street, and the same are again open to the public each afternoon during the week from one to four o'clock, also Tuesday and Friday evenings from 7.30 to 9, and all are cordially invited to call. There is always some one in attendance to receive visitors, and give any desired information on the subject of Christian Science.

The rooms are harmoniously finished in shades of green, and have oak furnishings. There are two rooms, separated by large folding doors, which, when thrown open, form a hall in which their church services are held. Except for the regular Sunday morning service and the Wednesday evening meeting, these doors are closed, the larger room being used as the reading room. This contains the library, consisting of all the works of Mary Baker G. Eddy, and those of The Christian Science Publishing Society, free for the use of visitors, and also for sale.

Wausau (Wis.) Pilot.

Reading Room at Springfield, Mass.

It is with joy that First Church of Christ, Scientist, of Springfield, Mass., announces that service was held last Sunday, November 4, in a new hall in Barnes Block, 394 Main Street. This hall has been prepared for our exclusive use as a church home and reading room.

Our reading room will be supplied with all the works of our Mother and Leader, Mary Baker Eddy, and all current literature of The Publishing Society, including lectures, pamphlets, and other matter for free distribution, in order that all who desire may know the *truth* relative to Christian Science.

The reading room will be open to the public daily from 1 to 5 P.M., and on Saturday until 9 P.M.

Sunday services will be held at 10.45 A.M., and Wednesday evening testimonial meetings at 7.45.

JENNIE LOUISE COOLBROTH, *Clerk.*

The Work in Albert Lea, Minn.

Our little church here is a small organization so far as numbers count, but is alive and earnest in the work of Truth. We have a pleasant assembly room, with a reading room in connection which is open daily from 2 to 5 P.M. All Mrs. Eddy's works are on the tables for the use of the public and for sale, also the *Journal* and *Sentinel*. We have a nice little Sunday School and the children do a great deal of missionary work with their Sunday collections by buying and sending out Christian Science literature under the direction of the superintendent and teachers. Our growth has been slow but steady, and many good demonstrations of the power of Truth over error have been made, as the testimonies at our Wednesday evening meetings prove.—NELLIE H. WULFF, *Clerk.*

Reading Room at Topeka, Kan.

The Christian Scientists have established a reading room in Room 6 of the Central National Bank Building. The

reading room was formerly conducted at the church, but was moved down town so it would be easier of access.

The room is free to the public, and will be open every day from 11.30 A.M. until 4 P.M. All Christian Science literature is on file.—*Topeka Daily Capital.*

Change of Location at Philadelphia, Pa.

First Church of Christ, Scientist, in Philadelphia, Pa., has removed from its former location on Twenty-first Street below Fairmount Avenue, to the Tabernacle Church on Chestnut Street above Eighteenth Street. The reading room maintained by the church has also been removed from 1025 Arch Street to the church edifice.

JAS. H. WILLARD, *Clerk.*

Concerning our Publications.

Many Calls for Science and Health.

Stamford, Conn., November 17, 1900.

Editor the *Sentinel*, Boston, Mass.

Dear Sir:—*The Critic*, of New York, publishes each month lists "of the books most in demand during the month . . . at the circulating libraries, free and subscription, in the representative centres of the United States and Canada." The record applies to books other than fiction, "though the one most-called-for novel is admitted to the list." Eighteen cities send in their reports, and three of these, Chicago, Ill., Detroit, Mich., and Kansas City, Mo., include in a list of not more than eleven books, *Science and Health*, giving the name of the author, also that of the publisher and the price of the book.

I was impressed by this indication of the growing interest in Christian Science, and believed that the readers of the *Sentinel* would be glad of this item of news.

Yours in Truth,

MARY BAIRD MARRIOTT.

A Valuable Addition to the Library.

Carson City, Nev., October 22, 1900.

F. A. McD., Cherry Creek, Nevada.

My Dear Sir:—I trust you will pardon the delay in acknowledging your kindness in donating to the Nevada State Library "Miscellaneous Writings" and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and the *Christian Science Sentinel*, but your address was not on the card received with the books and was only obtained from Mrs. Fordham a few days ago. The books are a valuable addition to the library, and I am sure will be appreciated by those who are interested in the study of Christian Science.

Thanking you for the same, I remain,

Very truly yours,

EUGENE HOWELL, *State Librarian.*

Per A. T.

A Word for the Journal and Sentinel.

321 Pearl Street, New York, November 19, 1900.

Editor *Christian Science Sentinel*.

Dear Sir:—I want to thank you for the pleasure I have in reading the *Sentinel* and the *Journal*, to both of which I am a subscriber.

To say that they are the most interesting pamphlets that come into this office would be the truth, and I am glad to testify to the benefit Christian Science and its literature is to me in every-day business life.

Yours in Truth,

R. E. CAREY.

From Our Contributors.

Free!

BY FRANCES H. COIT.

Ye shall know the truth, and the truth shall make you free.—
John, 8:32.

FREE! as a bird in radiant beauty,
Singing sweet songs in its skyward flight;
Free! as the ocean, raging and foaming,
Or peaceful and still in the calm summer light.

Free! as the stag o'er forest and mountain,
Roaming at will, in boundless glee,
Free! as the brooks from spring and fountain
Hastening through meadows to reach the sea.

Free! as the sun o'er palace and prison,
Sending to each the same bright ray,
Filling the earth with gladness and splendor,
Glorious emblem of eternal day!

Spiritual Power Producing Physical Results.

BY REV. JESSE L. FONDA.

"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES" by Mary Baker G. Eddy, pp. 28 and 211, says, "There is divine authority for believing in the superiority of spiritual power over material resistance." "Jesus' spiritual origin and understanding enabled him to demonstrate the facts of Being,—to prove, irrefutably, how spiritual Truth destroys material error, heals sickness, and overcomes death." The Truth expressed in these statements underlies the whole of the book and is the power of the Science which it teaches. It is also an important consideration in the philosophical and theological study of the Science and its work.

The common teaching is different from this; it can be stated as follows: The world that we see and the body that we feel are of material substance and are governed by material forces, and when in an abnormal condition or action they must be set right by material forces and medicines. That is, matter is an entity, having its sphere with its intelligence and power, laws and results. There is opposed to this the idea that Spirit, Mind, is also an entity entirely different from matter and having a sphere of activity and results entirely its own. The philosophy of the scholarly world is based on this double idea, this dualism; and presents much resistance to any other idea of the nature of the world and man.

Without any abstruse argument on the subject, some considerations will be presented opposing this double basis, and showing that spiritual power is the only one, and that there is no matter nor material results.

The idea that matter, so called, is a distinct entity, entirely separate from Mind, is losing its hold on the thinkers of the day. The atomic theory is being repudiated by physicists. In their common discussion of Christian Science many talk of the atom as an accepted fact; whereas scholars know that it is only a theory, an hypothesis, and its only force is that it explains, if you accept its basis, a greater number of appearances in the natural world than any other theory has ever done before it. But no one ever yet saw the atom; it exists only in thought. When this is once seen the authority for materialistic thought is gone as to fact.

It is well known that many have held that matter is another form of motion; others that it is force. Professor Tyndall held to such a view. Those known as "Christian Evolutionists" hold to this view. One young writer who had studied the very latest literature on this subject summed

up his labors in this short sentence: "Matter is an inextricable mystery." That is, matter as an entity distinct from Mind leads into a hopeless confusion of thought. Some great scholars have come to the conclusion that it is but the work of the human mind. Prof. W. Oswald of Leipzig, Germany, calls it "A manifested human thought."

One form of thought which has given the religious world much trouble—scepticism, the rejection of the supernatural in the Bible and religion—is explained by the true understanding of Mind and its phenomena. The philosophical scepticism has held more or less consciously that it is absurd to think that Mind, an entity with a certain principle, intelligence, power, and manner of working, can project itself into the realm of matter, an entity with an entirely different principle, intelligence, and working, and there produce results entirely contrary to the established order of the material realm. The metaphysics and logic of the case sustain the doubters in their conclusion. Hence they have held it to be absurd to think that Moses ever brought water out of a rock, that the sun ever stood still, that the dial of Ahaz ever went back fifteen degrees, or that water ever held up Jesus so that he could walk on it as on land.

In metaphysics we cannot think contradictions nor bring opposites into vital connections. It is asked, What is the difference whether you call it matter or mind when you see it and handle it just the same? It makes all the difference in the world in our thinking, and in the consciousness. In the science of music, harmony, it makes great difference in naming chords whether a note is called C sharp or D flat, while on the instrument they are the same key. The only way that the miracles of the Bible have held their place in the theology has been by the determined holding to the contradiction that matter and mind, entities of different substance and intelligence, can work together harmoniously, that one can manifest the other, and one can rest in the other. The common religious philosophical thought is like a Colossus standing with one foot on matter and the other on mind. If matter is a reality, then one foot is on something and the other on nothing. If mind is the reality, then he shifts his weight to the other foot, but it does not relieve the situation.

But in Christian metaphysics we must have clear thinking and straight reasoning. The only way to have this is to take the single basis view; to take Mind as the Creator and all creation a mental phenomena; Spirit the Creator and the universe a spiritual creation. In this way we have one Substance, one entity, one Principle, one Intelligence, and one Power. All is mental and governed by Mind. The fragrance of the flowers and the odor of some vegetables apparently is made from the soil, air, and moisture; but to transform them into the mysterious and impalpable fragrance and odor is just as wonderful a transformation as to bring water out of a rock; only we are familiar with one and not the other. Neither can be explained logically, metaphysically, or microscopically by the common metaphysics. "The only intelligence or substantiality of a thought, a seed, or a flower is God, the Creator of them. Mind is the Soul of all, and Truth and Love constitute the Intelligence which governs all" (Science and Health, p. 501).

So when it is said: "There is divine authority for believing in the superiority of spiritual power over material resistance" (Science and Health, p. 28), it is simply expressing a spiritual, philosophical fact that all is mental and governed by the thought or Intelligence. Also in the other passage (Science and Health, p. 211), "Jesus' spiritual origin and understanding enabled him to demonstrate the facts of Being,—to prove, irrefutably, how spiritual Truth destroys material error." It is all perfectly consistent, for we believe that there is underlying all Jesus' words the absolute, spiritual philosophy; all is mental and

governed by Intelligence. He substituted the thought of divine Intelligence for the so-called human mind, and so brought harmony. "The divine Mind . . . acts upon the human mind through Truth, leads it to relinquish error, and find the divine Mind to be the only Mind" (Science and Health, p. 147).

The applications that Jesus made of this Truth were to cases of sickness, deformity, and death. He walked on the water, turned the water into wine, and multiplied the bread to show the universality of it, and then used it to relieve men of their troubles. He saw men's bodies, but not as matter. Mortal thought and human belief of disease had no reality, so were easily set aside.

Then the basis of Christian Science is this: that material substance and material power are illusions; all is Mind and mental phenomena, Spirit and the spiritual universe; all results are mental, spiritual, and there is no power or agent but God. This opens a wide field for application and study.

This spiritual philosophy sets aside the old theory that God made the roots, herbs, and minerals for medicines, and inspired the invention of decoctions, lotions, and hygiene as His chosen means of healing. In the absolute, deep, creative philosophy of God, the Infinite, there can be no planning for the use of such a transient mortal thought as matter. Spirit is the only Substance that it is possible for God to know, and the spiritual universe the only one that He governs. It cannot be that this mortal-mind illusion has so much as a shade of reality or a trace of substance in His searching thought!

To the Christian consciousness as developed by Christian Science there is no matter or material results. The mortal sense is fading away and the reality of Spirit and the spiritual, Mind and mental phenomena, is taking its place.

Since all is spiritual and mental the consciousness governs the condition. It is through the consciousness freed from its mortality that we shall be able to see the "new heaven and new earth;" for as the material sense vanishes the "first heaven and the first earth" pass away.

A Helpful Thought.

BY S. M.

IN the Lesson-Sermon of May 20, we read of David going forth to battle with Goliath.

What a wonderful lesson this is to us. Should we not examine ourselves daily, and see whether we have on an armor of self-righteousness and self-justification? or whether we are armored in the name of the Lord?

Our friends would often load us down with many so-called protections as Saul did David when he was preparing to meet Goliath. But let us lay aside all material things, and say with David, "I have not proved them."

When we see this giant error and its army coming out to try us, let us not be afraid, but with the courage of David, run toward it and, in the name of the "God of the armies of Israel," overcome it at once.

Thanksgiving.

BY FRANCES MIHILLS BISHOP.

We give Thee thanks, dear Father, for this day;
For all the sunshine shed upon our way;
For life, for home, for friends, but most for Thee
We give Thee loving thanks, in unity.

Bless Thou the absent whereso'er they roam,
And bring their wandering footsteps safely home;
And may Thy blessings, ever freely given,
Guide all our footsteps, till we walk in heaven.

Testimonies.

How I became a Christian Scientist.

Up to eighteen months ago I was a very worldly selfish woman, living for very little but self and my own pleasure. Owing to financial troubles, and one disappointment after another, I was most unhappy and discontented. I also suffered from chronic indigestion, which medicine could not reach, although I had doctored for years. My nerves had gotten into such a condition that I could hardly speak without crying, and I had become tired of every one and every thing.

This was the condition I was in when Christian Science came to me one year ago last June, through a dear, loving friend, who had for some time been trying to open my eyes to the omnipotence of God. Up to this time I was not ready for the Truth and would not listen to that still, small voice which has proven such a blessing to mankind. I thought I could get along without God. I had to undergo a great deal of suffering, both mental and physical, before my eyes were opened, and I was made to see how selfish and ungrateful I had been all my life.

A year ago last June my friend came out to the suburban town where I then resided to spend the summer, and shortly after this invited me to attend a little gathering of Christian Scientists who were holding meetings once a week, to study the Bible lesson, in the *Christian Science Quarterly*. I thought I would not go, but changed my mind, and every moment of life since have I thanked God for the joy, peace, and happiness that have come into my life and into my home. I shall never forget that first little meeting, the earnestness and sincerity of those dear people when they bowed their heads in the most impressive prayer (our silent prayer) that I had ever known. From that moment the light came to me. I caught a glimpse of the understanding. I became a Christian Scientist. All the worry, troubles, discontent, unhappiness, and physical troubles, dropped from me. The indigestion entirely disappeared, and I have never had an attack since. I commenced to study our text-book, Science and Health. I procured all the Christian Science literature, and have read little or nothing else since. I found that, coming into my right mind, made me hunger and thirst after righteousness, and also brought me into a true sense of what happiness is. My husband, seeing the decided change in me, became interested, and together we, in December last, received class instruction, and are both members of a branch church in New York City and of the Mother Church in Boston.

In June last it was our privilege to attend the Communion service at the Mother Church. We also had the great happiness of visiting Concord and seeing our dear Leader. The past year has brought us many blessings, so many, that it would take too much space in the *Sentinel* to tell of all that this wonderful Truth has done for me and mine. We have dedicated our lives to God, praying for that "Mind to be in us which was also in Christ Jesus." We are striving to be loyal to God, to our Leader, and to mankind, and worthy of the name of Christian Scientists.—SARAH GILBERT SCHUYLER, New York, N. Y.

Found Health, Contentment, and Satisfaction.

While I was delivered from numerous diseases, some of which had held me in bondage for a long time, not having seen a well day for six years although all material remedies that were heard of were tried, yet one of the greatest blessings is the deliverance from a feeling of discontent. It was not ingratitude, for I tried very hard to be grateful for all that was done for me, but a longing for something better in life, which I knew certainly must exist somewhere if I could only find it.

From early childhood I searched through books and

papers with the hope that I might find some clue to where it was. I saw a lack in humanity that no one I ever met could supply, and truly in my heart there was an aching void the world could never fill. I talked with intelligent people, and asked them many questions, but never found anything satisfying or that would give me contentment. Then I thought to be strictly religious would give me contentment, so I tried that about five years but could never find the religion I wanted.

I talked with many ministers and would especially question them about Jesus' crucifixion. I remember from my earliest readings of the Bible that was the most perplexing to me, how his crucifixion could in any way affect our salvation. I have read and studied that one thing for a week at a time, trying to solve it. Then I would quit thinking about it for a while only to return to the same line of thought very soon. I saw nothing but the material Jesus, whereas I now see that the idea of divine Love must be presented to human understanding which self-righteousness would slay in order to justify itself. But through the demonstration of the eternal Truth that man is deathless, its veil of hypocrisy was rent in twain, thus revealing to deceived humanity the fruitless efforts of trying to reach heaven in a material way.

Before coming into Christian Science I had read a great deal in the Scriptures about healing, and I often prayed to God to heal me. I wondered why He did not.

Finally, about a year before being healed, I concluded there was not much in religion and decided that afterwards I would not take much interest in it, though I still clung to the Bible. I was, as I then thought, the most miserable creature in all the world. The first time I heard of Christian Science I was very anxious to try it, though I had no idea it had anything to offer but physical relief. The first time I ever talked to a Scientist she seemed like an angel sent to tell me the good news. Never had words sounded so beautiful. Never had I experienced such peace and satisfaction. I was instantaneously healed of what physicians called a tumor. Other troubles left one by one until within five or six weeks I was made perfectly whole. That peace and satisfaction which the world can neither give nor take away has come to me through the study of "Science and Health with Key to the Scriptures."

I have seen nearly every disease that flesh is heir to disappear through the declaration of this grand Truth. Twice has Christian Science rescued my child from the hands of death in which the deceived senses had plunged him, for which I am very grateful. I am thankful for having had class instruction from one of Mrs. Eddy's loyal students, and last but not most am I thankful to the dear Mother for giving this living Truth to a hungering and thirsting world.—MRS. A. JONES, Chickasha, I. T.

Permanently Healed by Christian Science.

Sixteen years ago my attention was first called to the possibility of healing the body by divine Power. It came to me then as a most beautiful possibility, and I eagerly listened and read everything I could find on the subject. Reading the Bible with this thought in mind I soon became convinced that the teaching was according to Jesus' teaching and practice.

At this time I was suffering from an aggravated stomach trouble which gave me no peace or comfort save when sleeping, and then only to return upon awakening. I was astonished, however, to find that although I was so willing to be healed and that God was so willing to heal, yet I experienced no help. I studied and sought and prayed; the anguish and disappointment I experienced no one knows, only those who in a measure have seen the Truth and have not had the understanding to demonstrate it. Year after year went by, and although I did not seem to derive any

benefit, yet I could not let go of this Truth which, in spite of seeming defeat, was gaining a stronger hold upon my consciousness.

Ten years ago I heard of Christian Science. A few years later I bought Science and Health and began to study it. This was a help to me, and when, three years ago, I read in an Oak Park paper of the opening of the Christian Science reading rooms I was thankful and glad, for it breathed a thought of deliverance and help. I called soon after and the practitioner in waiting took up my case. I was wretched, despondent, and despairing. The symptoms which accompany an aggravated condition of the stomach I contended with daily. Dieting, fearing to eat and then so hungry that I would overstep all bounds and eat heartily and then suffer for it. Soon after I commenced receiving treatment I began to feel better. Melancholy and depression left me and I began to feel as if there were something to live for. I began to eat anything I wanted and realized that I was not conscious of a stomach.

Thankful as I have been for this relief, there has been an underlying fear that at some time this would return and I hesitated to tell of my healing. But as the years have gone by and there has been no return of the old trouble, I have begun to see what it means to be healed by Christian Science, and it is with thankfulness that I give this testimony to the effectiveness of Christian Science healing.
J. A. M., Oak Park, Ill.

How my Prayer was Answered.

"The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us, like tired children, to the arms of divine Love" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 218). "Friends will betray and enemies will oppose, until the lesson is sufficient to exalt you; for 'man's extremity is God's opportunity'" (Science and Health, p. 162). These two quotations from our text-book seem to express my condition at the time Christian Science found me. I had lost a large sum of money in business, friends did betray and enemies oppose, until I was in an awful state of mind. All was darkness, not one ray of sunshine was in the path before me. I was never a church member and not even a church-goer; in fact, I might have been called a scoffer at the Bible, and precious little I knew of it to scoff at. While denying the divinity of Christ Jesus I did believe in a supreme controlling power, and was satisfied to call this power, God.

While in this terrible state of fear, the whole world was seemingly opposed to me; knowing nowhere else to go, I turned to God and cried for help. This prayer was answered by divine Love leading me to Christian Science. From the first day that blessed book, Science and Health, was placed in my hands the clouds began to disappear; and now, after four years of Christian Science in my family, I can truly say that it has brought only blessings. In regard to the price of Science and Health, I would say that money cannot express its value.

During these four years of trying to live the life of a Christian Scientist, the road has not been a flowery one, for many obstacles seemed to obstruct the path; but with a little understanding of the nothingness of evil and the allness of Good all obstructions were removed. My heart is filled with gratitude to our dear Mother for Science and Health and all other good she has done.

LOUIS HELM, St. Louis, Mo.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.
EMERSON.

It is love that asks, that seeks, that knocks, that finds, and that is faithful to what it finds.—ST. AUGUSTINE.

Religious Items.

The (Swedenborgian) *New-Church Messenger* says: "One sometimes hears religion set forth as if it were mere pleasantness and beauty. That makes no great demand upon character. But religion as a principle, and as a determining power in one's life; the religion which, like the Lord who gives it, can apply itself to the special needs and difficulties of life, and come straight to some wrong thought, some selfish desire, some particular weakness or taint, and control it; the religion that can brave ridicule; that can walk the storm—there is nothing weakly sentimental in that. It is one thing to smile complacently upon some truth which one reads out of a book, or recognizes in some friend's conversation, and exclaim in perfect sincerity and with enthusiasm, 'That is beautiful!' It surely is another thing to have the truth look one in the face and say, 'If you believe in me, follow me, and then, it may be with drawn sword, lead one straight through some terrible temptation.'"

"The Church and the Criminal," is the subject of a paper by Charles R. Henderson in the (Baptist) *Standard*. The following is an extract from it: "The worst use society can make of a man is to despair of his salvation and hang him. That is the deliberate verdict of the modern civilized Christian world, for capital punishment, even where it is legal, is rarely inflicted.

"Even the life confinement of habitual criminals with hard labor, is of limited application, for only half of all who are arrested could properly be brought under this costly method. The prison comes too late; it does not touch the sources of crime. Criminals do not reason far ahead; they are not frightened from crime, as is popularly supposed, by dread of prison. They are all gamblers and take chances of being caught. It is part of their life-sport to outwit detectives and escape from policemen. In prison they are at home with their own kind."

The following is an extract from the address of the president of the Illinois Universalist Convention published in the *Universalist Leader*: "We are living in an age which, if it cannot wholly be called an age of absolute doubt, is emphatically an age of scepticism, of inquiry and of unrestrained investigation. And the processes by which all claims are sifted, investigated, verified, accepted, or rejected, are applied to the fundamental claims of Christianity as well. And they are applied to the latter by the world at large with relentless rigor and severity, because—and we need not look farther for a better reason—the claims which Christianity makes for itself and offers as the reason for its existence are, on their spiritual side, in the very nature of things, higher by far than are other claims."

In an "After-Election Meditation," the (Methodist) *Christian Advocate* says: "Many of the papers and persons foremost in the political excitement would accuse of unbridled fanaticism those who should be as earnest and continuous in arousing interest in religion. A multitude of professed Christians who have cheered themselves hoarse and spent days drumming up voters, stirring up the sluggards, convincing the doubtful, helping the hesitating to decide, and who were not ashamed to make the rafters ring with their jubilation over the victory, would be ashamed to be found making similar efforts to lead friends, neighbors, and strangers to choose Christ for their Leader and the commandments of God for their platform!"

In an editorial headed: "Is Religion Losing its Hold?" the *Christian Register* says: "Religion, regarded merely as the bond that bound us to another world, is weakening just in proportion as the present life is becoming relatively more important. The underlying social fact that determines our sentiments and behavior is a deeper apprehension of the life that now is. Jesus said, I came that ye might have more life. This

is the divine thought in the world,—more life, less death; more of those purposes, efforts, concepts, that lead to broad, rich, true living."

The (Episcopalian) *Church Standard* says: "The growth of the Zionist societies has been marked. Within the year they have grown in Russia from 877 to 1,034. In the United States the advance has been from 102 to 135, scattered through the thirty states of the Union. In all, the membership is now about one hundred thousand. The wealthy Jews in the great cities of the world seem well satisfied with the lands of their adoption and do not turn in longing towards the land of their fathers. Not so those who are destitute and oppressed. Among the Israelites, as among the Christians, it appears that God hath chosen the poor of this world rich in faith."

The (Unitarian) *Christian Register* says: "When Dean Everett took part in the ordination of several young men at King's Chapel, as he laid his hands upon the head of each one in succession, he repeated a brief formula of charge and benediction containing the words 'speak the truth in love.' The whole philosophy of persuasion, of conciliation, and of moral influence, lies in this charge. Any truth-telling may do good; but the highest forms of truth-telling, which result in the reformation of the wrong-doer, always proceed from the spirit of love and sympathy."

The *Congregationalist* says: "So many Roman Catholic priests have become Protestants lately in France that an institution has been established at Sevres where they may find temporary shelter and care after having abandoned their livings, and a special periodical has been started in their interests. More than three hundred are stated to have left the Roman Catholic Church within two years. A singular fact is that the French Protestant churches are said to look upon this movement in their own direction with some suspicion."

The *Watchman* says: "It has been well said that even in the lowest estate in which any one of us stands, we could see ourselves surrounded by innumerable occasions for thankfulness; but we gauge our gratitude by our ambition. We are exceedingly grateful when our plans are rounded out into success, or when some darling plan is carried to success. But when our favorite objects are defeated, we are not only downhearted, but full of complaints."

The *Northern Christian Advocate* has the following: "God is near at hand. Truly He is not far from each one of us. Then how strong should be our faith in ourselves if we are at one with Him, and can expect His help. Dr. Charles Parkhurst says, 'The human soul is not graced or replenished by a God who is put at a distance.' The application of the nearness of God is our constant safety. Let us feel that we are abiding (at home) with Him."

In an editorial article on "How to make Bible Study more Helpful," the *Congregationalist* says: "Study it [the Bible] therefore in order to apply its teachings to your own life. To know what its precepts are is not enough. They must be accepted and illustrated in conduct. Studied thus and thus applied, the Bible becomes what the Psalmist called it, 'a lamp unto my feet, and a light unto my path.'"

A writer in the (Baptist) *Examiner* says: "We learn to be quiet in the thick of present troubles, just as one who moves gently and fearlessly about in the midst of a swarm of bees escapes unstung. It is not that the cat scratches the child. Rather the child scratches itself against the cat's claws. We may handle the troubles of life so deftly and peacefully as to disarm them of half their sting."

A building was dedicated at St. Petersburg recently, designed for the purpose of aiding young men in the line of moral and physical

improvement. It will resemble the Young Men's Christian Association of this country. It is said that the czar is much interested in this work.

A writer in the (Baptist) *Standard* says: "A wearisome prayer in the pulpit, full of worn-out, vague, or meaningless platitudes, is a sin. It is a waste of time and spiritual energy during the hour of holy service."

The *Christian Life* furnishes the following epigram: "Human nature is not yet through building monuments to those its fathers stoned."

Notices.

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Items of Interest.

Political and Governmental Notes.

The United States auxiliary cruiser *Yosemite* was wrecked on November 15 as the result of a typhoon which swept over the island of Guam two days previously. After her cables had parted, on the 13th, she drifted on a reef near the harbor of San Luis d'Apra, and stove in her bottom. Five of the crew were lost; the rest were transferred to the collier *Justin*. The typhoon wrecked thousands of houses, among them being the headquarters of Governor Schroeder. The towns of Indragan and Terrafero were swept away, and it is estimated that hundreds of the native population in various parts of the island met their death. The cocoanut crops were rendered absolutely worthless and the vegetation of the island was killed by salt water.

Congress met on December 3 for the beginning of the short session. On December 3 the President's message was received. The leading Republicans of both houses have been conferring with one another and with the President and members of his Cabinet ever since election concerning legislation to be put through during the short term. Senator Allison, chairman of the committee on appropriations, says there are three measures which must pass during the present session. They are the appropriation bills, an army reorganization bill, and a reapportionment bill. Under present statutes the volunteer army will be disbanded next July, leaving a regular army of only about twenty-seven thousand.

The largest stock of gold coin and bullion ever held in the United States is now accumulated in the treasury and its branches. The total has been rising steadily during the present year, and the amount is now \$474,108,336, or about \$76,000,000 greater than at the close of 1899. The increase up to June 30 was about \$23,000,000, but since that time has been about \$1,000,000 for July, \$6,000,000 for August, \$10,000,000 for September, \$18,000,000 for October, and \$17,000,000 in November.

Signor Marconi's proposition to flash messages without wires between Europe and America may prevent the passage of the bill for a Pacific cable. Chairman Hepburn of the House committee on interstate and foreign commerce, who reported a Pacific cable bill in the last session of Congress, said recently: "What is the use of putting \$15,000,000 or \$20,000,000 under the ocean in a cable plant, if an invention has been perfected that will render all submarine cables useless?"

Civil Service Commissioner Proctor has formulated a plan for educating large numbers of the brightest Filipino boys in American colleges. Fifty colleges, including four or five in Pennsylvania and several in New

England, have agreed to accept Filipino students under the plan proposed, and four of the fifty colleges have agreed to defray the expenses of the young Filipinos who come to them. The others have offered exceptionally favorable terms.

Secretary Long received, on November 30, from the Carnegie Company and the Bethlehem Company signed contracts to deliver eighteen thousand tons each of armor plate for eight battleships and six armored cruisers to be finished during the next few years, the total amount to be divided by the two companies being \$160,300,000. The contract is unprecedented in terms and extent.

Foreign News

Under date of November 28, Lord Roberts cabled from Johannesburg that the British garrison of four hundred men at Dewetsdorp was compelled to surrender on November 23 to a force of twenty-five hundred Boers, after severe losses. The Boers have been very active lately, carrying on operations on a small scale, but so successfully as to cause uneasiness in the minds of the British public because it was confidently believed quite generally that the Boers were too badly beaten to muster any considerable forces in the field. The War Office in London announced on November 30 that Lord Roberts had handed over the command of the British troops in South Africa to Lord Kitchener on the previous day.

Japan will shortly be the strongest naval power in the far East. Three new warships have lately arrived from England, France, and Germany, and the *Hatsuse* is expected from England. In mere tonnage alone the four new vessels surpass the total tonnage of the eleven Japanese or the twelve Chinese ships that were present at the great sea fight in the Yellow Sea. In case of hostilities the Japanese could now put eight vessels in the line of battle, and these would be more than a match for the combined forces of any two powers in the far East.

A news telephone service has been established at Budapest, the object of the scheme being to supply subscribers with reports of all the important occurrences which are ordinarily chronicled in the daily papers. The service has a main line one hundred and sixty-eight miles in length, and is connected with private houses and various public resorts. Between 7.30 A.M. and 9.30 P.M. twenty-eight editions of news are spoken into the transmitter by ten individuals, who work in shifts of two.

During Mr. Kruger's stay in Paris last week he called on the prime minister, who returned his call, and both chambers of the national legislature passed resolutions of sympathy with the Boers. He was treated with marked respect by both officials and citizens. He went to Cologne, Germany, December 1, and from there intended to go to Berlin, but he received an intimation that Emperor William would not receive him and decided to go direct to Holland.

M. Yermoloff, Russian Minister of Agriculture, estimates that the coal deposits recently discovered on the Black Sea coast, in the government of Kutais, will yield 1,640,000 tons annually for sixty years. He considers the quality excellent.

The Chinese problem took on a more favorable phase last week, by the general acceptance of the American view as expressed in a note to the powers, that the demands on China should be moderated.

Japan is to have an international exposition in 1902.

Industry and Commerce.

More failures in proportion to the number engaged are to be found in the history of the packing interests of Chicago during the last thirty years than in any other line of commercial activity. There are but nine

active plants left out of sixty-three that were in existence prior to and established after the big fire. The tendency of business in the stock yards has been toward a consolidation. During the last ten years the greatest changes have taken place in the packing interests. It has been the era of the rise of the "big four"—two of whose constituent members had no existence prior to 1890.

Since the public quotation of the Pittsburgh Stock Exchange for Carnegie stock, recently, there has been considerable guessing as to Andrew Carnegie's wealth. The quotation was \$1,500 a share and no sales were made. The capital stock of the company is \$160,000,000, with the same amount of bonds. Mr. Carnegie holds five-eighths of the total issue of each. If the offer of \$1,500 a share establishes the market price, the stock is worth \$129,568,500. The bonds would probably sell at 110. This would make Mr. Carnegie's holdings worth \$95,016,900.

"Along the high voltage transmission line running from Provo, Utah, to Tintic, the 'salt storms' from the plains often produce remarkable electrical displays," says the *Western Electrician*. "On account of the moisture in the air and the thick covering of the poles with salt, powerful discharges occur at frequent intervals; short circuits are momentarily caused, the lights dip, and sometimes the operation of the motors is interfered with. These discharges are usually of dazzling brilliancy, and at times startling."

An American railway man, who was recently in Europe, reports that a new railway is being built in Northern Sweden under the Arctic Circle. He says there have been discoveries of extensive iron ore deposits in that region, and the new road, which now extends two hundred and fifty miles from the iron range to the Baltic, is designed to enable the ore to be shipped to Atlantic tide-water.

General News.

Negroes the country over have been invited to assist in the organization and incorporation of the West African Trading Company, which, it is proposed, shall operate a steamship line between Philadelphia and Liberia. Rev. William H. Heard, former United States consul-general at Liberia, is at the head of the movement, which also has the support of leading colored men of Philadelphia, New York, New Jersey, and Georgia. A meeting has been called for January 10, 1901, at which time the stockholders will meet to elect permanent officers and decide upon the time to commence business as importers of rubber, coffee, ginger, palm oil, palm kernels, hides, and cocoa.

In a lecture before the New England Women's Press Association in Boston, Gerald Stanley Lee of Smith College recently said: "Men cannot write inspired things without living inspired lives. This disease of self-support is on almost every face one meets in our daily walk. If the demands of personal appearance were less, greater personalities would be developed and the world would know more great souls than it does. From an economic standpoint, there are towns in Europe whose entire living is made out of some famous artist's name, who lived there in seclusion centuries before."

John A. Johnson, a manufacturer of Madison, Wis., has offered forty thousand dollars to the Board of Supervisors of Dane County, Wis., for the purpose of erecting and maintaining a home for aged people. In addition to the regular method of entering the home, by the payment of not less than two hundred dollars, Mr. Johnson has conceived the idea of issuing admission policies similar to insurance policies, which may be taken out by people in youth or middle age, to provide for their support and comfort in old age, or which may be taken out by any one for the support of a friend.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Indians' Queer Ways.

Their Primitive Life in British Columbia.*

WHEN a new Longfellow arises western America will constitute his Arcadia. Folk lore a-plenty, traditions the most far-reaching, relics, and sombre reminders of ancient glory and greatness abound in the extreme Northwest.

During the last three years the American Museum of Natural History has conducted extensive investigations among the native tribes of the Pacific coast. The valleys of the high mountains are inhabited by an endless number of tribes, and hundreds of distinct languages are spoken.

It is a fascinating problem to unravel the history of the tribes inhabiting this region, and to trace the obscure origin of these tongues that are doomed to early extinction. Many a one that was spoken thirty or forty years ago by hundreds or thousands of individuals is now known only to a piteous remnant of a few souls. There are even languages which are now extinct, and others the knowledge of which is confined to a single living person.

For this reason the American Museum of Natural History has endeavored to contribute its share in the preservation of all that can be learned of the languages, habits, and industries of the early Indians, and it is largely through the munificence of Morris K. Jesup, president of the Museum, that it has been possible to carry on this work on a large scale.

In previous years much material has been collected in the state of Washington, in northern British Columbia, and in Alaska. The field work of last summer was directed toward a thorough investigation of the tribes of Vancouver Island.



Dr. Franz Boaz, who has been in charge of this work, has just returned from the Northwest. He prepared the following account of his trip for the *Boston Herald*:—

Early in June I reached the field of my operations, and renewed at once the acquaintance of my old friends, whom I had not seen for several years. Here we still see the Indian in quite primitive conditions.

He still lives in his old house, built of cedar planks, the front painted with designs which represent the crest of his family. The roof of his house is supported by heavy posts and enormous beams, some of which are more than five feet thick and forty feet long.

It is a most interesting scene to witness the raising of a house. The whole tribe assembles, invited by the man who intends to build, and the work is opened with a splendid feast. First the people are seated in the form of a square and the host steps to the middle and tells them about his plans. He praises the achievements of his ancestors in most bombastic phrases, speaking of them as the pillars of heaven, upon which rests the welfare of the world, as steep mountains from which rush down avalanches of wealth; their house he describes as the centre of the world, and themselves as the liberal supporters of every one who is in need.

The guests listen carefully to these boastful speeches, at

the conclusion of which songs are sung. Dishes containing the food are then passed around, and at last the guests are ready to take up their work. By the combined efforts of all the men the beams are pushed upward on slanting posts leaned against the uprights of the house, until, after much shouting, pushing, and quarrelling, the heavy logs reach their final resting-place.

The manufacture of planks for the sides of houses used to be an important industry of these people. In early times, when they had no metal tools, they selected large cedar trees, and after climbing up some thirty feet, they chipped with their stone chisels a long transverse cut into the tree. A similar cut was made at the bottom, and then the planks were split from the living tree.



The houses are from thirty to forty feet square. Each corner is inhabited by one family, each having a fireplace of its own. Often the mother may be seen sitting next to the fire, and not far away we see the trunk of a small yew tree, with a stout branch attached to it, from which is suspended the cradle. The mother rocks the cradle by means of a cedar bark rope, which is tied to her toes. At the same time she occupies herself with preparing the meal, or with other household occupations.

In preparing food it must be carefully washed. It is seasoned with certain herbs. In smoking fish, great care is taken to keep it free from dust. Clams, which are dried and used as winter food, are put on long poles, which are made of the wood of a certain kind of raspberry, which is believed to give them a nice flavor. The length of time required for boiling certain kinds of roots is exactly determined; and in storing food for winter use great pains are taken to use boxes made of wood which will give a pleasant smell and taste to the provisions.

The Indians are also very particular in regard to their table manners. It is considered very inappropriate for a person of noble birth to eat hastily, or to take large bites. The mouth must not be opened so that the teeth or tongue may be seen. Some water ought to be taken after each meal. On the other hand, it is considered presumption on the part of people of lower rank to imitate the table manners of the nobility. Such people ought to eat quickly. When invited they are expected to smack their lips in order to express their appreciation of the nice taste of the food offered to them, and they are expected to eat great quantities.



In the same way the Indians expect on the part of well-educated persons of noble rank a behavior different from that of other people. Girls belonging to the nobility, for instance, are expected to stay at home most of the time and to be industrious. They ought to know everything pertaining to housekeeping, so as to enable them to entertain their fathers' guests properly.

When going out they are expected to walk slowly and to take short steps. They must look down to the ground and not look about much.

Common people, on the other hand, are allowed all kinds

of freedom, and while girls are expected to become expert housekeepers and boys learn to be expert fishermen, the rules in regard to their behavior are not by any means so rigid as those enforced upon the nobility of the tribe.

Most of the people, particularly the older ones, have not adopted the white man's costume, but they still wear the blanket. On a sunny day, at a time when most of the people are at home, the street of a village presents a bright appearance. The houses all stand in a long row. Most of them are whitewashed, many painted with more or less elaborate designs.

In front of the houses stand high carved poles, showing the crest of the house owner. On top of some is carved a bird with spread wings; others are carved all over with human and animal figures, which represent a tradition referring to the origin of the family.

The street in front of the house is carefully levelled. A steep grade leads down to the beach, which is covered with canoes. These are cut out of trees.

Over the steep grade leading down to the beach are built a number of platforms surrounded by a low balustrade. These are the summer seats of the Indians, on which they spend most of their time. Here they squat down, wrapped in their gaudy colored blankets, and gossip about the events of the day. The children are playing on the beach, some are bathing, and their parents look down upon them and encourage them when they endeavor to learn to swim and to dive, or to manage the canoe. The younger people often assemble at one end of the village playing games.



One day I visited the site of an old village, now deserted. At the time of Vancouver's first visit to these regions, more than a hundred years ago, this site was inhabited. The famous navigator found here a small village, situated on the top of a hill, and surrounded by a high stockade. Warriors were detailed to watch the gates. I landed at the foot of the deserted hill and climbed up under the guidance of an old Indian.

Thus the old picture of the village which is preserved to us in the description of Vancouver's travels received new life by the tales of this old man. On the place that had been the street of the village I found a large granite boulder, showing a number of small, cuplike depressions. These were made at the time when the first guns reached the Indians. They used to buy copper from distant tribes and hammered bullets out of it in these small cups.

At this place empties a large river, which the salmon ascend every year. Late in the fall enormous numbers of dog salmon are found here, and during this season the Indians come from their villages all along the coast and camp on the banks of the swift river.



In the course of my investigations during the past summer I had to make a journey up this river, which rises in the interior of Vancouver Island. The glaciers of the steep mountains of the interior of the island feed a number of small rivers, which empty into a long, narrow lake. From the lower end of this lake the rapid river runs down into the sea. According to tradition, a tribe of Indians was located in early times on the small rivers in the interior of the country. Traditions tell of their encounters with the coast tribes and of their gradual descent to the sea.

It was with the intention of seeing the points that are mentioned in these traditions, and of examining a number of old village sites and fishing stations, that I made the ascent of the river. At high water the canoe reaches easily the foot of the lowest rapid, which is formed by a large island. Here the canoe is unloaded, and is pushed upward by the boatman, who stands in the water. The rapid is not

very long. Just above it a deep pool is reached. Here the river cuts through a small ridge, forming a short, deep canon.

My companions pointed out to me, on the east side of the river, a long cave, in which the ancient inhabitants of this region used to bury their dead. On the opposite side, in the crevices of the rock, is an interesting place.

The Indian infant is embedded in a cradle made of wood, and is wrapped in bedding and cushions of soft cedar bark. As soon as the child leaves the cradle its wrappings are suspended from the rafters of the house. They are kept until the child is grown up and then carried to this place, where they are pushed into the crevices or deposited in baskets. This custom has been continued for generations, and every little crack in the rocks is filled up with the remains of infants' bedding.



When I was ascending the river the water was quite low, and in the canon it was smooth, but it is said that in times of high water the river runs impetuously through the gorge. After passing out of the canon the valley suddenly widens, and two small rocks are seen in the river. Behind these there is a little hill, forming a peninsula. This spot, which is about three miles from the sea, is one of the historical points around which innumerable traditions cluster.

It is said that in the beginning of the world the ancestor of the tribe whose home is on this river emerged from the bottom of the sea, standing on the back of a huge halibut. He built his house on this hill. After the posts were erected a large eagle descended from heaven, which placed the beam upon the posts. Then the eagle took off his eagle dress and became a man. These two heroes became the ancestors of the tribe.

In later times the tribe waged war against the Indians who lived on the small island north of Vancouver Island. In one battle they were almost exterminated. But two brothers escaped to the woods, and by prayer and fasting obtained supernatural powers. The one was given an arrow. By pointing it at his enemies the owner was able to kill them. The other hero had his hands transformed into stone, so that he was able to kill his enemies by striking them down. Every rock and every village site on the river has its tradition referring to the deeds of these two men.



In traveling along the coast of Vancouver Island the spot is pointed out where the salmon was created, where the first people, during the deluge, tied their raft or canoe to the top of a mountain, and where they regained the ground after the waters had disappeared. You may see the place where the Creator, with mighty step, walked from island to island, and where the muskrat dived to bring up the leaves out of which were created the trees which cover the hills.

And you may see the island where, in ancient times, the fabulous owl jealously watched the fresh water, and where the raven succeeded, by crafty tricks, in obtaining the water for the benefit of mankind. The Indians will also tell you proudly of the places where their ancestors came down from heaven or arose from the bottom of the sea. But there are also places made memorable by savage fights, and fortresses which resisted fierce attacks of the enemy.

On going further up the river we reached an ancient village site, in front of which there are a great number of salmon traps, which supply the principal part of the winter provision of the people. Each family group had their own traps, which no one except members of this family are allowed to use.

Selected Articles.

Wednesday Evening Meeting at Winchester, Mass.

PERHAPS few people realize the character of the Wednesday evening meetings that are held in the Town Hall by First Church of Christ, Scientist.

The writer attended the meeting last week, November 7, and was much impressed by the services, and the good that could be derived from them by one who did not understand the doctrine.

The service consisted in singing of hymns, reading selections from the Bible and the Christian Science text-book, and interesting personal testimonies of healing and spiritual benefit that had been gained through Christian Science.

The first person to speak was a lady, who said: "I think there is no one more grateful for Christian Science than I am, for it indeed has been a blessing to me. I had gotten to that point described by St. Paul as 'having no hope, and without God in the world.' An attack of the grip had left me with a troublesome cough which had kept me awake nights, and was very annoying to my family; but my physical ailment was nothing compared with my mental condition. I felt that God was going farther and farther away from me, and that I was drifting out to sea. One day my husband found me crying bitterly, and he asked me to tell him just how I felt, and I said I was wretched and did not know which way to turn. We talked together for a while and he asked me why I did not try Christian Science? and as a result in a few days I went to a healer. I did not then know that Christian Science was a religion, so I did not mention my mental state to the healer, simply telling her of my bodily ills, but she soon discovered my state of mind. That night I lay awake wondering at the peace and calm that had suddenly come over me and my cough had entirely left me. The next night I went to sleep as soon as I touched the pillow and slept all night, the first time in many weeks. I found a religion and a God that is All-in-all to me, and I am trying to live worthy of the name of Christian Scientist. I often stumble and sometimes even fall, but I am never discouraged, for I know if I am faithful over a few things, God will make me ruler over many."



Another lady spoke of the first time she came to Winchester, a good many years ago. She said she was called to give Christian Science treatment to a little baby who seemed to be passing away. The nurse said to her afterwards, "I am not in the habit of burying my patients until they are dead, but if ever a child was brought back to life, that one was. Now make me whole, too."

She also told of a patient who, when she came to her, said she had been praying to God sixteen years for health, and asked if we (Christian Scientists) believed in Christ? She was assured that Christian Science was all Christ, and in living Christian Science we should show to the world what the Christ-life really is. She is now reading Science and Health, and although not entirely healed, is fast becoming so.

A gentleman testified to a case of healing of paralysis. The patient was a man who had gone to a resort for his health, and while there his wife heard of Christian Science, and persuaded her husband to take treatment, which he did, and although he had never seen his healer, he was cured in three weeks by absent treatment. Soon after, this gentleman went to Port Angelus, Washington, and there found one Christian Scientist. To-day, through their efforts, a church with fifty-seven members and reading room nicely furnished, all free from debt, are established.

A young man told of a case of inherited eczema in a

child that was healed through the understanding of Christian Science which the mother had. Afterwards the same child, a little girl, healed herself of a fever, by repeating the Scientific Statement of Being, which she had learned at a church service.

One lady spoke of a brother who had always disliked her. From the time they were children until they grew up and married, he had taken every opportunity to show his dislike, even telling her at one time that he never had liked her and never should. This was a great grief to her and she often asked God for help, and after she became a Christian Scientist, it was entirely overcome with Truth, so that now there is perfect harmony between them. She said, "I do not think you could find a brother and sister anywhere who have more love for one another than we have now."



Another lady said: "Our text-book, Science and Health by Mary Baker G. Eddy, says, 'Disease is fear made manifest on the body' (page 489). This was made very plain to me one evening when I was obliged to leave my little girl who was suffering with a sore throat. I had treated her, and felt that it was right to leave her to keep a necessary engagement. On my return I went directly to her and found her much worse, being hardly able to make me understand a word, but I learned that a great fear had been planted in her thought by one of the family who was not a Christian Scientist. I took my Bible and seating myself beside her, began to read the ninety-first Psalm. This quieted her, and shortly I found her repeating the psalm aloud with me, her voice growing clear and distinct. In the morning she was well. This was proof to me that this disease was 'fear made manifest on the body.'"

A gentleman told of a case of a New York business man who was subject to severe attacks of suffering at intervals. He had consulted a number of physicians without being relieved, and while traveling at one time was seized by one of these attacks and given up to die by several doctors who were present.

A traveling salesman who was a Christian Scientist, happened to be stopping at the same hotel with this man, and hearing of his case asked if he could see him, which request was granted. He talked to him of Christian Science, and the man was willing to be treated, and in three or four days he was healed and ready to go home.

This same gentleman also told of the case of a woman who was suffering with a cancer, and for whom the physicians could do no more. Her husband wished her to try Christian Science as a last resort. She was treated, and in three weeks was completely healed.

A lady told of the healing of a friend of what the doctors pronounced gall stones. She had been everywhere to the very best physicians and had come to Boston to be under the care of a specialist, when she met with a Christian Scientist and was healed.

Several other good testimonies were given, as proof of the sincere earnestness of these people, and their firm belief that they have found a religion that will meet and overcome every trouble.—*Winchester Star*.

Blessings of Christian Science Recognized.

In a signed article in your issue of October 21, Mrs. George Archibald discusses Christian Science, and propounds questions which she attempts to answer. Your contributor is not a Christian Scientist, and for that reason she cannot have that understanding of this subject which is necessary to reply to these queries. Of Christian Science Mrs. Archibald asks:—

"Is its effect on society satisfactory?" Those who con-

scientiously and earnestly study Christian Science and understand what it teaches, are satisfied with it. Those who know nothing of it cannot be expected to recognize its blessings.

"Does it unite or divide mankind?" The brotherhood of man, and the gospel of the golden rule are insisted upon in Christian Science. Where else can such a teaching tend than toward perfect unity? When we understand what Christian Science teaches, that there is but one God, "Who is the father of us all," the whole race will be drawn together in the bonds of universal love.

"Does it harbor rancor and encourage egotism?" Malice and hate and self-love are qualities of mortal thought, which divine Love destroys. The Christian Scientist daily strives "to put off the old man with his deeds," and to have that Mind which was in Christ Jesus, wherein the thought of personality or of self is given no place. The Christian Scientist knows that God governs him, and such realization dissipates the false sense of rancor, envy, or jealousy.

"Does it strengthen character and fit men more intelligently to do their duty towards themselves and their fellows?" There can be no doubt as to the effect of Christian Science on the individual and on the human family. When we acknowledge one God and one Christ, when we make our lives conform as nearly as possible to the life of the ideal man, Christ Jesus, the result must be to purify, ennoble, and strengthen character, and fit men to regard themselves and their fellows as God's children. This is what Christian Science does.

It is noticeable that in this article there is an evident absence of any knowledge of healing instituted by Christ. Christian Science is based on a demonstrable Principle, that is, upon the teachings of Christ, and this must be recognized at the outset of any discussion. We meet here on a metaphysical plane, and that view-point must be kept constantly in mind.



The position taken by Mrs. Archibald on this question of healing is logically not tenable. If the power to cure is admitted at all, as she does admit it, it must be accepted *in toto*; for "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

This healing power will increase as we gain more of the Mind of Christ. The Science of Life is becoming understood, and it is as capable of proof as the science of mathematics or harmony, because the Principle of this healing is God.

There is nothing in history, and nothing in the present to warrant any evil prophecy as to the disintegration of the Church of Christ, Scientist. The majestic march of Truth cannot be impeded by the petty human will of one man, or of many. All the might of Pharaoh, with the organized military forces of an empire, could not stay the progress of God's children.

Jesus had occasion to reprove those who opposed his work, and he did it fearlessly. He rebuked sin in every form, and for this he suffered persecution and crucifixion. When he healed the sick, those opposers declared that he cast out devils by Beelzebub, the prince of devils, and his answer was clear and sharp: "If I by Beelzebub cast out devils, by whom do your sons cast them out?" The accusation of evil did not deter Jesus in his denunciation of sin.

Christian Scientists are engaged in a contest against sin in all its forms, and through the power of the Christ-Mind, which alone destroys error, they succeed in healing the sick and in casting evils out of themselves and others. Strongly intrenched in the citadel of divine Love, the Christian Scientist meets every attack of the opposers of Truth, and waits patiently for the final destruction of evil.

The power of Truth and Love as reflected by the Christian Scientist is a strong rebuke to the sinner, and the angry cry of baffled error is still heard: "Art thou [Truth] come hither to torment us before the time?"

Christian Scientists do not treat any one for physical or mental discord without being requested by the patient to do so. This disposes of the absurd accusation of malpractice. Mrs. Archibald has answered this as clearly as could a Christian Scientist, when she says that Mrs. Eddy teaches how to destroy the influence of malpractice. "If Satan also be divided against himself, how shall his kingdom stand?" Mrs. Eddy's followers, possessing the understanding which destroys evil, could not practise evil, knowing its unreality. Malpractice is hypnotism, or the act whereby one human will takes possession of and controls another human will without the latter's knowledge or consent. This is diametrically opposed to Christian Science, which never employs the human mind, but subordinates it to the divine Mind, and reflects only God.

No one has a right to question the veracity of those testifying to cures in Christian Science, and thousands will continue so to testify. "The laborer is worthy of his hire," and those who practise Christian Science are justified by every civil, moral, and religious law in accepting payment.

The final conclusion of your critic is that one must belong to the "established organizations of Christian churches," to be free from the charge of arrogance and dissension. This is taking a limited and dogmatic view of the power of good to leaven the whole lump. Christian Science preaches the absolute unity of all men with one another and with their divine Principle, God. This admits of no separation, in thought or practice. This sentiment is powerfully set forth by Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures," p. 235:—

"One God unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates Pagan and Christian idolatry; all social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Yours truly,

WILLARD S. MATTOX.

In the *Elmira* (N. Y.) *Telegram*.

Instinct—Imitation—Ideas.

IN the higher types of civilization, where advances in every department are rapid, where education is widely diffused and opportunities of all kinds are numerous, we might, with reason, look for a corresponding progress in the growth of ideas in the individual and in their practical outcome in his actions. We might expect that customs themselves would be brought to the bar of personal thought, and that they should be judged as good or bad, not on account of their long continuance or the number of their adherents, but because of their intrinsic worth or worthlessness. We fear, however, that this is the exception and not the rule. Take the lighter things of life, for example, as how we shall eat or drink or what we shall wear, what kind of houses we shall dwell in and how we shall furnish them, how we shall manage our expenses, regulate our time, conduct our hospitalities, our charities, our amusements—in all such things are we thinking out for ourselves the best ways and practising them, or are we merely imitating our neighbors? Do we follow custom or work out ideas?

Then, too, in the matter of our beliefs or opinions, are they really our own? Have we worked them out for ourselves, earned them by faithful mental labor, tested their truth to the best of our ability? or are they only appropriated from the brains of others, copied from our party, or our sect, or our newspaper and passed off as true coin.

when, in truth, they no more belong to us than any other borrowed possession?

How is it in our occupations? Are we doing our best work, in the best way, so far as we can discover it, or are we content to do as others do? Do we search for a surer method or a shorter road to a given end, or do we follow monotonously on in the beaten track, be it ever so long or crooked? Have we formed conclusions of our own as to the claims of honesty and the principles of justice, from which we will not swerve, or are we satisfied to conform to the common standard and glad to escape active disapproval? Are our dealings with one another governed by our own cherished ideals of human brotherhood, our own highest conceptions of mutual kindness, helpfulness, and sympathy, or do we simply imitate what we see done in the ordinary intercourse of people? Are we, in fact, rising into true manhood, putting forth our faculties, exercising our powers, making determined efforts for good results in all departments of life, or are we sinking into mere transcripts of other people, mirrors to reflect their thoughts, echoes to reproduce their words, puppets to imitate their deeds?

These are questions which each one will do well to ask himself from time to time. They are vital matters to the vigor and energy of his life, to the development of his character, to his value in the world. Emerson says:—

"There is a time in every man's education when he arrives at the conviction that imitation is suicide; that he must take himself for better, for worse, as his portion; that, though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. . . . What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness. It is easy, in the world, to live after the world's opinion; it is easy, in solitude, to live after our own; the great man is he who, in the midst of the crowd, keeps, with perfect sweetness, the independence of solitude."

[Extract from an editorial which appeared in a recent issue of the *Public Ledger*, Philadelphia.]

Popularity of the Bible.

LONDON, October 27.—Statistics issued this week show a vast increase in the circulation of the Bible. It has been stated that the opposite is the case in the United States, where publishers and booksellers are cited as having said "there is no money in the Scriptures." A talk with Mr. Henry Frowde of the Oxford University Press corrects this statement very materially. He says it is true that the business of some American publishers has been largely reduced, but this is not the result of any falling off in the popularity of the Bible in America. The explanation given is that new and more economical machinery has been introduced by other publishers of the Bible. Never was there, he says, such a demand for Bibles as at present; three times as many Oxford Bibles have been sold as in any previous year. The British and Foreign Bible Society, which prints the Scriptures in four hundred languages, representing the speech of seven tenths of the world, issued in the twelve months ending with last March 5,047,000 copies of the Bible—a bulk absolutely without precedent and considerably more than half a million in excess of the corresponding period previously. Of that huge mass, over thirty per cent or 1,521,000 copies are in English.

In themselves those figures are sufficiently significant, but even more striking is the record privately compiled and not yet published, of the growth during the last decade. In 1889-90 the number of complete English Bibles sent out was 534,980. Each year showed a consistent, steady

rise up to last year, when it was 618,215. Ten years ago the New Testaments were 599,613, and last year 614,719, the intervening figures having somewhat fluctuated with a general tendency to increase. Of portions of the Scriptures, such as the Psalms or the Gospels, twenty-five thousand were issued in 1889-90, and last year they numbered 467,482, not a little of that great increase being due to the fact that one hundred and twenty-six thousand copies were distributed to the troops as they left these shores for South Africa. The penny English New Testament is sold at less than cost price. Since it was first brought out in 1894 over seven million copies have been issued at a loss of £25,000, as it cannot possibly be produced at its selling price. At the Oxford and Cambridge University Presses which, together with the Queen's Printers, alone have the right of printing the Bible in this country, the finest typography, the choicest paper, and most artistic of bindings are requisitioned for the sacred volume, and there is not the slightest diminution to be observed in the demand for sumptuous copies.

Mr. Frowde says that the total annual output of Oxford Bibles for some years past has been upward of a million copies, and even before there was an American branch of the Oxford University Press, the weekly shipment of Bibles to the United States often exceeded five tons in weight. The Americans take the keenest interest in Bibles and Biblical matters, as was shown very clearly at the time of the publication of the revised Testaments. Not only the authorized Bible holds its own, but the revised version is slowly but steadily increasing in popularity.

New York Sun.

Origin of Alphabets.

A unique volume has just been presented to the Smithsonian Institution by Professor J. C. C. Clarke of Upper Alton, Ill. The work is on the origin and evolution of the alphabets. For many years Professor Clarke was at the head of the department of Greek at Shurtleff College, which was named in honor of Dr. Benjamin Shurtleff of Boston. Since retiring from active work in that department Professor Clarke has spent most of his time in travel and original research work. The materials for the work just finished were gathered for the most part during travel in foreign lands and by correspondence with specialists. Professor Clarke published in 1884 a volume of twenty pages of illustrations on "The Origin and Varieties of the Semitic Alphabet." In the new work, which is folio, elegantly bound in morocco and gilt, the compilation of the alphabets of the world is so tabulated as to show the origin of all of them in the Egyptian hieroglyphics, and to exhibit the development of each from its earliest to its latest forms.

The volume contains about a thousand varieties of the alphabet, of which two or three hundred may be called distinct alphabets. They are arranged according to dates and geographical and racial connections. All the Hebrew, Arabic, and Syric, and the European alphabets are traced from the Egyptian. The many Rumi alphabets are traced from the Greek. The Persian, Indian, Manchu, Thibetan, and Malay are traced from the Syric. Not the least curious feature of the book is the exhibition of the six Philippine alphabets, and those of the other islands, as Sumatra, Java, the Celebes, and Formosa. The exhibition of the evolution of the alphabet of Java alone fills two pages. The volume also exhibits the numeral cyphers of all the world. The latest European books on this subject say that the origin of the numerals and the zero is unknown. Professor Clarke shows that they are Syric letters of about the Christian era, and are the first ten letters of the alphabet. The figures four and eight are older forms than the others, and our circular zero has been made from the Syric "I" enlarged.

Boston Transcript.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Christian Science Thanks.

THE following was contributed by the Rev. Mary Baker G. Eddy to a symposium on Thanksgiving which appeared in the *Boston Globe*, November 29, 1900. There were twenty-three articles written by prelates of various denominations, and Mrs. Eddy's was the only one contributed by a woman.

The communications were sent in answer to the following telegraphic inquiry from *The Globe*:—

On the threshold of the twentieth century, will you please send through *The Globe* to the people of New England, which is the birthplace of Thanksgiving Day, a sentiment on what the last Thanksgiving Day of the nineteenth century should signify to all mankind?

New England's last Thanksgiving Day of this century signifies, to the minds of men, the Bible better understood and Truth and Love made more practical; the first commandment of the decalogue more imperative, and, "loving thy neighbor as thyself," more possible and pleasurable. That Love, unselfed, knocks more loudly than ever before at the heart of humanity and finds admittance. That revelation, spiritual voice and vision are less subordinate to material sight and sound and more apparent to reason. That evil flourishes less, invests less in trusts, loses capital, and is bought at par value. That the Christ spirit will cleanse the earth of human gore. That civilization, peace between nations, and the brotherhood of man should be established and justice plead not vainly in behalf of the sacred rights of individuals, peoples, and nations. That the Science of Christianity has dawned upon human thought to appear full-orbed in millennial glory. That Scientific religion and Scientific therapeutics are improving the morals and increasing the longevity of mankind—mitigating and destroying sin, disease, and death. That religion and *materia medica* be no longer tyrannical and proscriptive. That divine Love, understood in Divine Science, impartial and universal, forms the coincidence of the human and divine, which fulfils the saying of our great Master, "The kingdom of heaven is already within you." That the atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect its subjective state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold. That agriculture, manufacture, commerce, and wealth should be governed by honesty, industry, and justice, reaching out to all classes and peoples. For these signs of the times we thank our Father-Mother God.

MARY BAKER G. EDDY.

Christian Science and the Episcopal Congress.

THE following article from the pen of the Rev. Mary Baker G. Eddy appeared in the *Boston Herald*, Sunday, December 2, 1900.

The Church Congress of the Episcopal Church, recently convened at Providence, R. I., smiled mildly on some fea-

tures of Christian Science, but its arrangement of the programme for the discussion of the subject was unfortunate, in the interests of strict justice and fair play. The discussion was opened, first, with an address by Professor Theodore F. Seward of New York, author of "The Brotherhood of Christian Unity," and a member of the Episcopal Church, which was able, compact, courteous, and altogether logical and ample. It was a conscientious tribute from one whose heart is manifestly full of the love of Christ and love for his fellow-men; who has studied Christian Science from its spiritual standpoint, with a firm belief in Christ Jesus, his example, and his teachings; and who has aimed to get to the very bottom of his subject. It is reported that he was listened to with rapt attention, from its beginning to its close, by an audience of fifteen hundred persons. His opening of the discussion gave unlimited opportunity for unbridled criticism from those who followed him, without possible reply; and a lawyer, who referred to Christian Science in objectionable phrase made the argument against it, and made his exit from the Congress, substantially uncorrected and unrebuked.

As Christian Science is founded strictly on the life and teachings of Christ Jesus, it may be pertinent to ask why a doctor or a lawyer, who evidently has no aggressive faith in Jesus and his life labors for humanity, and who seldom reads a chapter from the Gospels and rarely enters a Christian house of worship, should be asked to address such a Congress on such a subject? Is it not obvious that the religious side of the question—its important and vital side—would be studiously ignored? Note the addresses of Dr. William M. Polk and Mr. W. A. Purrington, as reported in the *Providence Journal*, for a definite answer. Lawyer Leavitt's reply to unjust criticisms against the Christian Science text-book was a spiritual sunburst on the darkness.

As an interesting illustration of the lack of spirit and breadth, and nobility of Mr. Purrington's address, the following is quoted from it verbatim:—

"It is only just to say that Mrs. Eddy's practice is in accord with this part of her teaching. She says there is no pain and no disease, and that she can restore decaying bones to healthy condition (*Science and Health*, 16, 359), yet she had her teeth extracted by Dr. Fletcher of 77 North Main Street, Concord, N. H., under the so-called painless method, by local anæsthesia, and she now wears artificial dentures made by him."

The following over Dr. Fletcher's own signature is also given verbatim:—

"The story told by the Rev. Dr. Whitaker and others, to the effect that Mrs. Mary Baker G. Eddy called at my office in Concord, N. H., in great pain, and had a carious tooth extracted, requesting me to use a local anæsthetic before extracting the tooth, is incorrect. Mrs. Eddy did call at my office and had a troublesome tooth extracted. But it was not a carious tooth, neither was she in pain at the time. She did request me to extract the tooth, allowing me to use my own painless method for extracting teeth, which I had recommended.

"I shall take no further notice of inquiries on this subject.

“(Signed)

JOHN M. FLETCHER.

"Concord, N. H., November 22, 1900."

I have a copy of a letter which Dr. Fletcher received, in which the writer proposed a bribe of \$200 if the doctor would authorize a story about Mrs. Eddy concerning this remarkable episode (!) such as the correspondent might dictate. But Dr. Fletcher said practically, "Get thee behind me, Satan." The doctor is a man of repute—a native of my native state—a man that cannot be bought or sold.

Those familiar with my writings know that long ago I instructed Christian Scientists not to interfere with methods

of surgery, but if they should call a surgeon, to submit to his methods without discussion. Those who are unfamiliar with them, or misconstrue them, should hesitate to criticise without personal knowledge. The following is extracted from the Christian Science text-book, page 400, and has been published in said book since its first issue in 1875: "Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation."

I have always instructed students in Christian Science to be wise and discreet, conforming, where conscience is not offended, to the usages of men. The practice of surgery is not introduced into Christian Science, whose rules and methods are based upon the examples of Jesus and his followers. Bishop Berkeley and I agree that all is Mind. Then, consistently with this premise, the conclusion is: that if I employ a dental surgeon, and he believes that the extraction of a tooth is made easier by some application or means which he employs, and I object to the employment of this means, I have turned the dentist's mental protest against myself; he thinks I must suffer because his method is interfered with. Therefore, his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a logical result.

Matter is but the objective state of mortal mind. It has only the substance and reality in our day-dreams that it has in our dreams by night. It is all the way the Adam-dream of mind in matter, which is mortal and God-condemned; it is not the spiritual fact of being. When this Scientific classification is understood, we shall have one Mind, one God, and we shall obey the commandment "Love thy neighbor as thyself."

If nineteen hundred years ago Christ taught his followers to heal the sick, he is to-day teaching them the same heavenly lesson. God is the same yesterday, to-day, and forever. "God is Love"—the ever-operative divine Principle (or Person if you please) whose person is not corporeal—not finite. This infinite Person we know not of by the hearing of the ear, yet we may sometimes say with Job, "but now mine eye [spiritual sense] seeth Thee."

God is one because God is all. Therefore there can be but one God, one Christ. We are individually but specks in His universe, the reflex images of this divine Life, Truth, and Love, in whom "we live, and move, and have our being." Divine Metaphysics is not to be scoffed at; it is Truth with us—"God manifest in the flesh"—not alone by miracle and parable, but by proof—even the divine nature of God, which belongs not to a dispensation now ended, but is ever present casting out evils, healing the sick, and raising the dead—resurrecting individuals buried above-ground in material sense.

To-day this Bethlehem star looks down upon the long night of materialism,—material religion, material medicine, a material world,—and it shines as of yore, though it "shineth in darkness; and the darkness comprehended it not." But the day will dawn and the day-star appear, lighting the gloom, guiding the steps of progress from molecule to mortals outward and upward in the scale of being.

Hidden electrical forces annihilating time and space, wireless telegraphy, navigation of the air, in fact, all the *et ceteras* of mortal mind pressing to the front, remind me of my early dreams of flying in airy space, buoyant with liberty and the luxury of thought let loose, to rise higher and forever higher in the boundless blue. And what of reality, if waking to bodily sensation is real and it makes us captives? The night thought, methinks, should unfold in part the facts of day, and open the prison doors and solve the blind problem of matter. It shows us rationally that even mortals can mount higher in the altitude of being,

till they cease to be mortal, and Christ hath led captivity captive and immortality is brought to light.

Robert Ingersoll's attempt to convict the Scriptures of inconsistency made his life an abject failure. Happily, misquoting "Science and Health with Key to the Scriptures," or quoting sentences or paragraphs torn from their necessary contexts, may serve to call attention to that book, and thus reveal truths that otherwise the reader would not have sought. "Surely the wrath of man shall praise Thee."

The nature and truth of Christian Science cannot be destroyed by false psychics, crude theories or modes of metaphysics. Our Master Metaphysician, the Galilean Prophet, had much such a class of minds to deal with as we have in our time. They disputed his teachings on practically the same grounds as are now assumed by many doctors and lawyers. But he swept away their illogical syllogisms as chaff is separated from the wheat. The genuine Christian Scientist will tell you that he has found the physical and spiritual status of a perfect life in his text-book.

The text-book of Christian Science maintains primitive Christianity, shows how to demonstrate it, and throughout is logical in premise and conclusion. Can Scientists adhere to it, establish their practice of healing on its basis, become successful healers and models of good morals, and yet the book be absurd and unscientific? Is not the tree known by its fruit? Did Jesus mistake his mission and unwittingly misguide his followers? Were the apostles absurd and unscientific in adhering to his premise and proving his conclusion logical and divine?

"The Scientific Statement of Being" may irritate a certain class of professionals who fail to understand it, while they pronounce it absurd, ambiguous, unscientific. But that Christian Science is valid, simple, real, and self-evident, thousands upon thousands attest from their individual demonstrations, they themselves having been healed and having healed others on the Principle of Christian Science. Science has always been met in this manner. A fiction or a false philosophy flourishes for a time where science gains no hearing. The followers of the Master in the early Christian centuries did just what he enjoined, and what Christian Science makes practical to-day to those who abide therein and build on its chief corner-stone. Our religious denominations interpret the Scriptures to fit a doctrine, but the doctrines taught by Divine Science are founded squarely and only on the Scriptures.

"Science and Health with Key to the Scriptures" is not inconsistent in a single instance with its logical premise and conclusion, and ninety-nine out of every hundred of its readers—honest, intelligent, and scholarly—will tell you this. The earnest student of this book, understanding it, demonstrates in some degree the truth of its statements, and knows it contains a Science that is demonstrable when understood, and is fully understood when demonstrated. That Christian Scientists, because of their uniform pure morals and noble lives, are better representatives of Christian Science than the text-book itself, is not in accordance with Scriptures: The tree is known by its fruit. The student of this book will tell you his higher life is the result of his conscientious study of it in connection with the Bible.

A book that has won its way through the good it does into the palaces of emperors, kings, and the president of the United States, into the chief cities and the best families in our own and in foreign lands, that lies beside the Bible in hundreds of pulpits and in thousands of homes, that heals the sick and reclaims sinners in court and in cottage, is not less the evangel of Christian Science than he who studies it and thereby is healed of disease, or who practises its teachings. About a quarter of a century ago this book was first given to the public; since then two hundred editions, of

one thousand copies each, have been sold, and the sale continues to increase. Can such a book be ambiguous, self-contradictory, or unprofitable to mankind?

St. Paul was a follower, but not an immediate disciple of our Lord, and he declares the truth of the complete system of Christian Science in these brief sentences: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Was it profane for St. Paul to aspire to this knowledge of Christ and the demonstration thereof—healing sin and sickness—because he was not a disciple of the personal Jesus? Nay, verily. Neither is it presumptuous or un-Scriptural or vain for another, a suckling in the arms of divine Love, to perfect His praise.

A child will demonstrate Christian Science and have a clear perception of it. Then, is it a cold, dull abstraction? or is that unscientific which all around us is demonstrated on a fixed principle and given rule, and in proportion as these are understood men are found casting out the evils of mortal thought, healing the sick, and uplifting human consciousness to a more spiritual life and love? The signs of the times emphasize the answer to this in the rapid and steady advancement of this Science among the scholarly and titled, the deep thinkers, the truly great men and women of this age. In the words of the Master, "Can ye not discern the signs of the times?"

Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; *in fine*, Do unto others as ye would have others do to you. Has one Christian Scientist yet reached the maximum of these teachings? And if not, wherefore point the people to the lives of Christian Scientists and decry the book which has moulded their lives? Simply because the treasures of this text-book are not yet uncovered to the gaze of many men, the beauty of holiness is not yet won.

My first writings on Christian Science began with notes on the Scriptures. I consulted no other authors and read no other books but the Bible for about three years. What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write those notes after sunset: all thoughts in the line of Scriptural interpretation would leave me until the rising of the sun: then the influx of divine interpretation would pour in upon my spiritual sense as gloriously as the sunlight on the material senses. It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated "Science and Health with Key to the Scriptures." I have been learning the higher meaning of this book since writing it.

Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find this step either written or indicated therein. It has mounted thought on the swift and mighty chariot of divine Love, which to-day is circling the whole world.

I should blush to write of "Science and Health with Key to the Scriptures" as I have were it of human origin, and I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine Metaphysics, I cannot be super-modest in my estimate of the Christian Science text-book.

The Lectures.

At Syracuse, N. Y.

Carol Norton, C.S.D., of New York City, lectured yesterday afternoon (Sunday, November 18) before a large

audience in the Wieting Opera House on the subject, "Christian Science: Universal Christianity."

The address was for the purpose of giving those interested in Christian Science correct information concerning its principles and beliefs. In this city, as elsewhere, such lectures are always delivered by a member of the Board of Lectureship, hence the statements are always authentic. Judge William G. Ewing of Chicago lectured on a similar topic at the Wieting last December before an audience of fifteen hundred people.

Every seat in the entire lower part of the house, the boxes and the entresol, was occupied yesterday. The balcony was also well filled. In attendance at the meeting, besides members of the Syracuse Church and people interested in its work, were out-of-town members from Albany, Rochester, Rome, Utica, Lyons, Geneva, Auburn, Phoenix, and Fulton.

Upon the stage were seated Carol Norton, Mr. E. P. Bates, President of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., Rev. Mr. Vosburgh, and C. I. Ohrenstein, the First Reader at First Church of Christ, Scientist, of this city.

Mr. E. P. Bates was chairman. After extending a welcome to those present and speaking briefly on the purpose of the meeting, he introduced Rev. Mr. Vosburgh.

The Post Standard.

The preliminary remarks by Mr. Bates were as follows:—

Dear Friends:—I am requested by First Church of Christ, Scientist, in Syracuse, to welcome you at this time. This church, in harmony with the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and other branch churches, desires that you may be properly advised as to what Christian Science is. To this end the Mother Church has instituted a Board of Lectureship, and the speaker of this evening is an honored member of that Board. Christian Science is the subject before the people, and it must stand on its merits, not on any opinions which we may have regarding it. The local church desires that this community may know the facts regarding Christian Science, and that they may be presented by authorized speakers and those conversant with the subject.

We thank you for accepting the invitation given you, and it is gratifying to see so large an audience assembled to listen to this interesting subject.

It is my great pleasure at this time to present to you the Rev. Arthur R. Vosburgh, C.S.B., of Rochester, N. Y., who is also a member of the Board of Lectureship, and who will introduce the speaker of the day.

The introductory address by Rev. Mr. Vosburgh was as follows:—

What is Christian Science? Our critics a few years ago were almost unanimously saying it was the work of the devil. To-day this attitude is very radically changed, and the critic who, from study of the writings and acquaintance with Scientists, has prepared himself to speak with any degree of intelligence, acknowledges Christian Science as a Christian movement.

Christian Science claims to be the heir of the ages, the true interpretation and demonstration of the teachings of the Christ, and this is certain, that if Christian Scientists did not believe that this work is founded on the teachings of the Bible, and is the explicit unfolding and application of the doctrine of Jesus, no such movement would to-day be in existence.

All the questions that arise regarding the merits of Christian Science focus themselves in this: Is it rightly named? has it the logical, orderly, demonstrable character that belongs to science? and does it embody the high ideal of righteousness and love which constitutes Christianity?

Science is founded on facts. Science lives and moves only in the realm of facts. All that is recognized as scientific thought is that which gives an explanation, or an attempted explanation, of facts. We know how what is recognized as scientific teaching has changed and advanced as human experience has developed new facts, for the impossibilities of yesterday are the common experiences of to-day.

Not many years ago the notion that men could talk hundreds of miles over a wire, or see through a solid substance, would have been relegated to the realm of dream-land. To-day these are a part of the most common knowledge, and we find that all human progress has been a bringing of the unknown into the known, and a doing of the impossible. For Christian Science there stands this palpable, irrefutable fact,—that by it “the sick are healed, the sorrowing are comforted, and the sinful are reformed” (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 244), and it is found that these works are the outcome of a divine Principle and a spiritual law that may be understood; and to the extent that they are understood can be demonstrated. Whatever has such a rational basis and such a demonstrable character is inevitably Science.

Its claim to be Christian is only to be tested by the standard of the Master: “By their fruits ye shall know them.” Does it make men more reverent toward God and more kindly toward their fellow-man? Does it lead its followers to do justly, to love mercy, and to walk humbly with their God? Does it hold to the essential principles, the fundamental truths, of Christianity? Now what are these fundamental truths that must be emphasized in whatever has a right to be called Christian? They are four: First, the Being of God,—God as revealed in the Bible and seen through Christ; Second, the Bible as God’s revealed Word; Third, Christ Jesus the one mediator—the Way-shower—between God and men; Fourth, the necessity of a radical conversion, a deep, sincere repenting, and receiving and living the Christ-life. These constitute the essentials of orthodox Christianity, and Christian Science does so include and enforce these vital principles that every Christian Scientist finds them renewedly and increasingly emphasizing themselves in his life.

From this basis the speaker will to-day address you. The subject of his message is, “Christian Science: Universal Christianity,” and we know that the worth of the message and the merit of the messenger will unite in gaining your most cordial and careful attention.

It is now my pleasure to introduce to you Carol Norton, C.S.D., of New York City.—*Correspondence.*

At Leavenworth, Kan.

Judge William G. Ewing of Chicago addressed a large audience at the Opera House Friday night (November 16) on the subject of Christian Science. He is one of the best-known lawyers and judges of Illinois, and his address was greatly appreciated. Major McClaughry, warden of the federal prison, an old friend of Judge Ewing, was introduced to the audience by E. H. Keach, First Reader of the Christian Science Church here, and Major McClaughry in turn, presented his old friend to the audience. Major McClaughry spoke as follows:—

Ladies and Gentlemen:—A good many years ago—so many that out of consideration for the judge and myself, I will not state—Judge Ewing and I knew each other in western Illinois, he as state’s attorney in a judicial district, and I as clerk of a court in the same district. We were also actively engaged at that time, in opposing political parties, in the work of “saving the country,” and, that we succeeded in saving it, is evidenced to-night by the present

satisfactory condition of the country, notwithstanding the severe “jolts” that it has lately received.

From that district he drifted to Chicago and I to the penitentiary. From my seclusion I could keep track of him, and I marked his rise through the successive stages of a successful lawyer and United States Attorney, to the position of an able, upright, fearless, and eminent judge, and—best of all—to that of a true Christian, American citizen. He resigned the judgeship for his present work. He comes to address you to-night on higher themes than law or politics. It is not my province either to approve or criticise his views. He will present and ably defend them. I do, however, take pleasure in assuring you that his utterances, whether you agree with him or not, will be worthy of your respectful consideration, for they will represent the honest convictions of an honest man.

I now take pleasure in presenting to you, Judge Ewing.
Leavenworth Times.

Major McClaughry is a man of exemplary Christian character and stands high as a prison official. He is generally regarded as one of the best superintendents of convicts in this or any other country. He was at one time warden of the state penitentiary at Joliet, Ill.—Ed.

At Joplin, Mo.

At the Club Theatre Sunday afternoon (November 18) Dr. Silas Sawyer of Milwaukee delivered a lecture on “True Sonship in Christian Science.” A large audience assembled in spite of the disagreeable weather, and that they were profoundly impressed with Doctor Sawyer’s remarks was evident from the close attention with which they followed the speaker.

F. S. Yale introduced the doctor in the following words:

Not being a member of any religious or anti-religious society or sect, I esteem very highly the honor conferred upon me by the Christian Scientists of Joplin in selecting me as the chairman of this meeting. It is evident to me that they believe in religious freedom and willingly accord to others every right and privilege which they ask for themselves. They seem to be aware of the fact that there are some six or seven thousand different religious societies in the world, each one of which believes that it is right and all the others are wrong. This society realizes that all are not right, as it is an established fact that when the truth is seen as it really is there must be perfect agreement. When two persons disagree as to a fact it is evident that one of them is wrong, and possibly both.

The Christian Science Church is a society whose religion is to do good and whose good is truth, justice, and love personified; a society that believes in going forward, onward, and upward toward a given goal, and that goal the uplifting of mankind everywhere; that believes in building and not in destroying, in overcoming error with truth, evil with good, vice with virtue, and hatred with love; in short, a society devoted to the cause of truth, justice, liberty, and love.

The members follow their conscientious convictions, and believing that they possess the truth have the courage to proclaim it to the world, well knowing that if correct they can wait for success. They believe with the poet who said:—

Truth crushed to earth shall rise again,
The eternal years of God are hers.

I now have the pleasure of introducing the speaker, Dr. Silas C. Sawyer, C.S.D., of Milwaukee, Wis.

Joplin Daily News-Herald.

Lectures at Other Places.

Plymouth, Mich.—Edward A. Kimball, November 11.

Mt. Pleasant, Mich.—Edward A. Kimball, November 8.

From Our Contributors.

A Hymn.

BY M. C. S. W.

LEAD me gently, Love Divine,
Through this maze of mortal strife;
Let thy brightness round me shine,
Breathe in me thy Perfect Life.

Selfishness and pride remove,
Drive impatience from my heart,
Fill me with forgiving love,
More of Good and Truth impart.

Love Divine! O let me know
That the everlasting arms
Where earth's dark, deep waters flow,
Hold me safe from all alarms.

When my spirit cries for bread
And I only find a stone,
When in thorny paths I tread,
Let me say Thy will be done;

Know that every seeming ill
Worketh in the end for good,
Love Divine my spirit fill,
Feed me with thy heavenly food.

Infinite Eternal Power!
Source of Being! Fount of Life!
Lead and guide me every hour
Through this maze of mortal strife.

Reflection.

BY A. P. BLACKLER.

How much do we understand of what is meant by this word reflection in Christian Science? It covers the whole ground in our work. Webster gives several definitions of the word, some of which exactly fit the Christian Scientist. In fact, a Christian Scientist is simply a "reflector." In the degree that we understand that we are a reflector pure and simple, with no power of our own, are we Christian Scientists.

A few of the definitions of Webster that fit our case particularly well, are: "Reflect. To give back an image of; to attend earnestly to what passes within the mind."

Are we giving to the world in our daily life an image of our dear Master? Are we reflecting his life in ours? Are we following his example thereby reflecting Good and Love? In just the degree that we are reflecting his Life, are we truly Christians.

This is the standpoint from which God judges. Never mind what the world thinks or says of you; the world cannot work out your salvation; you have this to do, and it can only be done by reflection. Even our Master claimed no goodness of his own; but merely reflected the goodness of God. We must go and do likewise. Remember there is "no good thing" in mortal selfhood or mortal sense.

We must get above any thought of self-love or any influence of personality, and be governed by the Principle of goodness and love in every act, motive, and thought.

In the definition of reflection by Webster he says, "That which is produced by reflection, especially thoughts suggested by truth." We know these are the only thoughts that have any reality, and the *only* thoughts we, as Christian Scientists, should have anything to do with. Paul sums it up briefly in Philippians, 4 : 8: "Finally, brethren, whatsoever things are true [real], whatsoever things are honest, whatsoever things are just, whatsoever things are

pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Our work is all in thought. Jesus declared the Truth again and again to dull ears, until they began to see and reflect the Life and Love, that he came to teach and live. We must strive and pray for that mind to be *in us* that was also in Christ Jesus, to gain the understanding of what Life, Truth, and Love *are*, before we can expect to reflect them. We cannot expect to give to some one else what we do not ourselves possess; neither can we expect to give love to one and the opposite to another; it must be love to all.

The same fountain cannot send forth sweet waters and bitter. That Mind which was also in Christ Jesus did not express love one moment and hate, anger, and malice the next. It was love first, last, and all the time, because Love was all he knew.

We cannot reflect Love until we have first learned the lessons of Love; in trials, in meekness, gentleness, kindness, forgiving our enemies as we would be forgiven. No mortal has this Love and it is gained only through this purification and chastening. "Whom the Lord loveth he chasteneth."

Do not complain if trials come. If you would be able to reflect Love, you must take each lesson and learn it well. A student in mathematics does not work one problem in addition, one in subtraction, and then stop; he keeps working until he has learned, or understands the principle thoroughly, then he is ready for something higher. So we must not cease from our labors when we have solved one problem, but must continue until all problems are solved according to the one Principle, Love. If anything but Love is influencing us, we have departed from our Principle. We shall fail to gain the answer to our problem, and will have to come back, and work it out in the right way.

The more Love you reflect the more there is for you. When you see some one who seems to do better work than you do, they have learned the lessons necessary to be able to demonstrate it, or they would not have "the signs following." Working in this way there is no danger from self-righteousness. Jesus said: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Here are the promise and conditions. The first is sure; you alone can take care of the latter. Rest assured that in just the proportion that you really and truly abide in him, will the "signs follow."

"Prove all Things."

BY GEORGE L. BRETT.

IN conversation with a business man the subject of Christian Science was introduced, and he made the remark, "I do not think religion or Christian Science should be brought into business." At present, myself a business man and also a Christian Science healer, I wish to give a little experience of my own.

Some years ago the doctors had said that unless I complied with certain rules—to work only a few hours each day, to be very moderate in all things, to avoid all excitement, etc., I might die at any moment. I laughed at it all and continued to do as far as I could everything that I wanted to, until, through fear, I tried to be obedient to the doctors, but at the same time grew weaker day by day until I was hardly able to get to the store. This all proved that what the doctors had said was true on their plane of

thought. But what medicines and obedience to the so-called material laws failed to do, Christian Science has accomplished, and for four years or more I have been able to attend to business, and not one day has sickness kept me from being on my feet and at work.

Sick thoughts were ever-present with me until, through Christian Science, those thoughts were forced out, proving that to ever-present Life, Truth, and Love, there can be no room for sin, sickness, and death; and in so far as we hold fast to the good thoughts they must be manifest on our bodies and in every branch of our business.

A certain man had the reputation of being a mean, dishonest, selfish man, never known to settle his accounts when due. A Christian Scientist had occasion to call on this man; the Christ-Spirit of Love went on before, and when the Christian Scientist arrived he found a man that stood ready to settle his account because it was right that he should, and nothing existed between the two but love and harmony, and the account was settled then and there.

Another instance: A business man, through seeming reverses, poor collections, sickness in family, etc., was discouraged and decided to make an assignment. He went to the largest creditor, who was a Christian Scientist, and made known his decision. He made a clear, honest statement. The sick and discouraged thoughts were met and destroyed; his thoughts were changed; he began to see light, and with new courage he tried once again. He went home happy, not knowing at the time what had been done. He did not fail but succeeded in his business. Instead of looking into darkness and failure, his thoughts are good and of success, and the good results do and must follow. "Whatsoever a man soweth, that shall he also reap."

A Word to Beginners.

BY MINNA TRAIN.

UGHT we to expect our lives to work in harmony if we let all the worries and absorbing cares of the everyday material existence come into our thoughts first?

When we learn to begin our day with the consciousness of the omnipotence of God, eternal Good, and to realize that in this government there is no place for discord or trouble, I am sure it will bring to each one of us wonderful results. When we are young in the Christian Science thought it seems very easy to say "I must attend to this or that duty or pleasure first, but later in the day I will find time for my study of the Sunday lesson and for the reading and work so vital to our progress in the understanding of God." The only *sure* way, is to *start* the day with the God-thoughts, even though you may have to rise earlier to secure the extra time. By so doing you will find that many seeming difficulties are smoothed away, and you will have a keener sense of the presence of divine Love, always near at hand, protecting and guiding your every footstep.

To those just looking into Christian Science who seem to find our text-book difficult to understand, I would say: Take the *Quarterly* and study the carefully prepared lessons for each Sunday, and then see if the Bible does not become illuminated and a new book, through the wonderful explanations of Science and Health. Every week these lessons grow stronger and clearer, and by this constant and sincere study I am sure that little by little the glorious truths of Christian Science will dawn upon human consciousness and you will gradually awake to the realizing sense of the inexhaustible treasures of this wonderful book.

God's hand within the shadow lays
The stones whereon His gates of praise
Shall rise at last.

WHITTIER.

Testimonies.

Wonderfully Sustained by Truth.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—*Isaiah*.

It was on September 8 last, at the time of the Galveston flood, that I found *more* faith in God, and I am prompted to write my experience that others may see what Christian Science can do, and has done for us in the storm and darkness.

The tempest was raging and our home was situated only a short distance from the Gulf. At half past two o'clock in the afternoon my husband came home from town with great difficulty. At that hour the rain was falling in torrents and the sea water was gradually covering the streets in the lower parts of the city. However, we were not apprehensive of any danger, having always lived on the coast and being accustomed to ordinary coast storms. During the remainder of the afternoon we read the Bible and Science and Health constantly. As night came on, a neighbor sent for us to come over to her house as she was alone and becoming alarmed; but before we could get away, the water had risen to such a height and the storm increased in violence to such an extent that we were unable to leave our house. This was something altogether unexpected, as we had never, for a moment, thought the water would reach our yard. It was right here that we began to appreciate what Science was to us, as conditions were becoming very serious from a mortal standpoint, but through the constant realization of Truth, we remained perfectly calm and felt safe in our own home.

We had our house girl (who is a Scientist) come in with us; and with Nezzell, our little six-year-old daughter, we all sat quietly down to realize the Omnipotence of God. My husband read the ninety-first and ninety-third Psalms. I read Science and Health, p. 189, and we ceased to concern ourselves about our safety but left that entirely with God. The elements now seemed wrought up to their highest point, the house was rocking like a cradle, and it seemed almost beyond human belief that it could withstand such a terrific wind for even a single moment. Still there was no fear. Soon I discovered that the water was coming through the floors. My husband scuttled each room, while the water rose rapidly. In a few moments we felt an awful jar, and as the water came pouring in through the door casings, we knew that the house was off its foundations. The lights had gone out and we were groping in total darkness, in water to my waist. Here the following verse from Isaiah came to me: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

My husband took our little girl in his arms and we went to one door but failed to open it, quietly but swiftly we went to another and **through it reached the kitchen**, there a door had blown open and we discovered that we were floating. Soon the water reached my chin, and we found that every piece of furniture in the house was floating. Something must be done, and that quickly, for in a very short time the water would be too deep for me. For just one brief moment fear tried to take possession of me, but its sway was brief, for almost with the next breath the thought came to me: "Underneath are the Father's everlasting arms." My husband told me to get up on the kitchen stove, which was two feet under water but was the only thing in the house that was stationary. So I was lifted above the wave. All four of us stood on the stove without difficulty.

It was suggested that each of us say aloud something Scientific. My husband repeated the Scientific Statement of Being (Science and Health with Key to the Scriptures.

p. 464). C. repeated those dear consoling words of our Leader, "Peace, be still! our Father is at the helm." Then I repeated the first verse of the ninety-first Psalm: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," and I was followed by our little one, who, throughout it all had been so courageous and brave, with the first verse of our Mother's beautiful poem "Satisfied:"—

It matters not,
What be thy lot
So Love doth guide;
For storm or shine—
Pure peace is thine—
What'er betide.

We then silently tried to realize God's Allness and to know that "He holds the wind in His fist."

About eleven o'clock Nezzell noticed that the water was receding, and in some unforeseen way we found a lamp and some dry matches and were thus enabled to see.

Our experience lasted from five o'clock in the afternoon until half past two the next morning. Most of that time we were in the water. We never experienced the slightest trouble of any kind. Once, while standing on the stove, Nezzell (who was very thinly dressed) complained of being cold. Mr. C., without knowing how it got there or where it came from, reached out and found a coat of his floating around on something. It proved to be a heavy one, and although soaked with water, kept her warm nicely. Again, when I seemed to be chilled, he was able to reach a pair of portieres, which served to keep us warm, wet as they were.

But not until we were able to leave our house did we realize how wonderfully we had been protected and how much we had to be thankful for. We found that our house had floated a distance of two squares, and upon going around to where it had stood a realization of the awful destruction that had been wrought dawned upon us, for where, that afternoon, we had looked out upon hundreds of pretty homes in front of us, was now a barren waste, the houses were piled up in mountains of wreckage all around us, while our house had been carried to the highest part of the highest street in the neighborhood and there it stood perfectly intact, out of harm's way from the floating debris which would surely have demolished it had we not gone when we did. Surely did we feel grateful that we had placed our safety in our Father's hands, with the feeling that "not my will, but Thine, be done," knowing full well that "He doeth all things well."

We attribute our safety entirely to Christian Science, and we are striving to show our gratitude to our Leader by following more closely in her footsteps, learning of her greater humility, deeper love, and broader charity for all mankind.—MARY E. CHRISTIE, Galveston, Tex.

Healed Physically and Saved from Infidelity.

Two and a half years ago, Christian Science came to me, when my way was so hedged about that I could not get out. I had been a great sufferer from physical ills. I had exhausted all remedies known to the local medical skill, including, electricity in all its forms, but with all this I was "nothing bettered, but rather grew worse." I was hungering for Truth, yet I was comparatively an infidel. My suffering had been of such a nature that there seemed but little hope for me; I was merely drifting along aimlessly, suffering as much as it was possible for a mortal to suffer and exist.

Finally, Christian Science came to me, bearing the good tidings, "Ye shall know the Truth, and the Truth shall make you free." Involuntary antagonism to Christian Science was in my thought when I was brought face to face with the signs that follow them that believe. I had seldom given any form of religion a thought. I had

heard of Christian Science, but had never heard any good of it, and, had I been called upon to give my views of the subject, they would have been very uncomplimentary. Now I find myself singing the highest praise to the good work of Christian Science, not, however, as a mere profession, but because I have been healed. "As a vesture shalt thou change them, and they shall be changed."

A friend who had been a sufferer from ailments very much like those which afflicted me, was healed in a short time under Christian Science treatment; in this case, I beheld unmistakably the proof of faith by works. This proof affected me like the opening of the eyes of the blind. I placed my case in the hands of a Christian Scientist. After three days' treatment I experienced an uplifting which caused me to feel as though I were literally lifted off the ground to be carried along by a gentle breeze. It would seem that this experience alone should have been sufficient to dispel all doubts from the mind of the most sceptical; but error was in me, and it must be gotten out. After a few weeks' treatment, all of which time it seemed that I could almost discern the outlines of the new heaven and new earth spoken of by the Revelator, there came the demand, "Work out your own salvation." Here is where the real battle began.

From a physical, and I might say a moral, wreck, two and a half years ago, I am now a healthy man, and much happier. Of the God whom, before coming into Christian Science, I regarded as the author of unjust laws, I now say, "Just and true are thy statutes, Lord God Almighty."

Appetite for tobacco, which had claimed power over me for eighteen years, has entirely left me; for nearly two years I have had no desire for tobacco. I have also lost the appetite for coffee.

Among the numerous troubles of which I have been entirely healed may be mentioned nervousness, dyspepsia, spinal trouble, headaches, and melancholia of the very worst form, and I might add, infidelity of a rather mild form.

I wish to add in conclusion, that with my limited understanding of the great Principle which Christian Science teaches, I have been able to do some very good work for the suffering. I was called upon a short time ago to treat a patient who was bedridden with the grip. Error endeavored to make me believe that I could do nothing with this particular case, but realizing the allness of God and the nothingness of error, my efforts were abundantly rewarded, as the patient was up and about her work the following day after my efforts in her behalf.

Wonderful indeed is the power of Truth over error. Thanks to God for this great Truth and to our Mother in Israel, Mrs. Mary Baker Eddy, for that great book, "Science and Health with Key to the Scriptures."

ROBERT CALVIN HUMPHREY, Knoxville, Tenn.

A Testimony for our Text-Book.

Truth is ever at work as is evidenced by the healing of the sick, the binding up of the broken-hearted, and the reforming of sinners. Some months ago I presented an inmate of our poor farm with a copy of Science and Health, and although I had apparently forgotten it, he came in this morning to remind me of the work that the volume had done, for although rejected by some, yet to him it had been the Great Physician that healed him of rheumatism, boils, and an attack of bone erysipelas, and now he is not only happy but more active than for twenty years before.

J. E. BURNHAM, Unionville, Mo.

When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from men very quietly indeed.—MACDONALD.

There is no peace when our life is revolving round self.

Anon.

Religious Items.

In a review of "The Life and Letters of Thomas Henry Huxley," the *Church Standard* quotes the following interesting extracts from Huxley's letters to his friend Charles Kingsley: "I have the firmest belief that the Divine government is wholly just. . . . The ledger of the Almighty is strictly kept, and each one of us has the balance of his operations paid over to him at the end of every minute of his existence."

"Kicked into the world, a boy without guide or training, or with worse than none, I confess to my shame that few men have drunk deeper of all kinds of sin than I. Happily, my course was arrested in time—and for long years I have been slowly and painfully climbing, with many a fall, towards better things. And when I look back what do I find to have been the agents of my redemption? The hope of immortality or future reward? No—"

In the juvenile department of the (Swedenborgian) *New Church Messenger* we find the following: "It certainly is not so difficult to live a life which leads to heaven as is supposed, and the more thought one gives to the subject the plainer it becomes that this is true. We have wound ourselves up so deeply in snares and snarls that we think we are very badly off. We say we cannot cast off this fetter or that. We cannot rise to this or that standard of conduct. We cannot feel for others as we do for ourselves, and we work ourselves very severely to maintain the truth of our assertions. The snarls which look so thick and close while we are in them and in the acknowledgment of them, disperse with surprising ease once we see that there is a simple way out of them. They wind about us just as thickly as we will permit, and unravel when we make it possible."

F. A. Christie, in the *Christian Register* says: "The kingdom and the judgment were at the door; but the old, half-hearted, compromising life went on. Men were sentimentally religious, but they were living the life of a perishable world. They hoped for the predicted perfection, but the eye was open to the solicitations of gain and corrupt desire. They looked on two contrasted, alluring pictures, and won neither as a controlling motive. They were in confusion. Life was divided, irresolute, vacillating. Belief in eternal interests succumbed to fears inspired by the present. They dickered with God as an uncertain power. They served two masters,—God and Mammon. The call of Jesus was: 'Break loose! Serve God alone! Have a single eye!'"

In an article on "Sober Living," published in the *Congregationalist*, Rev. Isaac Ogden Rankin says: "It is the unprosperous time that tests men's souls. Then the weak man shows his weakness and the sober-minded man his strength. What follows its deliberate purpose through discouraged times like sober-mindedness? Christian found the Slough of Despond his hardest trial, but while Pilate floundered back to the City of Destruction, he kept his face toward the wicket gate until at last he found firm footing on the side of hope. How can a man be brave in hours of solitude and depression, unless he has the peace of faith born of a great decision?"

The (Methodist) *Christian Advocate* says: "One reason why so many men and women fail to love the Bible is because they have never tasted the sweetness of its truths. They may have read some of it; they may have read all of it, but not with an understanding mind. There is a wide difference between tasting the kernel and chipping off the shell. Reading the Bible may be nothing more than chipping off the shell, while the truth so rich and sweet lies far within, unobserved and untouched. The word of the Lord is sweeter than honey and the honeycomb, but not to all. To some it is dry and bitter."

With a majority of one vote, that of the

moderator, the New York Presbytery on November 12, decided against a revision of the Westminster creed. The number of votes cast was 142, of which 109 were recorded as votes of clergymen and 33 as votes of elders. The Presbytery of Philadelphia on the same day voted against revision of the creed, and recommended to the General Assembly that the whole matter of revision be dismissed. The vote stood 70 against 65, divided as follows: Against revision, ministers 48, laymen 22; for revision, ministers 45, laymen 20.

The *Standard* says: "If we do what we know to be wrong, or if we refuse to do what we know to be right, we have reason to reproach ourselves afterwards with the results of our error. But if, in a prayerful desire to do right, we act in the light of duty as it presents itself to us at the time, we have no reason to reproach ourselves, whatever be the result. Duty for the hour is in the light of the hour. God takes care of the consequences of such duty-doing."

Edward Everett Hale says in the (Unitarian) *Christian Register*: "Is there, perhaps, a new ripple in the eternal discussion why the people who do not go to church on Sundays stay at home? It has been rather a favorite topic in the newspapers in that 'off period' which in my boyhood the editors called 'cucumber time.' For myself I have never doubted for a moment that, if the preaching were better, more people would go to hear it."

The (Baptist) *Examiner* says: "Having done the work of the day, prayerfully, conscientiously, earnestly, we can in confidence commit it to God; and it becomes our duty then to restrain the divinely prohibited apprehension that borrows trouble, and ruptures present peace by anticipating ills that may or may not belong to the future. Worry indicates two things with certainty: (1) neglect of worship; and, (2) while the worry lasts, incapacity for worship. Where there is worship there is faith, and faith restrains foreboding."

A writer in the (Baptist) *Watchman* on "The Terror of Love," says: "We practise self-deception without realizing what we must meet in the day when we can no longer hide our sin from ourselves or from God. Sin is itself the terror of the Lord. Then we shall see what now we fear the revelation of,—our own hearts. It will be enough to see that we have sinned. The terror will be the unmasking of the soul, and the sight of it in the light of the life and the love of God."

The *Christian Register* is a consistent defender of the present age. In an editorial it says: "They who carelessly rail at the degeneracy of the age forget that, in ninety cases in a hundred (or more) we are depending upon each other for our comfort and safety, and trusting everybody to such an extent that, with all its complications, life could not be carried on did we not act upon the belief that the men and women about us are trustworthy."

In an editorial on "The Cultivation of Charity" the (Swedenborgian) *New Church Life* says: "Theoretically every one desires the growth among men, of charity, harmony, and good-will toward the neighbor; but practically, in the wear and tear of daily contact with the neighbor's shortcomings and offences against us or against our notions of what is right and fitting, the spirit of good-will gets a great many set-backs."

The *Universalist Leader* says: "It is the progress of Christianity that has made our present civilization what it is and which has led men to cry out against war and conquest. The spirit of Christ is not confined to his church, but is beginning to flood the world and mould the thoughts and conduct even of those who call themselves unbelievers."

In an editorial on "Cheerful Thanksgiving" the *Congregationalist* says: "The secret of the

happy life is found in the direction of our eyes and the order of our thoughts. Which do we look for first, complaint or praise? Which goes first into our scale for estimation, trial or mercy? Are we looking part way up to compare ourselves with more successful men, or far beyond success to the centre of our life and joy?"

An æsthetic English Vicar will not allow the word "died" to be put on the tombstones of the people buried in the cemetery. He insists on phrases like "departed this life" or "passed away" or "entered into rest," and says that "died" is a denial of the Christian teaching of immortality.

Seneca Co. Journal.

A writer in the (Baptist) *Watchman* says: "You can sing sacred music profanely; that is often done. I would not give you anything for music, however sacred may be the words which it expresses, if it be not sung in the spirit of its own sacredness."

Rev. George D. Herron, in a recent speech, said: "It is a strange superstition that makes men regard what they know to be elementally good as dangerous in practice, and what they know to be elementally wrong as practically safe."

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

Senator Frye of Maine and Senator Hanna of Ohio managed to get a hearing for the ship subsidy bill in the Senate last week. The bill provides for paying subsidies or bounties to American vessels engaged in foreign trade calculated to offset the difference in the cost of building and navigating American vessels as compared with British vessels. In order to encourage American capitalists to build up the American merchant marine, which now is so inadequate that American ships at the present time carry only nine per cent of the enormous exports and imports of the United States. The bill provides that the maximum subsidy payable in any one year shall be nine million dollars. At present the expenditure would be about half that sum. Under the provisions of the bill a 10-knot ship, with a mileage of 42,000 per annum would earn \$48,300. A 15-knot ship with a mileage of 63,000 miles per annum would earn \$141,750. A 21-knot ship with a mileage of 88,200 miles per annum would earn \$304,290. All vessels receiving subsidy would be required to carry the ocean mails of the United States free of charge, and would be subject to being impressed into the service of the navy as auxiliary cruisers or transports, if required.

The army reorganization bill, which provides for a regular standing army of 96,000 men, and containing a clause abolishing the army canteen, was passed by the lower house of Congress on December 6, by a vote of 166 to 133. The debate brought out the surprising statement from Representative McCall of Massachusetts that if the bill should become a law the military expenses of the United States would be greater each year than the joint military expenses of France and Germany, the two countries whose army establishments are usually pointed to as extreme examples of the evils of militarism. He said: "The French army costs \$125,000,000 a year, the German, \$130,000,000; the British, \$100,000,000, and the Russian \$153,000,000. These figures include pensions and fortifications. If this bill passes the War Department will need \$113,000,000. We are appropriating for pensions \$145,000,000 a year. Our total charges therefore for military purposes are \$260,000,000 per year."

A bill was introduced in the House of Representatives by the chairman of the Ways and Means Committee, on December 5, providing for an aggregate reduction in the war revenue taxes of about \$40,000,000 a year. The bill provides for taking nearly \$10,000,000 taxes off of beer annually, nearly \$4,000,000 off of wines, nearly \$3,000,000 off of cigars, \$7,000,000 off of bank checks, and about \$15,000,000 off of bonds, mortgages, money orders, promissory notes, express receipts, telegraph messages, insurance policies, and other documents.

The Supreme Court of Massachusetts decided, on December 4, that it is unlawful for licensed innkeepers,—as it is for other liquor sellers,—to serve intoxicating liquors with food orders to their guests between eleven o'clock at night and six o'clock in the morning. The decision hinged on the substitution of a semicolon for a comma when the law was revised. The presence of a semicolon where there had formerly been a comma, made it unlawful for hotel keepers to sell liquor to guests after eleven o'clock at night.

The report of the Isthmian Canal Commission, submitted by the President to the Congress December 4, gives as the unanimous conclusion of that body that "the most practical and feasible route for an Isthmian canal under the control, management, and ownership of the United States is that known as the Nicaragua route." The commission estimates the cost of this route at \$200,540,000. The length of the canal would be eighty-six miles and it would take ten years to complete it.

Bids were opened in the office of the Secretary of the Navy, December 7, for the construction of \$50,000,000 worth of war ships for the United States, including five first-class battleships, of 15,000 tons each, namely: the Pennsylvania, New Jersey, Georgia, Virginia, and Rhode Island, and six armored cruisers of 13,800 tons each. There were eight bidders. The award of contracts could not be made until the bids are all carefully gone over.

On December 1, Secretary Hay for the Government of the United States, and Senor Correa, the Nicaraguan minister for his own Government, signed a treaty whereby the latter Government concedes to the Government of the United States the necessary rights and privileges within her bestowal for the construction of the Nicaraguan Canal.

This removes one of the chief obstacles to the construction of the canal by the United States Government.

Foreign News.

On December 4 the foreign envoys in Peking agreed on a basis of settlement with China conforming to the recently expressed consent of the powers concerned to impose less severe conditions for China to meet than were at first proposed. Immediately on learning of the agreement Secretary Hay cabled to Minister Conger to sign the agreement on behalf of the United States. The terms formulated call upon China to punish the leaders in the anti-foreign uprising in the severest manner short of death, and to pay reasonable indemnity to the powers for the killing of their citizens, damage to property, and expenses incurred in the sending of relief expeditions to Peking. The agreement also includes the demand that the Taku forts be razed, that permanent foreign guards be maintained between Peking and the sea, and that the importation of arms be interdicted.

In the British Parliament, December 7, Joseph H. Chamberlain, secretary of state for the colonies, announced that the government hoped to establish a civil administration in the Orange River and Transvaal colonies very shortly, and that Sir Alfred Milner would be appointed governor of both. He declared that it was the government's desire to give the Dutch colonies self-government ultimately. Mr. Chamberlain frankly admitted that there were serious economic problems to be met in South Africa, and even that there was a prospect of a famine.

A London dispatch says: "The Pacific Cable Company, in behalf of the governments of Great Britain, New South Wales, Queensland, and New Zealand, has accepted the bid of the Telegraph Construction & Maintenance Company to make and lay a cable from Vancouver to Queensland and New Zealand, via Fanning, Fiji, and Norfolk Island, nearly nine thousand miles in length, for \$8,975,000, the work to be finished at the end of 1902."

The British Parliament re-assembled last week for the short session. The Queen's speech, which was read before the Lords and Commons in joint assembly on December 6, asks for further provision for the expenses of war operations in South Africa, but does not make any statement of the sum needed or of the policy to be pursued. The opposition, led by Lord Rosebery, was vigorous in its attack on the government.

The Portuguese minister at The Hague, and the Netherlands minister at Lisbon, have left their respective posts. Holland is accused of violating the neutrality of the Portuguese territory bordering on the Transvaal to aid the Boers. Portugal is accused by the Dutch with secret intrigue with the English, to the detriment of Dutch political and commercial interests in South Africa.

The Cape Colony government has widely distributed a leaflet contradicting many of the anti-British stories afloat among the Dutch settlers and pointing out the hopelessness of the Boer resistance, as the British hold fourteen thousand prisoners and all the principal towns in the two republics.

The British garrison at Schweizerrenneke, in the southwestern part of the Transvaal, has been relieved. It has been besieged by the Boers since last August.

Industry and Commerce.

Seventy Boer families from South Africa are expected to arrive in New York December 29. They are to form a settlement on Long Island under the encouragement and partial support of members of some of the prominent old Dutch families of New York, Troy, Philadelphia, and Washington. A tract of land has been purchased which will permit of an allotment of from five to twenty-five acres for each family. The new comers will be provided for during the winter. Some of them have a little money and some have none. All will be assisted in proportion to their needs to build dwellings and buy the necessary implements, horses, cows, and chickens, so that they will all start on a practically equal footing.

Consul Bush at Niagara Falls, Ont., reports to the State Department in Washington that work has begun in earnest on the construction of a railway to connect the Great Lakes with Hudson Bay. Although work was commenced only ninety days ago, twenty-five miles of the road has been finished and is in use, as some of the rolling stock was in readiness for use as soon as the rails for the first few miles were laid. The road penetrates a vast wilderness heretofore seldom traversed except by Indians, which is rich in timber and minerals. At the end of the first fifteen miles the railway commenced to haul heavy consignments of timber, and traffic is following closely upon construction.

General News.

The plan to replace the temporary arch which was erected in Fifth Avenue, New York, in honor of Dewey at the time of his great reception in the metropolis, with a permanent marble arch costing \$500,000, has been abandoned. The committee had \$65,000 in hand and pledges for \$135,000 more, but no more money seemed obtainable and the public lost interest in the project, so it had to be dropped.

Holy Trinity Church, situated close to the Tower of London, in which is one of Washington's ancestors' tombs, bearing a coat-of-arms which is supposed to be the origin of the Stars and Stripes, is threatened with destruction unless one thousand dollars is subscribed for its repair.

Philologists are already noting that the English language is to be enriched by three new words as a direct result of the South African war, namely "khaki," "kopje," and "commandeer," to each of which future lexicographers will give a distinctive meaning.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

The President's Message.

SHORTLY after the opening of the second session of the Fifty-sixth Congress on December 3, 1900, President McKinley's message was received and read. Foreign affairs received the fullest consideration and the trouble in China was the leading theme. The President carefully reviewed the circumstances which led up to the trouble, stated what had been the policy of the administration, and expressed a hope of immediate and satisfactory settlement. The situation in the Philippines was also considered at length and favorable progress reported.

We make the following excerpts from the message:—

To the Senate and House of Representatives:—At the outgoing of the old and the incoming of the new century you begin the last session of the Fifty-sixth Congress with evidence on every hand of individual and national prosperity and with proof of the growing strength and increasing power for good of republican institutions. Your countrymen will join with you in felicitation that American liberty is more firmly established than ever before, and that love for it and the determination to preserve it are more universal than at any former period of our history.

The republic was never so strong, because never so strongly intrenched in the hearts of the people as now. The constitution, with few amendments, exists as it left the hands of its authors. The additions which have been made to it proclaim larger freedom and more extended citizenship. Popular government has demonstrated in its one hundred and twenty-four years of trial here its stability and security, and its efficiency as the best instrument of national development and the best safeguard to human rights.

THE PARIS EXPOSITION.

The year of the Exposition has been fruitful in occasions for displaying the good will that exists between this country and France. This great competition brought together from every nation the best in natural productions, industry, science, and the arts, submitted in generous rivalry to a judgment made all the more searching because of that rivalry. The extraordinary increase of exportations from this country during the past three years, and the activity with which our inventions and wares had invaded new markets, caused much interest to centre upon the American exhibit, and every encouragement was offered in the way of space and facilities to permit of its being comprehensive as a whole and complete in every part.

Apart from the Exposition several occasions for showing international good-will occurred. The inauguration in Paris of the Lafayette monument, presented by the school-children of the United States, and the designing of a commemorative coin by our mint and the presentation of the first piece struck to the President of the Republic, were marked by appropriate ceremonies, and the Fourth of July was especially observed in the French capital.

COURT OF ARBITRATION.

The Administrative Council of the permanent Court of Arbitration has been organized, and has adopted rules of order and a constitution for the international arbitration

bureau. In accordance with Article 23 of the Convention, providing for the appointment by each signatory power of persons of known competency in questions of international law as arbitrators, I have appointed as members of this court the Hon. Benjamin Harrison of Indiana, ex-President of the United States, the Hon. Melville W. Fuller of Illinois, chief justice of the United States; the Hon. John W. Griggs of New Jersey, attorney-general of the United States, and the Hon. George Gray of Delaware, a judge of the Circuit Court of the United States.

INTEROCEANIC CANAL.

The Nicaragua government shows a disposition to deal freely with the canal question, either in the way of negotiations with the United States or by taking measures to promote the water way.

Overtures for a convention to effect the building of a canal under the auspices of the United States are under consideration. In the mean time, the views of the Congress upon the general subject, in the light of the report of the commission appointed to examine the comparative merits of the various trans-isthmian ship canal projects, may be awaited.

I commend to the early attention of the Senate the convention with Great Britain to facilitate the construction of such a canal, and to remove any objection which might arise out of the convention commonly called the Clayton-Bulwer treaty.

A NEW TREATY WITH SPAIN.

Satisfactory progress has been made toward the conclusion of a general treaty of friendship and intercourse with Spain, in replacement of the old treaty, which passed into abeyance by reason of the late war. A new convention of extradition is approaching completion, and I should be much pleased were a commercial arrangement to follow. I feel that we should not suffer to pass any opportunity to re-affirm the cordial ties that existed between us and Spain from the time of our earliest independence, and to enhance the mutual benefits of that commercial intercourse which is natural between the two countries.

COMMERCIAL TREATIES.

The failure of action by the Senate at its last session upon the commercial conventions then submitted for its consideration and approval, although caused by the great pressure of other legislative business, has caused much disappointment to the agricultural and industrial interests of the country, which hoped to profit by their provisions. The conventional periods for their ratification having expired, it became necessary to sign additional articles extending the time for that purpose. This was requested on our part, and the other governments interested have concurred, with the exception of one convention, in respect to which no formal reply has been received.

Since my last communication to the Congress on this subject special commercial agreements under the third section of the tariff act have been proclaimed with Portugal, with Italy, and with Germany. Commercial conventions under the general limitations of the fourth section of the same act have been concluded with Nicaragua, with

Ecuador, with the Dominican republic, with Great Britain on behalf of the island of Trinidad, and with Denmark on behalf of the island of St. Croix. These will be early communicated to the Senate. Negotiations with other governments are in progress for the improvement and security of our commercial relations.

EXPOSITION AT BUFFALO.

The Exposition of the resources and products of the western hemisphere to be held at Buffalo next year promises important results, not only for the United States, but for the other participating countries. It is gratifying that the Latin-American states have evinced the liveliest interest, and the fact that an international American congress will be held in the city of Mexico while the Exposition is in progress encourages the hope of a larger display at Buffalo than might otherwise be practicable. The work of preparing an exhibit of our national resources is making satisfactory progress under the direction of different officials of the federal government, and the various states of the Union have shown a disposition toward the most liberal participation in the enterprise.

GOOD WORK BY OUR CONSULS.

The practical utility of the consular service in obtaining a wide range of information as to the industries and commerce of other countries and the opportunities thereby afforded for introducing the sale of our goods, have kept steadily in advance of the notable expansion of our foreign trade, and abundant evidence has been furnished, both at home and abroad, of the fact that the consular reports, including many from our diplomatic representatives, have to a considerable extent pointed out ways and means of disposing of a great variety of manufactured goods which otherwise might not have found sale abroad.

Testimony of foreign observers to the commercial efficiency of the consular corps seems to be conclusive, and our own manufacturers and exporters highly appreciate the value of the services rendered, not only in the printed reports, but also in the individual efforts of consular officers to promote American trade.

SURPLUS REVENUES.

It is gratifying to be able to state that the surplus revenues for the fiscal year ended June 30, 1900, were \$79,527,060.18. It is gratifying also to note that during the year a considerable reduction is shown in the expenditures of the government.

Because of the excess of revenues over expenditures the secretary of the treasury was enabled to apply bonds and other securities to the sinking fund to the amount of \$56,544,556.06.

It will be the duty, as I am sure it will be the disposition, of the Congress to provide whatever further legislation is needed to insure the continued parity under all conditions between our two forms of metallic money, silver and gold.

Our surplus revenues have permitted the secretary of the treasury since the close of the fiscal year to call in the funded loan of 1891 continued at two per cent., in the sum of \$25,364,500. To and including November 30, \$23,458,100 of these bonds have been paid. This sum, together with the amount which may accrue from further redemptions under the call, will be applied to the sinking fund.

OUR FOREIGN TRADE.

Our foreign trade shows a remarkable record of commercial and industrial progress. The total of imports and exports for the first time in the history of the country exceeded \$2,000,000,000. The exports are greater than they have ever been before, the total for the fiscal year 1900 being \$1,394,483,082, an increase over 1899 of \$167,459,780, an increase over 1898 of \$163,000,752, over 1897 of \$343,489,526, and greater than 1896 by \$511,876,144.

WAR REVENUE TAXES.

I recommend that the Congress at its present session reduce the internal revenue taxes imposed to meet the expenses of the war with Spain in the sum of \$30,000,000. This reduction should be secured by the remission of those taxes which experience has shown to be the most burdensome to the industries of the people.

I specially urge that there be included in whatever reduction is made the legacy tax bequests for public uses of a literary, educational, or charitable character.

RESTRAINT UPON TRUSTS.

In my last annual message to the Congress I called attention to the necessity for early action to remedy such evils as might be found to exist in connection with combinations of capital organized into trusts, and again invite attention to my discussion of the subject at that time, which concluded with these words:—

"It is apparent that uniformity of legislation upon this subject in the several states is much to be desired. It is to be hoped that such uniformity, founded in a wise and just discrimination between what is injurious and what is useful and necessary in business operations, may be obtained, and that means may be found for the Congress, within the limitations of its constitutional power, so to supplement an effective code of state legislation as to make a complete system of laws throughout the United States adequate to compel a general observance of the salutary rules to which I have referred.

"The whole question is so important and far-reaching that I am sure no part of it will be lightly considered, but every phase of it will have the studied deliberation of the Congress, resulting in wise and judicious action."

Restraint upon such combinations as are injurious, and which are within federal jurisdiction, should be promptly applied by the Congress.

RURAL FREE DELIVERY.

The continued and rapid growth of the postal service is a sure index of the great and increasing business activity of the country. Its most striking new development is the extension of rural free delivery. This has come almost wholly within the last year. At the beginning of the fiscal year 1899-1900 the number of routes in operation was only 391, and most of these had been running less than twelve months. On the 15th of November, 1900, the number had increased to 2,614, reaching into forty-four states and territories, and serving a population of 1,801,524. The number of applications now pending and awaiting action nearly equals all those granted up to the present time, and by the close of the current fiscal year about four thousand routes will have been established, providing for the daily delivery of mails at the scattered homes of about three and a half millions of rural population.

BEWARE OF EXTRAVAGANCE.

In our great prosperity, we must guard against the danger it invites of extravagance in government expenditures and appropriations; and the chosen representatives of the people will, I doubt not, furnish an example in their legislation of that wise economy which in a season of plenty husbands for the future. In this era of great business activity and opportunity caution is not untimely. It will not abate, but strengthen, confidence. It will not retard, but promote, legitimate industrial and commercial expansion. Our growing power brings with it temptations and perils requiring constant vigilance to avoid. It must not be used to invite conflicts, nor for oppression, but for the more effective maintenance of those principles of equality and justice upon which our institutions and happiness depend. Let us keep always in mind that the foundation of our government is liberty, its superstructure, peace.

WILLIAM MCKINLEY.

Executive Mansion, December 3, 1900.

The Lectures.

At Needham, Mass.

The lecture on Christian Science given in Needham Town Hall Tuesday evening (November 20) was one of the signs of the times, showing that everywhere people are waking up to the necessity for religious tolerance if the time is ever coming when there will be "one fold and one shepherd."

There were between five and six hundred present. Special cars came from several directions. Every denomination in town was represented and all listened respectfully to the speaker as he, in a clear, concise, scholarly manner, explained something of the teachings of Christian Science, never once expressing an unkind thought for any other denomination or body of people.

Town Clerk Thomas Sutton, who we all know is one of the honored deacons of the First Baptist Church in town, introduced the lecturer as follows:—

Ladies and Gentlemen:—We have been invited to meet this evening to hear a new religious sect in our town, Christian Scientists, present their views of faith and practice and correct wrong impressions that have gone abroad.

The town of Needham is getting to be a decidedly religious community of late. Fifty years ago the territory now comprising this town had but one church, "The First Parish" commonly known as the Unitarian, but all the inhabitants did not worship with them and some were strenuously opposed to the doctrines they taught. So that in 1856 the First Baptist Church was founded, hoping to meet the need of all so-called Evangelical Christians. Hardly had their house of worship been built when about half of their congregation left to establish what is known as the Evangelical Congregational Church. A few years later the Methodist Church was formed in order to teach Gospel truth as they understood it, and even then many people went out of town in order to worship God as they had been taught; in due time, however, a Roman Catholic Church was located in our midst. Truly one would think that we had quite enough different denominations, but within a few months a Chapel has been dedicated for the use of the Episcopalians, who could not find a comfortable church home in any of the different societies.

All these churches so far as I can observe are in a prosperous condition, with well-appointed arrangements, faithful ministers, and zealous followers, but even now they do not reach all the people and a new church seeks admission within our borders.

Other churches may well question whether they are doing their full duty if in our town of only four thousand inhabitants another church can find material for a permanent organization.

Here we have six bodies of Christians, whose religion is founded on the Bible, whose adherents profess to love and worship God and obey the teachings of Jesus Christ, and there is a demand for another, and I understand that their text-book is the same Bible and they also worship God and profess to obey the teaching of Jesus Christ.

Years ago men would think they were doing God's service by persecuting this new interest and driving their disciples out of town. I, myself, belong to a denomination whose great leader was banished from the state because he dared to worship God according to the dictates of his conscience, and whose church doors were nailed up by order of the authorities and their leading members publicly flogged in the streets of Boston and afterward thrown into prison, because they ventured to preach and to teach gospel truths as they believed them.

Happily we have outgrown those times and are willing to accord to you that for which we so earnestly fought—"freedom to worship God."

I am not here to-night as an advocate for another church. I am not a believer in Christian Science, I hardly know what it teaches; but I do know that its adherents are diligent Bible students, and many live exemplary Christian lives; and I believe that all persons or sects who hold an honest opinion and have the conviction that God has a work for them to do in the world, have a right to be heard, and I am willing to give them a respectful hearing. I do not care to receive my impressions of a new religion from adverse critics, but rather first hand, therefore it is a pleasure to introduce the speaker of the evening, the Rev. Irving C. Tomlinson, C.S.B., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass.—*Needham Recorder*.

At Guthrie, Okla.

Judge William G. Ewing, a leading member of the Chicago bar, delivered an able and explicit lecture on Christian Science at the Opera House in this city yesterday afternoon (Monday, November 26) to a large and attentive audience. He is an eloquent speaker and handles this topic in the manner and with the decision of a jurist of long standing. He was United States attorney for the Northern Illinois district under President Cleveland, and made for himself an enviable record, on account of his high attainments in his profession.

Attorney C. G. Hornor presided, and in brief manner introduced the speaker as follows:—

Ladies and Gentlemen:—We have assembled here to-day for the purpose of listening to an address upon a subject that has enlisted the interest of many of the best and most intelligent people of the country.

A story is told of a Saxon chief who sat feasting and revelling with his retainers one tempestuous night, in the great hall of his castle. In the midst of the uproar of the elements, a bird came fluttering in out of the darkness, and after flying about bewildered for a few moments, it darted out into the darkness of night again. "My friends," said the chief, stilling the noise of the revellers, "the bird that just now fluttered into our midst may be likened to the life of man. It came from out the darkness, we know not whence, and having hovered in our sight for a moment went forth again in the darkness, we know not whither. Such is the life of man."

This is the common philosophic view, and when I say there has been no solution of the mystery of life and death, you will understand there has been no philosophic solution. But philosophy is not all, and some questions admit only of a spiritual answer.

The world is constantly advancing, and there can be no greater mistake than to suppose that we in our day have exhausted the possibilities of the intellect, in fact all experience proves that we have not. It is the duty of every intelligent person to keep an open mind and watch for inspiration from whatever source it may come.

Life for us ought to be a broad and shining path leading ever onward and upward, and it would be if it were not for the obstructions we place in the way. Divinity is all about us and if we would only open our minds it would pour in and flood our being. We are a stiff-necked generation, rebellious and stopping our ears like the adder of Scripture. Like bats and owls, we dwell in twilight, dreading the open light of day.

Truth is the greatest thing in the world, and the man of prejudice is a moral coward. Emerson said, "We must advance forever on chaos and the dark." Life is a striving, and the noblest effort is to struggle upward. To aspire is to rise. To try all things by experience, and to hold fast to what is good is the best philosophy to-day as it was in Paul's time.

My remarks are of course general, and indicate an attitude rather than a doctrine. I am only a novice at the outer gate of the temple, speaking without authority. The thought I wish to leave with you is this: keep an open mind, and fear not. The temples of the Greeks were open at the top so as to admit light from above.

Without detaining you longer, I have the pleasure of introducing Judge William G. Ewing of Chicago, who will address you on the subject of Christian Science.

Oklahoma State Capital.

At Topeka, Kan.

Over one thousand persons listened to an address on Christian Science in the Crawford Opera House, Sunday afternoon (November 18). Judge Ewing, who spoke, has long been an able jurist, for some time occupying the bench in the Superior Court of Chicago. For some time Judge Ewing has been a member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston, the object of which is to promulgate the principles of the Science throughout the country. He was brought to this city through the offices of the local Christian Science Church.

Judge Ewing was introduced by Dell Keizer, who spoke as follows:—

The influence which has done more to strengthen and promote the true cause of Christianity than all other forces combined is the religious toleration which has come to us with the nineteenth century. The power of the church for good has grown just in proportion as doctrines have broadened and creeds have ceased their tyranny. And so to-day the only vital and essential tests of true Christian life are an understanding and application of the teachings of Jesus Christ and a desire to comprehend and accept that sublime character whose light and love have pierced the darkness and superstition of centuries.

Christian Science, as I understand it, is not in conflict with any religion founded upon that principle, but seeks rather to win from all humanity an acceptance of the divine love which Christ taught was ample for the material as well as the spiritual well-being of mankind. From my own observation and investigation of its practice, I am strongly convinced that Christian Science is bringing health, happiness, and hope to thousands of lives and homes, where only sickness, sorrow, and despair were known before.

For that reason it gives me the utmost pleasure to bespeak for the distinguished gentleman who will address us this afternoon the same consideration which he accords to those who believe differently from himself, and to which his wide learning and lofty purpose entitle him. So wise and winning an advocate as Judge Ewing would justly bring great prestige to any cause which he espoused, but to his chosen work to-day he comes under circumstances which add peculiar and extraordinary force to his position. Educated in a profession which has commanded the greatest intellects of all time, a profession which more than any other trains men to discriminate between the just and the unjust, the right and the wrong, the false and the true, he has turned from a long and successful career at bench and bar to devote himself to the cause of Christian Science. He brings to his cause a ripe scholarship and a firm conviction of its truth born of his own experience. I congratulate you upon the opportunity of learning from so eminent an authority, and take great pleasure in presenting to you the Honorable William G. Ewing of Chicago.

Topeka Daily Capital.

At Fredonia, N. Y.

A representative and most attentive audience gathered at the Opera House on Monday evening, November 19, to hear Carol Norton, C.S.D., lecture on Christian Science.

The lecture was given under the auspices of the Christian Science Society of the city, and the event begins the public recognition of our Cause here.

Mr. Norton's exposition of Christian Science received marked attention throughout. In this city is located one of the state normal colleges, and thus the lecture was considered of vital educational value.

Professor Myron F. Dana of the Normal College introduced Mr. Norton in the following words:—

Probably this audience could be roughly divided into two classes: one containing those who have come together to have their faith renewed or their convictions deepened and strengthened in a new doctrine, or perhaps old teachings under somewhat new forms; in the other class may be placed those who are here to learn of that which has enlisted the interest and enthusiasm of many intelligent and honest people, also those who are seeking to learn of the doctrine for its own sake—seekers for Truth. Each of these objects may be a sufficient and legitimate reason for being here.

The student of these phases of our social life cannot ignore that which influences so large a number of people. All should be seekers for Truth—not that the Truth needs us, but because we need it. Some seem to think that unless they rise early and strive till late at night in the support of Truth, she will be crushed to earth, never to rise again; but this notion, in my opinion, is wrong. Truth will rise and assert herself, though a host of errors be encamped against her. Individually, if we have Truth with us, we need not fear the power of any adversary. If ours is error, we may be assured that we cannot build a wall so high or so strong as to keep out Truth. Our attitude of Mind, here, as on similar occasions, should be that expressed in the universal prayer:—

If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, oh teach my heart
To find the better way.

But you did not come here to hear me talk, and I will simply bespeak for the lecturer of the evening that thoughtful, unbiassed, unprejudiced frame of mind, which is so essential to the world's progress, intellectually, ethically, and religiously.

I now introduce to you Mr. Norton of New York City, whose utterances, I am assured, may be taken as those of a man who can speak with authority on the subject of Christian Science.—*Correspondence.*

At Bloomington, Ill.

On Friday evening, November 16, Mrs. Annie M. Knott of Detroit, delivered a lecture on Christian Science in the Coliseum in this city. Notwithstanding the inclement weather, an appreciative audience was in attendance. The lecturer was introduced by Judge Alfred Sample of Bloomington.

The *Daily Pantagraph* of this city published a good synopsis of the lecture.

The introductory address of Judge Sample was as follows:—

Ladies and Gentlemen:—When requested by a committee from the Christian Scientists of this city to introduce the lecturer this evening, I thought a mistake had been made in assuming that I was a Scientist, and so informed the gentlemen who waited on me. But on learning that often some one who was not a Scientist was asked to perform that office, I cheerfully consented.

It has been my privilege to listen to two lectures on the subject of Christian Science. One in this city by Judge Ewing, and the other in Los Angeles, Cal., last winter, when the great Auditorium in that city was filled to over-

flowing by as fine and as intelligent-looking an audience as I ever saw.

The rapid growth of Christian Scientists in this country, and that, too, largely from among the intelligent, orderly, and sober-minded citizenship of our land, who, in their every-day life gently and quietly, but firmly and persistently, manifest the most profound belief in the efficacy of their religious faith to bring peace, contentment, happiness, and health here, as well as hereafter, to a sin-sick world, has naturally awakened a deep and abiding interest in the public mind.

Let me, therefore, proceed at once to gratify that interest by introducing the lecturer, Mrs. Annie M. Knott, who will address you on the subject of Christian Science.

Correspondence.

At Rock Valley, Ia.

The lecture delivered Tuesday evening (November 13) by Judge Clarkson of Omaha, on Christian Science, was well received by a large and appreciative audience. The judge established the belief in the minds of those who were privileged to hear him that he is a Bible student without a peer. His style of delivery was most pleasing, and standing, as he does at all times, securely upon the teachings of the Bible, his lecture was of a high and scholarly order and worthy the ear of any audience throughout the Christian world. The speaker was preceded by O. G. Reiniger, who in a few appropriate words introduced the lecturer.—*Rock Valley Gazette.*

Mr. Reiniger's introductory remarks were as follows:—

Ladies and Gentlemen:—Ever since man could reason, he has been in search of Truth, and as long as man exists he will continue to search for the very truth of every subject which presents itself to him. There is no religion but what is entitled to an honest hearing and a full investigation from us. I don't know that I fully understand the meaning of the term Christian Science as used by Christian Scientists but if it means so to broaden, cultivate, and strengthen the mind as to give it control over material things, then I approve it, or if it makes men stronger and better rather than weaker, I endorse it. We have with us this evening one who can tell us of Christian Science and what it does, and who is here under the auspices of First Church of Christ, Scientist, of Rock Valley. I have the pleasure of introducing to you Judge Clarkson of Omaha.—*Correspondence.*

At Saginaw, Mich.

On Friday, November 9, 1900, a fine, appreciative audience assembled at Masonic Temple to listen to a scholarly lecture on Christian Science, or "The Cause and Scientific Cure of Disease," by Edward A. Kimball of Chicago.

The lecturer was introduced by Mr. John W. Symons, a business man of Saginaw, who is a member of the Christian Science Church here. He said:—

Ladies and Gentlemen:—The subject which will be presented to us to-night will be comparatively new to many of us. I am reminded of the saying of a Western lawyer when introducing a Christian Science lecturer. He said that many years ago he decided that he did not know everything, that in order to increase his store of knowledge he should keep his ears open, his mind alert, and, to people who came with good credentials, to extend mental hospitality. Now, I ask that we extend to the speaker to-night, who comes with the best of credentials, whose life has been so enriched and made valuable to the world by the knowledge that he will give us to-night, alert, mental hospitality.

I have the pleasure of introducing Mr. Edward A. Kim-

ball whose subject will be the "Cause and Scientific Cure of Disease."

The audience seemed eager to receive every word. This, our third lecture was a great help to all who heard it, and a special incentive to students, and that each had received manifold blessings was evident at our Wednesday evening meeting which followed.—*Correspondence.*

At Belleville, Kan.

Edward A. Kimball of Chicago, Ill., delivered a lecture on Christian Science in the Opera House, Sunday afternoon, November 18, to a most attentive and interested audience of several hundred.

Mr. Kimball was briefly introduced by John A. Beecher, First Reader of the local church, and spoke for an hour and a half. He gave as clear an explanation of the doctrine of Christian Science as was possible in so short a time.

Visitors from neighboring cities and the surrounding country were present, some driving twenty and even thirty miles to hear Mr. Kimball's exposition of Christian Science.

This was the first lecture given in this city since the Board of Lectureship was established, and the Scientists here feel that great good will result.—*Correspondence.*

At Fort Dodge, Ia.

There was a large and intellectual audience out Saturday evening (November 10) to hear Judge Joseph R. Clarkson, C.S.B., of Omaha, Neb.

He was introduced by Hon. S. T. Meservey, who said that the lecturer would address them on a subject that the entire world was deeply interested in.

Judge Clarkson is a pleasing speaker. He immediately gets into his lecture and wastes but little if any time in trimming around the edges, but gives the audience meat from the beginning to the close.

Fort Dodge Daily Chronicle.

Lectures at Other Places.

Webster City, Iowa.—Joseph R. Clarkson, November 11.

Symphony Hall.

It seems eminently fitting that the new Symphony Hall in Boston should have proved on its opening so complete a success, for Boston possesses a high record for the study and presentation of the best music. The new building was dedicated on October 15 with the presentation of Beethoven's Solemn Mass in D—one of the most inspiring, yet most difficult to render, of all musical compositions. The acoustics of the new hall is practically perfect.

The matter of acoustics is of especial interest, as the results in this case followed an almost incredible amount of study. Mr. W. C. Sabine, Assistant Professor of Physics at Harvard, assumed responsibility for the acoustics of Symphony Hall, and undertook scientific experiments to furnish the basis of his work. He began by studying the duration of reverberation, and then determined the power of various building and furnishing materials—lath, plaster, cushions, draperies, etc.—to absorb sound. Five years of this work enabled him to lay down rules for the construction of Symphony Hall, so that the results achieved have been practically identical with his hopes. To have done this is to have instituted a definite method for meeting a problem which hitherto has been regarded as depending more upon chance than upon rule.—*The Great Round World.*

What is inside daylight?

The shining of the Lord's presence.—*Anon.*

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Our Text-Book.

INASMUCH as numerous inquiries have been received by Mrs. Eddy's publisher asking the meaning of two paragraphs as they appeared in recent editions of "Science and Health with Key to the Scriptures," she has restated the latter part of these paragraphs so that they will read in future editions of our text-book as follows:—

On page 127, last part of first paragraph:—

"What God cannot do man need not attempt. If God heals not the sick, they are not healed. In any case feebler attempts would be hopeless, for no lesser power equals the infinite, All-power; but God can and does heal the sick."

And on page 458, last half of first paragraph:—

"Some individuals assimilate Truth more rapidly than others; but any student who adheres to the divine rules of Christian Science and practises them, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success."

By comparing the above with what is in earlier editions of our text-book, it will readily be seen that the author has retained the original ideas, and only clothed them in new dress, which, by some readers, may be more easily understood.

CALVIN A. FRYE.

Our Literature.

To the Editor of the *Sentinel*:—

In thinking of the splendid opportunity for mission and educational work given us by the far-seeing management of our Christian Science Publishing Society, I have been led to ask myself a pointed and reasonable question,—a question that I am inclined to think I share with perhaps the larger part of our field-workers. It is this: Are we generously, earnestly, and methodically using the admirable means within our reach for the dignified propaganda of our faith through the medium of our publications?

During the last three years I have been privileged to be the secretary and superintendent of distribution of an extensive mission fund, donated by a group of philanthropic Christian Science business men. The names of the supporters of this fund have been unknown to the public, but their good works have abundantly shown forth their devotion to the Christian Science movement, which they so dearly love. A quiet, systematic, and extensive distribution of the publications of our Leader and The Christian Science Publishing Society has gone on for months. In some periods of thirty days not less than eighteen thousand pieces have been sent out in carefully prepared sealed envelopes to the *thought leaders* of the English-speaking world. Great care has been used in mailing and distributing. There has been no promiscuous choice of names. Publications have gone to clergymen, lawyers, judges, officials of cities, presidents of colleges, schools, and universities, public school principals and teachers, physicians, authors, religious editors, editors of daily papers throughout the United States, Canada, and Great Britain, secretaries of Y. M. C. A.'s, officers of women's clubs, etc.

The general plan of work has been to reach the *leaders of thought* in the various departments of life, with the idea in view of giving all who wanted to learn the tenets of our faith an opportunity to do so.

I have been privileged while making my different lecture tours in the Middle District to ascertain, by coming in direct contact with the editors of newspapers, that the reception from time to time of regularly sent literature had not only pleased them, but in many instances I find they had gladly availed themselves of this opportunity to become posted according to the basis of newspaper knowledge. In many instances a changed attitude of thought greeted my approach to them when I lectured in their cities, and the Scientists asked space for the presentation of Christian Science. When we remember that our well-printed pamphlets can be bought in lots of fifty copies for \$2.25, our excellent Supplements to the *Sentinel*, giving the official lectures, at the rate of six dollars per thousand, the telling and terse reprints for three dollars per thousand, our *Sentinel* at \$1.65 per hundred copies, and our ably conducted and valuable *Journal* at two dollars a dozen copies, I am led to ask the question, Are we, as a body of people, giving sufficient attention to the well-ordered circulation of this literature? This is a reading age. The people are anxious to read true Christian Science literature. Are we awake to the opportunity given us for dignified missionary labor and educational propaganda? The work should not be overdone, nor should non-Scientists have forced upon them too much literature, but the intermediate and philanthropic central position certainly is not yet possessed by us all. Above all else in value for circulation we place our text-book, "Science and Health with Key to the Scriptures," and the smaller works of our Leader, which are accomplishing a great work in the enlightenment of mankind.

I submit these impressions, not as one who has attained, but as one who seeks the best interests of the Cause.

Sincerely yours,

CAROL NORTON.

The above communication from Mr. Norton is worthy of serious thought and consideration. There is no doubt that there is an increasing desire on the part of the public to know more of the claims, purposes, and achievements of Christian Science, and a consequently increasing demand for whatever will impart such information.

There is no better way of removing misapprehension and breaking down prejudice, born of misapprehension, than by placing our literature, of every kind, in the hands of the people. As Mr. Norton suggests, not in a forced or obtrusive, but in a dignified and respectful way.

We know that in thousands of cases in the past, the perusal of a single tract, or a single number of the *Journal* or *Sentinel*, has removed the prejudice and misapprehension of years; and, whereas, these readers had previously supposed Christian Science to be the foolish fad they had been told it was or had read of its being, they saw at a glance that they had been misled. The prejudice was destroyed, and the misapprehension replaced with respect and, in many cases, with an interest which led to further reading and investigation and a final adoption of Christian Science as a religion, for they had experimentally learned that it is a practical religion which heals mind and body.

Moreover, the instances are numerous where hopeless invalids, who in some cases had been given over by physicians to gradual decline and final death, in others to a few days or weeks more of life, with death, according to medical pronouncement, certainly staring them in the face,—have been rescued through our literature. The reading it, or hearing it read, has brought to them hope, courage, convalescence, and health. Instead of languishing and despairing invalids, we see bright and happy members of the family and community, as well as disciples of Truth,

zealous in telling others of their raising up from death and the grave, and pointing the way. Many such cases have been published in our periodicals.

The Publishing Society are constantly distributing large quantities of literature free. If their work is supplemented with zealous hands, in that spirit of love and desire to aid which should characterize every disciple of our glorious faith, thousands more may annually be reached and saved.

It is well to reach the thought-builders and the educators; but it is well also to reach, as directly as may be, the invalid classes, and the myriads, in all walks of life, who are seeking higher ideals and longing for better conditions.

Christian Science is no respecter of person, class, or condition. Its mission is the Christ-mission of reaching the avowed and more abandoned sinner, as well as the pharisee who is deceived by the subtlety of error into a belief that he is good, although in reality living apart from the one and only Good. The world is in sad need of an awakening from the false dream of Life in matter, or Life separate from God as Spirit, and from the belief that sin, sickness, and death are in the divine order.

Until it is so awakened it knows not how to distinguish between good and evil, and until it can thus distinguish, it knows not how to be good, in the Christ-sense of goodness. So long as it trusts in other gods than the one supreme God for life and health and wholeness—salvation—it is not conforming itself to the law of Good, in the true sense, and has not reached a knowledge of salvation.

Christian Science literature, from the text-book, "Science and Health with Key to the Scriptures," down to the tracts and periodicals, teaches of this salvation; and should we not, one and all, awaken to a deeper sense of our mission and duty, not only in respect to our literature, but in all respects?

An Impostor.

We have received letters from various places in Indiana and Ohio that a man claiming to be a Christian Scientist is traveling about the country and, upon the strength of plausible stories, has succeeded in obtaining money from a number of the Scientists. He only asks to borrow the money and promises to return it within a few days, but in no case has he fulfilled his promise. The name he gave on some occasions was George E. Adams.

Various persons (or possibly the same person giving different names) have been heard of in different parts of the country during the past year or two, who, taking advantage of the willingness of Christian Scientists to help the needy and unfortunate in every way possible, have succeeded in obtaining money under false pretences. It is well for Scientists to be on their guard and *know* that the money they give, especially to strangers, is going to benefit the one to whom it is given. Fraud and dishonesty should not be encouraged, even unwittingly.

Among the Churches.

A New Church to be Erected at Denver, Col.

The Christian Scientists of Denver are going to build a new church. They have bought the lot and broken the ground for it. The lot is on the corner of Fourteenth and Logan, near the Capitol Building.

The Scientists tried to get the lots right opposite the Capitol, but that land is in litigation, so they had to be contented with the next to the best building site in Denver. They paid fifteen thousand dollars for the lots. The church is going to be one of the most beautiful buildings in this country. Parian & Sterner are the architects.

The plan of the exterior is wholly on the old Greek temple of justice style, with a broad portico upheld by springing columns and crowned with a great dome. The material is to be lava stone and a brand-new kind of lava stone at that.

The great trouble with the lava stone generally in use is that the bubbles in it are particularly formed to catch and hold moisture. But this new sort of lava stone is without the bubbles. It has been recently discovered at Salida, so that it is a Colorado product.

There are to be no galleries and nothing to take away from the severe style of the interior or to detract from the grandeur of the springing roof arch. It will seat eighteen hundred people, and an auditorium that will do that is really deserving the name of an auditorium. At a rough estimate the building will cost one hundred thousand dollars.

The money is not all raised yet. The Scientists have made no attempt to raise a special sum. They believe that what they need will come to them, and their belief has certainly been justified so far, for since the very first whisper of the need of a new church money has simply poured in. There has been no soliciting and no regular collection.

The little gray stone church which has been a home to the Christian Scientists since First Church of Christ, Scientist, of Denver was founded, has grown smaller and smaller, and yet the Scientists have been putting additions on it every little while.

Their church is so crowded that there is really not half room enough in it for those who wish to worship there.

If you want to get standing room in the Christian Science Church you must go very early in the morning or in the evening either, for that matter. The services on Wednesday evening are so crowded that it has been a serious matter for consideration for some time, and yet there is nothing at all sensational about the services.

The growth of the church in Denver has been little short of miraculous. When the movement first began here a few earnest thinkers gathered at private houses and read Science and Health together. When the little circle of friends had grown large enough they established a regularly organized church.

The little church that started so humbly with a handful of quiet members has grown to be a congregation of four hundred regular communicants and an immense number of worshippers who have not yet joined the communion.

William Griffiths and Mrs. Frances Mack Mann are the Readers now. There is a large and wonderfully growing Sunday School. The children are taught Christian Science from the moment they enter the school. The doctrines of the Christian Science Church are spreading with marvelous rapidity.

The Scientists of Denver are ambitious to make their church one of the most beautiful, artistic, and practically serviceable churches in the country. They have not yet decided upon the entire scheme of interior finish, but the general idea is to use ivory white as much as possible in the decorations.—*Denver Sunday Post*.

The Work in Winfield, Kan.

Twelve years ago the first seeds of Christian Science were sown in Winfield, Kan., by a lady from Boston. Healing work was done by different persons at various times later. For about two years prior to organization a few persons met weekly to study the lesson. In July, 1899, a society of ten loyal Scientists was organized. A suite of rooms in the Hudson Building was rented and reading rooms were established. These rooms have been open daily ever since and much literature has been distributed from them. Wednesday evening meetings were begun at once and Sunday services were added about five

months later. Headquarters were maintained at the Chautauqua Assembly both in 1899 and 1900. This was the means of bringing our Cause before the people in a degree and gave further opportunity for the distribution of literature.

Our membership has increased to fifteen and interest in the work has been manifested in many ways. On Sunday, November 4, Judge Joseph R. Clarkson lectured here to nearly seven hundred people in the Opera House. Forty-six Scientists from Arkansas City and many from Wichita, Wellington, and other places made us glad with their presence. This lecture has done very much to remove misconceptions of Christian Science. We already see and feel some of the good effects. Eternity alone will reveal it all to us. The press, both religious and secular, has been very courteous to us in publishing announcements. All the papers published here gave more or less notice to the lecture, and some of them quoted at length from it. We are more than pleased with the beautiful demonstration accompanying this lecture. In it all we see the hand of God. We praise Him for this new appearing of the old demonstrable Truth.

We hope soon to effect a regular church organization. A building fund has been started looking to the time when we shall have outgrown our reading rooms as a place for holding services.—R. M. WILLIAMS, *Secretary*.

Organization at Sandusky, O.

On October 18 last, those interested in Christian Science in this city met and organized First Church of Christ, Scientist, with a charter membership of eleven. The church has obtained a charter from the state and held opening services Sunday, November 11, at 10.30 A.M., in Odd Fellows Temple. Services will be held regularly at this place every Sunday morning and on Wednesday evening at 7.30, to which all are cordially invited.

A Christian Science reading room will be established by the church in room 14 Odd Fellows Temple to be open daily except Sunday from 9 A.M. to 12 M., and 2 to 4 P.M., for the purpose of giving information relative to Christian Science, and for the sale of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy and all other writings by the same author, together with literature authorized by The Christian Science Publishing Society of Boston.—*Daily Register*.

Public Reading Room at Kalamazoo, Mich.

First Church of Christ, Scientist, has opened a public reading room at 312 West Main Street. This is an innovation in Kalamazoo religious circles, it being a plan never before attempted by any Kalamazoo church. Such rooms are maintained by the Christian Scientists in many of the larger cities of the country. Besides the public reading room feature, Christian Science literature of all kinds will be kept for sale and inquiries will be answered.

The room will be open to the public daily except Wednesday evenings and Sundays, from 2 to 5 and from 7 to 9 P.M.—*Kalamazoo Morning Gazette-News*.

Courage, Faint Heart!

Courage, faint heart! the stars shine still,
As they have shone ten thousand years;
The planets all their work fulfil
Throughout the night, and have no fears.

Courage, faint heart! and like a star
Your life at last shall learn to shine,
Till men shall hail its light from far,
And bless you for its beams divine.

Selected.

Selected Articles.

Christian Science from the View-Point of a Friend.

Editor of Journal.

Dear Sir:—I have just read in your issue of October 26 the report of a sermon by Rev. Mr. Sewall, which is entitled, "A Course of Study in Christian Science."

I desire to call the attention of the reverend brother to the fact that course of study in this Science should not only involve the study of its Principle and rules, but should include the examples for practice. How much real understanding would a pupil in mathematics gain, if he simply studied the rules and skipped the examples for practice? So in Christian Science, it is necessary that we should put its ideas into practice, and thereby be able to bring out results, for no science is properly understood until it is demonstrated.

We would ask, how long has Mr. Sewall been a practitioner of Christian Science; how many patients has he healed since taking up its study, in order to prove, even to himself, that he understands it? If he has not thus assured himself and proven to others his understanding of this subject, I would advise him to defer his effort to teach others. As a rule, a Christian Scientist is not considered properly qualified as a teacher until he has demonstrated his clear comprehension of its teachings by at least three years in healing sickness and sin, which answers to the examples for practice in this Science.

I would also inform our friend that "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy is the only text-book which gives a clear exposition of this Science. There are no other recognized authorities on this subject outside the Bible. The theories of others on this subject are more or less mixed with a more material sort of mental science, and are insufficient to the exalted purpose of this faith.

Mr. Sewall declares: "I shall show the kind of cases where it wins success, and trace the coincidence between Christian Science and other forms of healing without medicine." Here he betrays his misapprehension of the subject of Christian Science, for if he really understood this Science he would recognize at once that it is an exact opposite of all other mental systems; that is, it recognizes no other power but the divine Mind, while other mental systems are based upon the human mind. Jesus said: "Not my will, but thine, be done." His method of healing was mental, not physical, and yet it was not based upon the human mind.

The assumption that Christian Science does not heal all kinds of disease is also based upon a lack of understanding of the effects of this Science. No one who knows anything whatever of the extensive work of healing accomplished through this system could take such a position, for it is true that almost every ill to which the flesh is heir, has been healed through this faith.

Again, our critic states: "I shall show that her doctrines of God, man, sin, prayer, salvation, and human destiny contradict the plain teachings of the Bible; that in putting her pretended revelation on a level with the Bible, she is dragging down the Scriptures to the level of her own intellect."

It should be understood here that the Christian Science text-book is not offered to the world as a new Bible, and its teaching is not expected to take the place of Christianity. Its purpose is to give the Scientific spiritual interpretation of the Scriptures, and thus render Christianity more practical. Mrs. Eddy claims nothing in her theory that she has not found in the Scriptures. It is indeed the religion of Jesus Christ,—healing the sick and sinful as it did nineteen centuries ago.

Will our brother kindly show wherein Christian Science differs from the teachings of Jesus in the following statement? "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "It is the Spirit that quickeneth; the flesh profiteth nothing." "If ye love me, keep my commandments." Also, will he please show wherein the following Scriptural statements conflict with the teachings of Christian Science? "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" "So God created man in his own image." "And God saw everything that he had made, and, behold, it was very good." "Without him [the Word] was not anything made that was made." "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Hath not God made foolish the wisdom of this world?" "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

ALFRED FARLOW.

In the *North Brookfield (Mass.) Journal*.

Were Healed by Christian Science.

ACCORDING to promise recently made in a letter to *The Star*, the following testimonies of healing through Christian Science are submitted by Mr. Wesley Spaulding for publication:—

A few years ago a daughter of Mrs. Evans, now living with her mother at 448 Church Street, was taken ill, with symptoms indicating a severe attack of typhoid fever in a complicated form. Being unaware of the serious condition with which she had been contending for about two weeks, a Christian Scientist was called in. No medicines nor cold sponging were used, but the patient drank cold water when she wanted it, though in a state of perspiration. She was raised to perfect health, after being confined to bed about ten days in all.

Mr. and Mrs. McHugh, 208 Gladstone Avenue, state that in the fall of 1898, before they heard of Christian Science, their son Gyle, then about two years old, was attended by their physician for scarlet fever, which about three months later was followed by what the doctor said was acute consumption, and that it could run only a few months and would terminate fatally. After being in the care of two doctors for eight or nine weeks, a consultation was held, and the third doctor was called in. All three agreed there was no hope for the patient, and that he could not live more than a few hours.

At this time a friend told them of Christian Science, and they were willing to try it, having no other hope. The doctor was informed of this decision, and gave up the case. A Christian Scientist was sent for, medicine was discontinued, and the lad has never taken a dose since. He received Christian Science treatment every day, was out of bed in a week, and could walk around in two weeks. He kept on gaining steadily, and in a few weeks had recovered perfectly. He is now hearty and robust.

Mrs. Bessie Forsyth, 49 Jersey Avenue, states that about a year ago her son, eleven years old, was unharnessing a frisky horse. It made a jump from the shafts and knocked the boy down and stepped on him, cutting his ankle very badly with a sharp shoe and causing him to faint. The foot swelled to three times its usual size, and the leg was black up to the hip. When Christian Science help was procured, the boy was delirious from pain and

fright. The accident occurred in the evening. He went to sleep about midnight and rested well. He suffered very little pain afterwards, and in about two weeks was quite well. No material remedies were used. The case was left in the hands of the Great Physician, and Truth healed him.

Mr. William Arnott, 63 Jersey Avenue, was healed of the tobacco habit of about fourteen years' standing in one treatment by Christian Science. Previous to this he had tried many times to give up the habit, but failed.

Recently his brother was healed of the habit of intoxication. He received a week's Christian Science treatment, and has had no desire for liquor since.

Mrs. M. E. Snyder, Westmoreland Avenue, states that she accepted Christian Science, not because of physical healing for herself, but through having seen her nearest neighbor healed by Christian Science treatment in one week. He had been suffering terribly from asthma, bronchitis, and other diseases. After enquiring about this wonderful healing power and being satisfied that it was of God, she purchased "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and before she had read it through and while reading it she was healed thereby of a severe attack of the grip. She says she has seen typhoid fever, diphtheria, and many other diseases healed in a very short time through the understanding of Christian Science. Her experience is that Christian Science not only heals sickness and sin, but preserves health and lengthens our days.—*Toronto (Can.) Daily Star*.

Christian Science Methods.

Editor Herald:—In your issue of October 5, your columns gave some remarks about "Christian Science in Peking," showing, by way of illustration, that the doctrines of Christian Science do not prevent its believers from at least exercising sound judgment and effective action in a trying emergency such as the siege of the legations.

There is considerable misapprehension among those who have not studied and practised Christian Science as to its teachings respecting the realities of the universe and those things which must vanish away because they are not a part of the harmonious and eternal creation of God. Discord of every kind, sin and disease, cannot come from God because they do not partake of His nature. If these are a part of human experience, to that extent they are realities to us; and to sit down and tamely submit to them as such, would only be to make them greater realities. Activity, hope, courage, faith in God, and wisdom to do the right thing at the right time—these are real characteristics of those taught in Christian Science; and through their exercise these qualities are fostered and strengthened, and their opposites—indolence, despair, cowardice, lack of trust in God, etc., are thereby made unreal and powerless to influence and fix our destiny.

The advantage possessed by the Christian Scientist is, that the Principle of Science understood by him in a degree, gives him a larger measure of confidence, better methods of action, surer results in the right direction, and supreme trust as to the final outcome; and this applies to every detail, every need and every line of growth and of work in all the varied walks of life.

WESLEY SPAULDING.

In the *Hamilton (Can.) Herald*.

Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man!
Hark! joining in chorus the heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

WHITTIER.

From Our Contributors.

Love and Hate.

BY WILLIAM BRADFORD DICKSON.

If I but truly say, "I love,"
The darkened way grows bright,
And I behold the heavenly light,
Beneath, around, above.

Strange fire warms my deadened soul,
My being wakes anew;
Eternal glories greet my view,
Man perfect, sinless, whole.

But if I madly say, "I hate,"
I make my bed in hell;
Bleak is the land wherein I dwell,
Cold, dark, and desolate.

Remorse and fear hold constant sway,
My heart is filled with gloom;
Hate carries in its arms its doom,
But love its endless day.

Is Christian Science Transcendental?

BY HERBERT S. FULLER.

IN my work in Christian Science I am often told by those who are investigating and have but reached the numeration table, even if they have got that far, that Christian Science seems transcendental, and in each of these cases the word is used in the sense of that which is "vaguely and ambitiously extravagant in speculation, imagery, or diction." Were it referred to as transcendental, meaning "superior excellence," I should say unhesitatingly that Christian Science is transcendental; but from the meaning often given the word by those who apply this term to Christian Science I dissent.

Too often we are apt to term that transcendental which we do not understand, and we thus show our ignorance of the subject under consideration. All too often we use this term to dispose of the matter in hand, realizing that we cannot defend our position. It is probable that the very practical rule of three seems transcendental to one who does not understand its meaning or know what can be brought forth because of an understanding of it. The science of music is open to the same charge, as is every other science when the term is used as expressing exaggeration. To the mind unprepared the statement of astronomical facts would be considered transcendental. It is the belief that "seeing is believing" that says that unless a system satisfies the material eyes and the material mind it must be classed as transcendental.

In Webster's International Dictionary we are told that transcendental has reference to those beliefs or principles which are not derived from experience, and yet are absolutely necessary to make experience possible or useful. Here again Christian Science fails to answer to the definition of transcendental, because a belief in Christian Science, or rather an understanding of it, is from a Principle which does make experience possible and useful. The Principle of Christian Science is God, and realizing this and working from that standpoint alone, Christian Science is found to be a belief that brings forth works which are derived from experience and which are most useful to the world.

Instead of standing afar off and declaring that Christian Science is transcendental in the lowest meaning of that much-abused word, why not draw nearer, be fair, and investigate with an honest heart? A sweeping declaration

that this Science is transcendental and a dismissal of it in that way is a rejection of the pearl of great price. Let the dear ones who are investigating Christian Science be not turned back by the cry that it is transcendental, but let them press onward with a knowledge that it is God's truth, and that it will thus appear to them "in due time, if they faint not."

Transcendent Christian Science is, when the word is given its full and fair meaning of "superior in excellence," but transcendental it is not, when the definition given that word is "vaguely and ambitiously extravagant in speculation, imagery, or diction."

Christian Science, unlike so-called sciences, does not rely upon theories to prove it but upon works, and in the healing work that it is doing to-day all over this broad land of ours is the answer to the charge that it is "extravagant in speculation," for these cases but prove that Christian Science is not working from speculation but from Principle, and that Principle is God—Good—who healeth all our diseases.

Three Lessons.

BY EDWARD EVERETT NORWOOD.

WHILE riding on an electric car recently, I had three illustrations presented to me, which, rightly understood and applied, were useful lessons in Scientific demonstration. I noticed every time we crossed another street car line, the motorman, after going a few yards, shut off the power. In reply to my inquiring why this was done, he answered, "When we cross another line our car takes on a certain amount of that line's current, and we must cut ourselves off from it, else it interferes with our progress and deranges the machinery." So, in journeying along, when adverse circumstances—errors—seem to cross us, we must cut ourselves off from them, so the wrong atmosphere cannot touch us, and thus hinder our progress by deranging our mental mechanism and harmony of thought.

A few squares further on a hot box was discovered under the car, and the conductor telephoned ahead to the barn for a man to be ready with the lubricants to oil it when we passed. Thought I, "So it is in our Scientific life. When the cares and worries of the day seem to cause friction, a halt is necessary, and the lubricant of divine Love is applied, which instantly overcomes the difficulty."

Just before getting down town, the car came to a blockade in the street. It was where one street intersected another and ended. A half dozen street cars, trucks, cotton-wagons, and vehicles of all kinds, were seemingly hopelessly entangled. Men were shouting orders in various degrees of irritation and the answers were not a whit more loving. In a few moments the cause was discovered. A very small Texas pony, hitched to a dog-cart, had become entangled between two wagons, and nothing could go forward until it was extricated. So by dint of much care, pushing forward a few feet, then a wagon a few feet, then a street car a yard, it was finally untangled, and the blockade broken.

So I saw that sometimes the very little things in our life-problem block entirely our progress if we are not careful to see and remove them from our way. A wrong thought in our consciousness, however trivial, will surely cause a disarrangement if not detected and removed. We should be so grateful that this Truth which we profess gives us the intelligence, the spiritual discernment, to see the trouble, and then scientifically overcome it, thus insuring a rapid and harmonious progress towards the kingdom of heaven.

Thank God for our dear Leader. She has set before us an "open door which no man can shut,"—even the rule by which we can work out our life-problem, and be saved.

Testimonies.

What Christian Science has Done for Me.

I am in my seventy-ninth year. I joined the Methodist Church when I was seventeen, attended services and Sabbath School regularly, and had no doubt that the Methodists were in truth Christ's peculiar people. I never enjoyed a robust constitution, and chronic troubles kept my body in a suffering condition. After I was forty years of age I was seldom out of medicine and consulted many physicians, two specialists. They gave me no encouragement that I would ever be well, telling me that medicine would keep me more comfortable while I remained in the body.

Whenever I commenced taking a new remedy I seemed to improve, but after a little the trouble would become aggravated and I would try another doctor or different medicine. When I had reached seventy-three years of age my nervous system seemed a wreck. I could not sleep, was taking all kinds of medicine to produce sleep, yet I would be very wide awake and the more I tried not to think or be troubled the more it seemed to me the unpleasant things of life would crowd about me. Oh, the horrors of those nights those that have experienced the like only know. I could not read or hear reading, could not converse with friends, and was obliged to keep secluded. All this time I was suffering from a number of chronic complaints.

When I heard of a wonderful cure of a friend of mine through Christian Science, I at once sought to inform myself of its healing. One of its earnest workers sought me out and worked indefatigably to bring me into the Truth, but my progress was very slow. It seemed to me that I had to dig out the old thought by the roots, as it appeared to have become so a part of my being that it was impossible to accept the new without eradicating the old. It had always seemed strange to me that Christ should command his followers to heal the sick and yet not give them power to do so. I was quite sure the mistake was with us, therefore I strove to understand "Science and Health with Key to the Scriptures," and also to demonstrate according to its teachings.

For five years the days have been few that I have not studied Science and Health. I have not taken or used any remedies whatever, and am remarkably well. I think I can endure as much as most women of sixty. The cases that have yielded to demonstration in healing of cuts, bruises, colds, stomach and bowel complaints, are many. Once I fell down a flight of uncarpeted stairs, stepping off backwards in the dark and bounding the whole length on my back into the room below, without any serious injury, in fact with the exception of a little soreness, I was as well as usual the next day. I had an attack of grip. I did not take to my bed, and in a few days overcame it entirely. In August, 1899, during some very hot weather on looking out I saw my nasturtium vines had blown down. The sun was under a cloud and I went out to fasten up their supports. It was more work than I expected. After a little the sun came out very hot. I reached up to drive a nail, suddenly it grew dark and sharp pains darted through my head over my eyes. I grew sick and faint; zigzag lightning flashed before my eyes. I exclaimed sun-stroke, dropped my work, and commenced to declare the Truth. I went to my room and lay down, but continued to work. I fell asleep, and when I awoke found myself much better; before night the next day the trouble was overcome.

I will mention one more case that to me was wonderful healing. Last February as the family and I were sitting in the back parlor in the evening, I noticed the room seemed dark, the light dim, and I looked at the gas burners for the cause, but as I saw nothing amiss I became interested in the conversation of the family who were discussing the life

likeness of some photographs of friends. Just then they handed them to me; to my surprise I only saw some black on white, not a feature could I discern, and then the thought flashed on me, I was growing blind. Just at that moment the dinner-bell rang and I went with the rest to the dinner table where other subjects were introduced. I no sooner saw that the dimness of the light and the lack of my seeing the pictures was due to my eyes than I commenced to work in earnest. I had not a doubt that God would give me back my sight; in fact I argued that my blindness was all a delusion, that I could see and my eyes were all right for sight was spiritual and Spirit could not fail. When we returned to the parlor it was as light as usual. I took up the pictures and found my sight good. Language fails to express my thankfulness for these great blessings.

MRS. D. F. SEAVER, Blissfield, Mich.

The Blind Restored to Sight.

The following extract from a letter tells something of what is being accomplished by Christian Science in London.

It is simply marvelous, the wonders that are being accomplished here in London, in this conservative old city, with its old customs and ideas. The deeper one goes into Christian Science, the more absorbing it becomes, until our old habits, ideas, and desires, and everything begin to change. What a new life, what new views, how everything changes! And one cannot help seeing the truth of it more and more as one receives constant new proof of its wonderful power. I can well remember when we were only about ten, and now we are hundreds, and when one hears the testimonies of one's friends, and is made aware of what Christian Science is doing in different cases, and two years, nay, one year, in some cases, have made these wonderful changes, is it not glorious?

A great friend of mine, in fact he became interested in Christian Science through us, a German baron, has given up his diplomatic career to go into Christian Science work. At first it seemed very hard to overcome all the seeming obstacles, as he had a very important position and had been trained for a court life; besides, he will come into large estates, etc., but it has all been overcome and he is now doing beautiful work. Then an English nobleman, an earl, has also gone into the work, and when his father passed away, he had to take his seat in the House of Lords; so it marches on. He has rented his castle for a number of years so he can devote more time to the work and give up giving large house parties.

When such facts as these become more and more realized as facts, then many people will wonder what it all means. Is it not wonderful when men seem to have everything in their hands, that they recognize the Truth, while less fortunate ones are deaf. "Having eyes ye see not, and ears ye hear not." As our beloved Lord said, "Heaven and earth shall pass away, but my words shall not pass away." How true that is!

Then in beautiful contrast to this, the letter tells also of the healing of a blind beggar.

There was a beautiful case of healing done last spring by a young man who had only heard of Christian Science eighteen months before. The case was one of blindness. This poor man had been blind for years, sitting day after day on the pavement, holding a cup into which passers-by dropped their pennies. His wife went out to do cleaning by the day, and in this way heard of Christian Science. Well, he took treatment, and his healer wisely asked him to make a sacrifice by giving him (the healer) the money he spent in tobacco. This seemed a great sacrifice to the man, but he made it. About eight weeks after he had begun treatment, one night, near midnight, the healer was awakened, and going to the front door, found this man

and his wife in great excitement. "He can see! he can see!" was all the wife could say, and the man could hardly contain himself for joy. He is now learning to read.

Our Lord says, "By their fruits ye shall know them," and the healing constantly proves the harmony which exists between Christian Science and the teachings of the Bible. There is nothing that covers our whole life like it. Business propositions, success in teaching, healing the sick, in fact in every honest line that mortal man can enter, Christian Science meets all. Always "a present help in trouble." If I had only known it sooner! It is such a joy to *know* something and not always to be wondering about life and immortality.—F. L. W., London, Eng.

Crutches Laid Aside.

Soon after I came to Fitzgerald I met with an accident which seriously injured my knees and ankles, resulting in my being a confirmed invalid for more than three years. During that time I tried various physicians of this place and four specialists from other cities, as well as all the patent medicines and home remedies recommended for my case. I had the best attention, all that loving hearts and willing hands could do to alleviate my suffering and administer to my wants, but I could get only temporary relief.

Finally Christian Science came to my rescue. A Scientist brought me Science and Health to read, which interested me very much; still I could not see how I could be healed without medicine. I told her that it might cure people who were not very sick, and who were naturally of a despondent nature, needing only a little encouragement to stimulate them back to health; but to cure a chronic disease like mine seemed impossible. However, she did not become discouraged, but called frequently, scattering sunshine to cheer my drooping spirits.

One day when I felt worse than usual—suffering from a severe headache—I told her that I had just finished taking three large bottles of medicine that had been highly recommended, with no benefit resulting therefrom, and that I was getting discouraged. She then advised me to try Christian Science. Although I had not a particle of faith in it, as a last extremity I complied with her wishes and sent for a Christian Science practitioner. To say I felt amused when he gave me the first treatment expresses it very mildly, but I soon felt the influence of his treatment, which inspired me with faith. I gained so rapidly that in a week I was able to walk at intervals without the aid of my crutches. In less than two weeks I discarded them altogether. Still I expressed a fear of having a relapse, but my healer said, "In Christian Science relapses are impossible." His words proved to be true. I kept on improving until I felt perfectly strong and life was worth living.

Christian Science has not only benefited me physically but morally and spiritually. I was so passionately fond of dancing that even while an invalid the thought of not being able to dance gave me intense pain, and to be denied such pleasure seemed worse than death. Since reading Science and Health I have lost all desire for such indulgences. I take greater delight in listening to spiritual instruction.

Since being healed I met with a similar accident, which no doubt would have terminated in my being an invalid for years, but calling Christian Science to my aid I was immediately restored to health.

The beauty of Christian Science when once understood gives a joy and peace, which to me seems wonderful, for I was never religiously inclined. In this newly discovered world of Spirit I feel so enraptured, so overjoyed, that I can find no words to express my feelings. I gladly send this testimony, feeling that I owe it to God, to the Rev. Mary B. G. Eddy, and to Christian Science.

MRS. CLARA WETTSTEIN, Fitzgerald, Ga.

A Grateful Acknowledgment.

It is with deep thankfulness, that I acknowledge the benefits of Christian Science. Since my earliest childhood I never knew what it was to be quite well. In February, 1899, I became the victim of a very severe trouble which steadily grew worse. In March I went to a hospital, where I underwent a severe surgical operation. After weeks of intense suffering I was no better. Other diseases asserted themselves. I was attended by the best medical practitioners of the city, who pronounced my trouble tuberculosis of the joints. After remaining at the hospital for three months, I was removed to my home to die. The physicians said I might live a few weeks at the most. I was perfectly helpless in every way.

At this period Christian Science was suggested to me, but I scoffed at the idea. I was thoroughly imbued with medical theories. At last at the urgent request of friends I consented to the treatment, but without any hope of relief in that direction.

A loyal student was called, and through his patient kindness I soon found myself on the road to recovery. My healing was slow, but time was not considered, for I realized I was being made "every whit whole." I had worn glasses on account of weak eyes for fifteen years. That trouble, along with all others, vanished into nothingness before the power of Truth.

While the physical healing seemed wonderful, yet it was as nothing compared to the spiritual uplifting, and the peace and comfort which came to my troubled sense. To-day I rejoice in health, peace, and love. I feel unbounded gratitude to the author of Science and Health, also to the dear student who so kindly and lovingly led me into the understanding of Truth. I have enjoyed the great blessing of class instruction. My hope is that I may be of use in the Master's vineyard.

MATE C. THOMPSON, Fort Wayne, Ind.

Broken Bone Quickly Healed.

In October, 1897, a middle-aged man fell from an apple-tree, and was carried to his home by a doctor who was driving by. Examination showed a rib broken and the sternum fractured. The doctor set the bones and left him. The man expressed his desire to have Christian Science treatment, as he was suffering greatly, and it was given. He had no severe pain after the treatment, and slept well that night. Next day the kind-hearted physician came and said the bones were in proper place, pulse good, temperature normal, no inflammation or swelling. He said to the patient, "You will be on your back ten days if you do well, then you can sit up some, but you will not be able to go to work for three weeks."

When the healer went to see him the next day his wife told her that he would have his way, and sit up to have his bed arranged. The next day he repeated this to have a new mattress placed. Then, at the healer's suggestion that it certainly could not harm him to remain quietly in his bed a few days, even if he could be sitting up, he remained there two nights and a day, but on the fifth day after the fall, sat in a chair nearly all day. On the sixth he walked about most of the time. On the day the good doctor thought he might sit up a little, he walked a mile or more, and two days later he walked two miles. He resumed his duties as gardener, using shovel and wheelbarrow, four days later, which made it the sixteenth day after the fall. He said to the Christian Scientist, "You have healed me of my sickness and of my sins, and money cannot repay you."—N. M. D., Boston, Mass.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—CHARLES H. SPURGEON.

Religious Items.

A writer in the (Methodist) *Christian Advocate* says: "One who never goes apart to pray will soon cease to pray at all. It is the spiritual strength acquired in the hour devoted exclusively to prayer that enables the Christian to keep up his communion with God when busy with worldly cares. Going apart to pray we escape the distraction of worldly business and social life. One can give his mind to two things at the same time, but the attention he gives to each is not so close as it would be if he gave his mind to one at a time. He cannot fix his thoughts on God so intently while transacting business as he can when alone with God. The human mind has its limits. The nature of the mind requires that we give some time exclusively to the things of the kingdom of God. The distractions of daily life interpose a serious hindrance to our devotions. It is by communing with God apart from the world that we become acquainted with Him. We shall never learn to know God by reading of Him and hearing what men say about Him. It is only by withdrawing from the world and spending some time each day alone with Him that we come to know Him."

A writer in the (Methodist) *Christian Advocate* says: "It is necessary to be kind and forgiving. A surly spirit and revengeful heart, in which something always rankles, is miserable. A gratified revenge is neither contentment, cheerfulness, nor happiness. One might be grateful and have a kind and forgiving spirit, and yet long for something else. We must be active or miserable; so that work, useful, helpful, or profitable, must be a part of every person's life."

"Idleness will not cure low spirits. Dissipation, like drunkenness, is a kind of sleep or delirium which has a rude awakening. Petty triumphs leave no joy. Harsh words leave a sting in the heart that conceived them. No one ever wounds another intentionally without wounding himself more."

Concerning the value of daily Bible reading the (Swedenborgian) *New-Church Messenger* says: "It brings us nearer to the Lord and therefore makes all things look brighter. By lifting up our thoughts we are enabled to keep things in their due proportion. The man who thinks of eternal things will not be easily disturbed when temporal things are not to his liking. He realizes their comparative insignificance. He will not fret nor worry. He will be a happy man. Small things to him are small, and a sweet tranquillity is his in consequence. After a day of petty vexations, of worldly desires, of foolish anxieties, how quickly and surely we are brought to see things as they are—in just relations in true proportions—by lifting up our thoughts, out of all their turmoil, to the Lord."

An editorial in the (Baptist) *Watchman* on "The Bible in English," contains the following interesting bit of history: "Four hundred years ago, and less, in Christian England it was a crime even to read the English Bible, and it was punished with fine and imprisonment or worse. Of course it was a much greater crime to translate it. William Tyndale, the great Biblical scholar, one of the glories of Christian history, had to hide himself here and there on the Continent, as though he were a thief or murderer, and he was finally burned at the stake by Christian princes and Christian bishops, his only crime being that he persisted in translating God's Word into the language of the common people."

The *Church Standard* quotes the following from one of Phillips Brooks' sermons: "A thousand men to-day care whether the State is pure for one who cared in the last century. A thousand eyes are anxiously watching the Church for one that looked to see whether she did her work a hundred years ago. A thousand hearts sink at a catastrophe in the purity of social life where once

only one felt the disgrace. Out of all this watchfulness has come a sensitiveness and a narrowness. Because our own age has its vices which distress us, we forget the vices of other times, and we let ourselves judge the world by that bit of the world which is just under our own eyes."

The record of daily events shows that the happiest men and women are not those who seek soft places, not those who avoid dangers, not those who are free from care and trouble," says the (Unitarian) *Christian Register*. "There is a joyful note in many of the Old Testament psalms and prophecies which came from the discovery that divine wisdom was at the heart of things at the beginning, and that men and women might have a share of it. Some great souls had announced the fact; and those who received it, in the joy of fresh discovery, made their world ring with it, and, as always happens, they who had worked hardest and suffered most were most exultant."

In an editorial the (Baptist) *Examiner* says: "He alone who loves, truly lives. For out of love—hate's opposite—springs joy. Hate is the parent of the whole brood of sorrows. Inward rebellions, murmurings, discontents, fears, and their like, are all of them hate's creations. The spirit of hell is hate, and so long as he cherishes it a man is in affinity with devils. Its presence in the soul is deadly as death-damps, and under its influence life's lustre pales and disappears. But where love is, life is always burgeoning, and its steadily accumulating pleasures bring, not satiety, but peace. As we grow in love we advance in the life of heaven."

The *Boston Post* says: "One hundred and eighteen valuable Egyptian papyri are soon to be brought to this country for various American universities, among which is a manuscript of great antiquity, which is believed by several authorities to be the original manuscript of St. John's Gospel, and which at least ante-dates any other of the codices from which the English version is taken. The St. John manuscript is not complete and may not be the original manuscript, but it is unquestionably older than any manuscript found to date."

The *New-Church Messenger* says: "It is the lack of single-minded, single-hearted desire which keeps us in conflict and distress. We labor too in our efforts to harmonize the elements of our warfare. We want to do one thing, it is for ourselves, and to our own ends. We detect this and the better nature which we call our conscience pulls us toward the opposite way. It takes harder work to still these claims of the higher self than to conquer the lower nature and obey them, but this we are often too dull to see."

A writer in the *Universalist Leader* says: "As no man lives or dies to himself, he that is wise will strive to live helpfully and generously among his fellows. None can guess to what extent his daily life will help or hinder those about him; but each may exert himself *purposely* for good. And having sown the seed, he need not concern himself because fruitage is not at once—or ever—revealed to him. The good Father will take care of the harvest."

In an editorial on the "Secret of Cheerfulness," the *Christian Advocate* says: "To be cheerful is two-thirds of the battle, and no one can long be cheerful who is not temperate. The secret of cheerfulness is like the secret of health and long life: something near to us, and not something far off. Really thankful persons are always cheerful whether sick or well, for really to feel grateful is in itself a kind of cheerfulness."

Governor Roosevelt's declaration in his speech at the Grant birthday dinner. "We all know that for right acting there must be right thinking," has been much applauded. The *Advance* observes that it is only in the sphere of religion that this principle is disputed. It is only here that it is thought possible for men to think anything and believe anything and yet do right."—*The Watchman*.

"Gladness shall reign among us because we are on the road that leads upward; and the hummocks and hollows of the highway cannot make us despond while we know that we are always climbing," says the (Baptist) *Standard*.

The *Christian Register* says: "One thing that gave the apostle Paul power with sinners was his frank confession of his own weakness and failures."

"The time has passed when any preacher, church or denomination, can thrive on opposition to other preachers, churches, or denominations."

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

The Davis amendment to the Hay-Pauncefote treaty, modifying the neutrality clause in the agreement regarding the Nicaraguan Canal project, to the extent of permitting the United States to fortify the entrances, was passed in the United States Senate December 13, by a vote of 65 to 17. On the following day other amendments were introduced which would cause the treaty to be rejected by Great Britain; and Senator Lodge and Senator Foraker served notice on the President that they would be adopted unless the treaty should be withdrawn. This the President refused to do.

The Washington correspondent of the *Boston Herald* outlines what he understands to be the programme that will be followed in regard to the Nicaraguan Canal proposition as follows: "The Hay-Pauncefote treaty will be transformed by amendments and then ratified by the Senate, and in its new shape will be rejected by Great Britain, after which the Senate will endeavor to secure the abrogation of the Clayton-Bulwer treaty, and will pass the Nicaraguan Canal Bill."

The treasury estimates of the provision necessary to be made by Congress to meet the expenses of the United States government for 1901-2 are as follows: Agriculture, \$4,669,050; army, \$113,019,044; diplomatic and consular, \$1,897,638; District of Columbia, \$9,080,703; fortifications, \$12,461,103; Indian, \$9,250,571; legislative, etc., \$25,399,509; military academy, \$1,045,750; navy, \$87,172,430; pensions, \$145,245,230; post-office, \$121,267,349; river and harbor, \$25,130,000; sundry civil, \$63,378,113; permanent annual appropriations, \$124,358,220; total, \$743,374,800.

Edward Erskine has written an article on the year's cost of the government of New York City. He says that the tax budget for 1901 is one hundred million dollars, which is double the cost of the government of Mexico with its fifteen million inhabitants, including the cost of Mexico's army and navy; a third the cost of the government of the German Empire, having a population of fifty-two million, including the support of its immense army, great navy, railroads, etc., and a quarter the cost of governing the United Kingdom of Great Britain and Ireland.

A bill to establish a National military park at Valley Forge, Pa., has been introduced in the House by Mr. McAleer of Pennsylvania. The bill authorizes the President to appoint ten commissioners, who shall locate definitely the territory occupied by General Washington as a camping ground at Valley Forge, and appropriates \$200,000 for acquiring and improving the territory so located.

The annual report of Postmaster General Smith shows that there were 7,129,990,202 pieces of mail matter of all kinds handled in

our post-offices during the year. These were divided as follows: Letters, paid and free, 3,309,754,607; postal cards, 587,815,250; newspapers and periodicals, known as second-class matter, 2,356,698,377; third and fourth class matter, 875,721,968.

The centennial anniversary of the establishment of the seat of government in the District of Columbia was celebrated in Washington, Wednesday, December 12. A joint session of the two houses of Congress was held at which patriotic speeches were made and the President received the governors of the states and territories at the White House.

Admiral Dewey's flagship, which led the squadron to victory in the battle of Manila Bay, and which is now at the Charlestown Navy Yard undergoing extensive repairs, is to have a figure-head commemorative of her part in the great achievement of May 1, 1898. The ornament will be a reproduction in bronze of the classic statue, "The Winged Victory."

Charles A. Towne, who was nominated for the vice-presidency by the Populist National Convention last summer, and who afterwards withdrew in favor of Stevenson, has been appointed by the Governor of Minnesota to fill a vacancy in the United States Senate. Senator Towne took his seat December 10.

The first of the great supply bills, the legislative, executive, and judicial appropriation bill, was passed by the House December 10. The bill carries \$24,496,408 and has 131 pages, but there was less than ten minutes' debate upon it.

Foreign News.

The newspapers of December 15 published a report obtained from Chinese sources, declared to be credible, that Emperor Kwang Su will agree to the following demands: Indemnity to the amount of 700,000,000 taels, payable within sixty years; the erection of a monument in Peking to the memory of Baron von Ketteler; that an imperial prince go to Berlin to apologize; that foreign troops hold the lines of communication between Taku and Peking; punishment of the Boxers; abolition of the tsung-li-yamen; that foreign envoys have access to the Emperor at all times; that the importation of arms into the province of Chili be abolished; that the land and sea forts between Taku and Peking be destroyed.

After nearly all the powers had authorized their representatives in Peking to sign the agreement as to the demands to be submitted to the Chinese government, Great Britain and Germany suggested one or two changes in the phraseology of the agreement, which, however, made no essential change in the meaning, and the United States authorized Minister Conger to sign the agreement as thus amended. It is believed that the other powers will take the same course.

The French Chamber of Deputies on December 10, unanimously passed a resolution calling upon the government to prohibit the manufacture and sale of absinthe in France. The mover of the resolution said: "The increase of consumption of absinthe marches arm in arm with the increase of cases of drivelling insanity, which will end by becoming a national malady."

The British secretary of state for war, on December 11, introduced in the House of Commons supplementary estimates of eighty million dollars for the army, which it is anticipated will be needed to bring the military operations in South Africa to a close. The estimates were adopted with but eight votes opposed.

The Dutch foreign minister, in an interview with Ex-President Kruger at The Hague on December 11, communicated the decision of the government not to take the initiative in behalf of arbitration between the Boer republics and Great Britain.

General Wood has authorized a credit of one hundred thousand dollars for the payment on cattle which have been contracted for in Mexico and which will be taken to Cuba and distributed at as early date as possible.

Lord Roberts and his wife and daughter sailed from Cape Town December 11. On his arrival in England he will assume the post of commander-in-chief of the British army.

A Johannesburg dispatch says the town has been fenced around with barbed wire, to prevent the inhabitants from getting food to the Boers.

President Diaz of Mexico has just been inaugurated for the sixth term as ruler of Mexico.

Industry and Commerce.

J. Pierpont Morgan & Co., the great banking house of New York, made the announcement on December 13 that the firm had acquired the stock of the Pennsylvania Coal Company, paying therefor 752 per cent of par. As the capital stock of the company is \$5,000,000 the amount involved in the transaction is \$37,000,000. Taken in connection with other changes in the anthracite coal fields of Pennsylvania, this deal is thought to be a certain indication that the Morgan interests will soon control the whole output.

The steel rail pool to December 13 had booked orders aggregating 1,000,000 tons of rails. The last to come in was an order for 80,000 tons from the New York Central. The orders for rails are said to be larger this year than at the close of 1898 or 1899.

It is estimated that the Florida orange crop this year will be 870,000 boxes. The young groves are in excellent condition.

General News.

In a recent article A. R. Colquhoun shows that Siberia has made most rapid strides in population and development of its natural resources during the past ten years than possibly any other territory of similar character on the globe. It is not an arctic wilderness, as generally imagined, but a stretch of rich, virgin country from three to four hundred miles one way, but from two to three thousand miles the other, very similar to the northern half of the United States and the southern half of Canada.

In seven years, 1893-1899, nearly nineteen million acres of public land were transformed into farms, of which five-sevenths are now occupied. Since 1887 more than one million immigrants have settled in Siberia, and the business of the Siberian railway has increased enormously.

The *London Daily Mail* describes a phonograph, invented recently by Horace L. Short, which can be heard distinctly ten miles off. Experiments were made at Brighton, where the inventor has his workshops, and, the *Mail* says, "At a distance of ten miles the sounds were heard by a number of people, every word being perfectly distinct. It was found that an unknown message could be taken down in short hand at a distance of twelve miles, and over the water the sound would carry still farther. It is proposed to place them on lighthouses and lightships to give verbal warning."

Dr. A. Donaldson Smith of Philadelphia has returned from his second exploring trip into the interior of Africa. He penetrated three thousand miles into the interior of the dark continent, and claims to have passed through regions never before trodden by civilized man, and that he encountered many strange tribes, most of whom had never seen a white man.

The Mennonite brethren of Kansas will go into the banking business to raise money for their missionary fund. Their bank will have a capital of fifty thousand dollars, to be subscribed by members of the church. A small percentage of the profits will go to the stockholders and the remainder will be devoted to the missionary fund.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Deserts Reclaimed by Irrigation.

Problem Being Worked out by the National Irrigation Association.

THE tree is the mother of the fountain. "Save the forests. Store the flood waters. Reclaim the deserts. Annex arid America."

That is the slogan of the National Irrigation Association. The marvelous growth of the movement fostered by this organization, which held its ninth annual congress at Chicago a few weeks ago, is attracting the attention of the public in the East, as well as in the central and far West. The magnitude of the problem the organization has bravely set out to solve and the influence and energy it is bringing to bear are well worth considerate attention.

Millions of acres of barren land that might be made arable; miles of territory now uninhabited that should support many thousands of prosperous families. That is the proposition now being wrought out.

To persons who are not familiar with the matter many questions naturally arise. The first and most comprehensive is: What is the National Irrigation Association, and what does it seek to accomplish? Briefly, this organization, composed of men identified with the manufacturing, transportation, and commercial interests of the country, as well as those in professional occupations, is seeking to provide the largest possible number of homes upon the public domain.

This can come about only through a wise administration of the resources in water and forests, since upon these depend directly the value of the vacant public lands. But why should not these matters be left to the Washington authorities to settle? Simply because the Congress at Washington has not given serious attention to this matter, and the conditions are becoming so ominous for the future that the business interests of the country, as well as the philanthropists, have begun to take alarm.

The great public domain, one third of the whole United States, is being administered not to make the largest number of homes, but rather the reverse. Under wise laws and institutions, framed with a knowledge of the facts, ten families can obtain a good living where now one is scantily fed.

But why should not this be left to private enterprise? It has thus been left, and individuals have seized upon all they could grasp, and in many instances have ruined the opportunities for making homes for tens or hundreds of other individuals. The treatment of the arid public land has been comparable to that of a poorly tended orchard, where each apple has been bitten by a bird or insect—the amount actually consumed is relatively insignificant, but the fruit is spoiled. One man by securing title to a few acres controlling the water supply, has virtually become possessor of thousands of additional acres which might otherwise have been used for farms. The opportunities for doing this on a small scale have largely been seized, but by combinations of capital they may be indefinitely extended.

Why not leave the development to corporate enterprise, as in the case of railroads? This also has been tried, and large irrigation systems have been built. In nearly all instances these have been financial failures, although of great benefit to the country. It is highly improbable that more capital can be brought to construct those costly works unless the most stringent and oppressive monopoly can be created. If well administered the benefits are such that they cannot accrue solely to a water company, but the public gains at the expense of the investor. The latter becomes an involuntary philanthropist, simply because he cannot control all the returns which come from his investment.

In other words, these works, when successfully built, benefit the community, but not the owner. The situation is comparable in some respects to that in building lighthouses, improving harbors or public roads—the corporation or the individual who expends the money cannot be sure of securing remuneration for his enterprise.

Why not turn over to the states in which they are situated all these lands, and let each state attend to the matter? This has been frequently advocated and tried in a small way, but the states in which these lands are situated are for the most part poor, and the lands themselves must be used as a basis of security for money obtained; in other words, the lands must be sold or rented to secure funds, and this in the past has invariably resulted in putting the lands into the hands of speculators—the very thing to be avoided.

The national government is the owner of these millions of acres of fertile but arid land, and, as the owner, has duties as well as privileges. But the question may be asked: Why should the East be taxed to assist in developing the West? The answer lies in the fact that the prosperity of one part of the country is closely linked with that of another.

But the farmers of Illinois and Indiana say: We do not want more agricultural land and more products brought into the market, as will result from the creation of more small farms in the West.

This is a mistake founded upon ignorance. The products of the arid and semi-arid region cannot compete with those of the humid. Different crops seeking a different market are produced. The products which come East are almost wholly semi-tropical or the more expensive dried fruits. The ordinary farm crops of Illinois are protected by the heavy railroad tariff from the competition of the far West.

Now, what is the reclaimable country like, and what is to be done?

Briefly stated, there are, in round numbers, nine hundred and fifty thousand square miles, or six million acres of vacant public lands. Of these three hundred and seventy-four million acres are suitable for grazing, ninety-six million acres are covered with woodland, in which there is also grazing, and from which fuel, fence-posts, etc., can be had;

there are seventy million acres of forests of commercial value, and about an equal area of absolutely desert land, having no present value.

There is water sufficient for the irrigation of from seventy-five million to one hundred million acres, depending upon the methods of conservation employed. The average size of an irrigated farm is about forty acres to a family of five persons, not including in this the grazing or range land.

Probably ten million people could find homes on farms and be self-supporting if the water supply were properly regulated.

This would mean an enormous development of the mineral and other resources, which, with the prevailing scanty population, will thus be vastly augmented by the mining and other industrial occupations, as well as by the merchants and related trades. The experience of the old world has shown that there is almost no limit to the density of population within the arid region, where, with ample water and continuous sunshine, the soil produces the most wonderful succession of crops.



At present the vacant public land can be considered under two heads: that which is truly arid and that which is semi-arid or sub-humid. In the case of the first, it is impossible to make a home without providing a water supply. In the case of the second, however, there are years when large crops can be produced. Settlers have rushed in during these times of unusual moisture, have attempted to make homes, and when, year after year, the crops have been lost through the prevailing drought, the farmers have become impoverished and have finally abandoned their homes, as has been the case in western Kansas and western Nebraska.

The soil of these drought-stricken regions is notably fertile when watered, and the luxuriant vegetation which followed an occasional rain lured on the pioneer to his ruin. Farming there is a gambling operation, in which the occasional high winnings cause thousands to lose their judgment and risk their efforts in a hopeless undertaking.

The semi-arid regions include the great belt of country extending from western North Dakota through the western portions of South Dakota, Nebraska, Kansas, Oklahoma, Texas, and the eastern part of Colorado. Here may be found thousands of ruins, indicating the attempts made to secure a foothold without first providing a water supply. It is truly the land of famine, for, like all the great famine regions of the world, its soil is extraordinarily rich and everything is conducive to prosperity except the one factor of rainfall.



While the government has not taken up seriously this matter of the reclamation of the arid and semi-arid lands, Congress has authorized various investigations by the Department of the Interior, in whose charge are the public lands, and by the Department of Agriculture. In 1888 the geological survey was authorized to investigate the extent to which the arid lands could be redeemed by irrigation, and since that time it has been systematically measuring the streams, surveying reservoir sites, and obtaining facts and figures on which to base an estimate of the cost of reclamation.

Not only are the surface streams being measured, but investigations are being made of the underground waters and their movements. Maps showing the depth of water-bearing beds beneath the surface are being prepared, showing by lines or colors the depth to which a well must be sunk in order to reach the pervious rocks. In localities where artesian wells occur these maps also show the height to which water will rise above the surface. Many of the

desert valleys of the West are thus being watered by the apparently unlimited supply lying far beneath the dusty surface.

Among the most notable of the recent works of the geological survey are the examination of St. Mary's River in Montana, and of Gila River in Arizona. St. Mary's River, receiving water from the snow-clad Rocky Mountains flows along the eastern base of these into Canada and carries away to the north the waters needed on the dusty plains still further to the east. Milk River, a tributary of the Missouri, rises against the side of St. Mary's River, and is cut off by the latter from the well-watered mountain area. It is thus a mere brook or rivulet, except in times of storm.

The division of hydrography of the geological survey has demonstrated that the water from St. Mary's River can be conducted around into the head waters of Milk River and kept on the south side of the Canadian boundary, flowing eastward to the parched, fertile lands of the Milk River valley.

The surveys have not yet been brought to completion, but it is probable that several hundred thousand acres can be irrigated at a cost not prohibitory, providing homes for thousands of families.

In the extreme south it has been shown that reservoirs can be built on the Gila River, storing up the flood water for the public lands and for the supply of the Indian tribes residing along this stream. These Indians have from time immemorial supported themselves by agriculture through the use of these waters; but in recent years the activity of the white settlers has resulted in depriving them of the water and they are reduced to penury. Thousands of dollars are being expended to educate these Indians, and at the same time, they are forced to live in idleness and are not allowed to continue the agriculture of their forefathers.

PROF. F. H. NEWELL.

United States Geological Survey.

In the *Boston Herald*.

Saved by Seeming Miracles.

THE Rev. Charles E. Ewing, one of the American missionaries who recently arrived from China, stated in a sermon yesterday (Sunday, December 9) that miracles seemed to have been wrought in their favor during the siege of Peking. He has been in China for some time, and was in Peking during the recent siege.

"How we all stood the siege is almost a miracle," he said. "The principal reason is that God seemed to be with us. We had able and valorous defenders, and the native Christians did wonderfully well. We had only five hundred men against possibly hundreds of thousands. Something beyond human power seemed to aid us. As an illustration, bullets whizzed by our ears at intervals, but no civilian was wounded, and only one missionary injured in the legation.

"One day a bullet hit the window of the chapel where we were holding prayer, but strange to say, while it broke the glass it never entered the chapel.

"Fire was the most terrible enemy we had to meet. The enemy would set the fire, but almost every time they did so, extraordinary as it may seem, the wind would change the course of the fire away from the legations.

"The Lord not only protected us, but he provided for us. There were no preparations for a siege, but shortly after it commenced we found tons of stored wheat, which we confiscated, ground, and baked. It made very fair eating. Three horses and a mule were killed every day, and we had excellent sausages. We had plenty of water, but it required boiling before use."—*Boston Post*.

Selected Articles.

Thanksgiving Service.

THE lesson for the Wednesday evening meeting at First Church of Christ, Scientist, November 28, 1900, was selected from the sixth chapter of Matthew with appropriate selections from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

The First Reader said in part:—

"I believe that Christian Scientists are the most grateful class of people. I do not want to go from here without giving an expression of thanks. It would be impossible for me to tell all that Christian Science has done in my own behalf, and I would not think of taking the time to tell all the many reasons why I am grateful.

There is no one who knows so well as I do, the many reasons for which you should be thankful, having labored with you in your troubles. As I look at the faces present, I see at a glance six cases where surgery had utterly failed to give relief. To-night all of you are enjoying the best of health. I also see many others who have been freed from the ills of life and are now living witnesses of the power of Truth. I see in your faces the smile of joy and gladness, where once rested the effects of sorrow and poverty, for which I know that you are truly thankful.

"As I look back over my past life, one that has not been very smooth, starting out in the world at the age of nine years, battling with the mortal sense of life's stern realities, passing through deep waters of experience, I can now see that divine Love has taken care of me, and that God's hand has guarded and guided me all the way, and while the clouds are still dark and the sea rough at times, yet I feel that Truth is guiding my bark into the quiet haven of harmony. As I began the study of Christian Science and it lifted me out of dark despair, the star of hope grew brighter until I could say for the first time in my life, 'I am a well man.' As I began the practice of Christian Science, starting in with the great desire to be able to benefit mankind (a desire that has been with me from my earliest recollections), the light of Truth has grown brighter, and God has, as it were, revealed Himself to me in this mountain of darkness, until at times I could see the very peaks of the Mount of Transfiguration.

"In the ten years of my practice, I have realized as many others, even when passing through the dark scenes of persecution, the perfect care of God, which was to me the ark of safety with cherubim wings touching either side of my being and Shekinah's light brightening up the way before me. While I keenly feel a sense of unworthiness, yet I am thankful that I have been found worthy, even in a degree, and able to hold up against all the opposition that has assailed this banner of health and happiness to a sick and suffering humanity.

"When one feels as I do, that he is here on this plane of existence, and that every breath that animates his entire being is due to this great Truth, he becomes conscious of the fact that there is a debt of gratitude that can never be paid. Our Scripture lesson of to-night is a very helpful one, that of God's care for man financially as well as in all other ways. We see all about us the world's millions in their struggle for bread and raiment, and how little seems to be accomplished. We have in this lesson the solution of one of the greatest problems of life, especially in this one verse, 'Seek ye first the kingdom of God, and his righteousness; and all these things [all the needs of life] shall be added.' In Christian Science we have found this to be true, and for all these things we are truly thankful."

A lady said: "To give expression to our gratitude for blessings received will sometimes result in benefit to our-

selves; to show our gratitude by right living may result in good to others.

"The world so needed this Truth, and it meets so fully the needs of humanity, in giving rest to the weary; to the sick and sinful, freedom from pain and remorse; to the grief-stricken, surcease from sorrow, and dispels every shadow of fear and doubt. What an inspiration to earnest effort in the direction of right living is this gospel of deliverance with its unlimited possibilities for good? Surely we should put forth every effort suggested by Wisdom and Love to bring it to the knowledge of others, thus proving our gratitude for the good it has brought to us."

A gentleman testified: "One year ago on Thanksgiving Day I was tied down on a cot in a hospital, not able to move, could not turn my body nor my head sideways; but notwithstanding my condition I was healed through Christian Science and enjoyed a hearty Thanksgiving dinner. One week previous to that time, there were but two persons who expected I would live six days—those two persons were the Scientists in charge of my case. My family physician tried to console me soon after the accident occurred by telling me that I could only have lived a few years at the most. I can truly say, as far as my own benefit is concerned, it has done a wonderful work, and not only for myself but for other members of my family. I do not see how any family can be more thankful for Christian Science than we are."

A mother spoke of the great value of Christian Science in healing her of lung trouble, of the healing of her daughter of what the doctors would pronounce St. Vitus's dance, and the great blessing Christian Science had proven to her husband in case of a broken arm. "I feel that I can never be grateful enough," she said, "for the many blessings Christian Science has brought us."

The husband of this lady stated that three weeks previous he met with an accident in one of the large factories in this city, breaking both bones of the left arm and dislocating the wrist. He immediately used what he knew of Christian Science. Surgeons were employed to set the bones and pronounced it a very bad break. As soon as possible, a Scientist was summoned, and the case has been under his care with the exception of attending to the splints. "I can truly say, though it would seem almost impossible to the senses, that I have not suffered any pain to speak of. In thirty-six hours after first treatment in Christian Science I could move my fingers. The accident occurred on Monday morning, and the following Sunday evening, less than one week, I took the hand out of the sling and reached to the floor and picked up a handkerchief with it. I could not ask to get along better than I am doing. When I compare my experience with those who have had similar accidents, and been altogether under medical treatment, I find that Christian Science shows great superiority, and is of inestimable value in overcoming pain and reducing inflammation and protracted confinement."

A gentleman testified: "I am very grateful for what Christian Science has done for me in the past two years, and I am confident that it has brought more blessings than I would have received otherwise. I read the Bible and tried to live a Christian life before hearing of this Truth, and while I was benefited in the orthodox thought, I must say that Christian Science has brought greater blessings in giving me better health and a better understanding of God and the Bible. In our family a number of ills have been healed that medicine failed to reach. I have learned that when I walk in the path of Christian Science I succeed in business, and when I do not, I do not prosper."

A member said: "To-night, so near the time set apart by our President, when all the people of this great nation are asked to remember their Creator, giving thanks unto His holy name for the marvelous blessings bestowed upon us, it is very appropriate that we, who have named the name

of Christian Science, should tell why we are grateful, and what God has done for us. As we think of the many thousand happy homes to-day where, before Christian Science was introduced, suffering and misery reigned, while now they are rejoicing in health, it is perfectly natural that they should thank God for Christian Science.

Our public lecturers inform us that there have been more than a million instances of healing. We find that it is the universal experience of all who understand and live Christian Science that there is something far better than relief from physical suffering. It is the moral reformation that Christian Science has wrought in their lives. If dishonesty ruled, it has now been supplanted by honesty; if immorality reigned, morality now governs. In many instances the desire for liquor, tobacco, profanity, and other vices have disappeared as this Science has been better understood. But beyond all this there is something they value more highly. They find that Christian Science gives them a better understanding of God, and illumines the Scriptures. One of our religious periodicals recently published an article stating that 'Christian Science was the most dangerous ism of modern times and opposed to the gospel of Christ.' We know that this is not true. A teaching that will do the works of which we have spoken must have its origin in God. Its fruits prove this.

"We are very grateful for the rapidity with which Christian Science is spreading. We notice that loyal Christian Science workers are to be found in every state and territory in the United States, including the Hawaiian and Philippine Islands. We have also read of some work done in Alaska and Mexico. Much good work has been done in Canada. It has not stopped in the Western Hemisphere. We see that it has reached Switzerland, Great Britain (England, Scotland, and South Wales), France, Germany, and on to China and Australia. Wherever Christian Science has been introduced, it has been with 'signs following,' as spoken of in the latter part of Mark's gospel.

"We should not forget that every Christian Scientist in the Field owes a debt of gratitude to the faithful corps of workers in the Publishing House at Boston. Every one in and about Dayton, interested in Christian Science, owes a debt of gratitude to those faithful ones who stood at the helm, willing to hold aloft the banner of Christian Science in the dark hour of persecution here. How thankful we are that so many false impressions have been corrected and a truer presentation given to our citizens, and to-day, the secular press, at least, has greatly changed its attitude toward our cause. Its recognition as a healing agency and a religion is being established in our midst. We are much indebted to The Herald Publishing Company of this city, for this. We are also grateful to the other papers of the city for publishing articles on Christian Science.

"When we attempt to thank God for the revelation of Christian Science, and thank Him for the one found worthy through whom it could be revealed, Mary Baker G. Eddy, whom we endearingly call Mother, and think of her labors of sacrifice and love, to bring us nearer to Christ, words fail us. Our gratitude is best expressed in works, in doing all the good we can, healing the sick and comforting the sorrowing."—*Dayton (O.) Herald.*

Thankfulness.

THANKSGIVING eve seemed a fitting occasion for the Christian Scientists of this city to utilize their Wednesday evening meeting in testimonials of thankfulness for physical, mental, moral, and spiritual benefits directly traceable, as they think, during the past and previous years, to this Science. These are a few of the thirty-three testimonials given by men, women, and even children during that hour. One man, apparently over sixty, said that before he heard of Christian Science he was as mean as he could be—

addicted to drink and other bad habits, which led him to treat his family most shamefully—but now, thanks to Truth, he was sober, industrious, manly, and improved in every way.

A lady of serious and earnest mien, referring to St. Peter's imprisonment, remarked that most of those present had been in prison—captives to some form of fear based on beliefs of heredity, sin, sickness, or death—in bondage to disappointment, self-pity, or selfishness; but all, she said, might have the iron gate of fate, or so-called destiny, thrown open if they would but welcome the angelic visitant ever ready to set the captive free through an understanding of this Science.

A white-haired man was reminded of his debt to Christian Science by the praise bestowed on him the day before by a letter carrier, who said, "What a firm, steady hand you write for such an old man."

A little girl of twelve years absented herself from school in order to cure herself of physical suffering. She avoided talking about it, which helped her; studied the Bible lesson and the Christian Science text-book; held the thought that God creates and knows no imperfection, no opposites, and realizing this, she was healed.

A woman was thankful that she had learned, through Christian Science, that it is a sin to try to get something for nothing.

Another woman, who had been an invalid for years, expressed her gratitude and joy that for four years she had been well, due to Christian Science, which had brought her increased prosperity and happiness.

The mother of a family testified to the great help which this Science had conferred upon her in the government and control of her children.

A business man said with solid conviction that Christian Science had done more for him in a business way during the past year than anything else ever did in all his life, and the health, joy, and peace in his home were blessings for which he could never be thankful enough.

Ten months ago, said an earnest woman, I could neither sew, read, nor write. I was doomed to blindness, and the time was set for a surgical operation. Just at that critical moment the angel of Christian Science came and saved me, and now my sight is restored and I am healthy and happy and the dark cloud is lifted from our home.

She had no sooner sat down than her husband arose, and with an eloquence of tender, loving pathos that touched every one, confirmed his wife's statements, and added that the half had not been told, for before coming into Science he had such a bad disposition and uncontrollable temper as to make every one discordant and unhappy around him, but divine Truth and Love had so changed his nature as to make his home a heaven on earth.

Some strangers present, including a doctor and lawyer, could not help observing what earnestness, sincerity, and honesty characterized all the speakers at that meeting.

A BELIEVER.

In the *Press-Post*, Columbus, O.

Half-hearted, false-hearted! Heed we the warning!

Only the whole can be perfectly true;
Bring the whole offering, all timid thought scorning,
True-hearted only if whole-hearted too.

Half-hearted! Saviour, shall aught be withholden,
Giving Thee part who hast given us all?
Blessings outpouring, and promises golden
Pledging, with never reserve or recall.

Peal out the watchword, and silence it never,
Song of our spirits, rejoicing and free!
True-hearted, whole-hearted, now and forever,
King of our lives, by Thy grace we will be.

HAVERGAL.

The Lectures.

At Concord, N. H.

The annual lecture for 1900 under the auspices of First Church of Christ, Scientist, in Concord, was delivered last evening (Tuesday, December 11) in Phoenix Hall, by the Hon. Joseph R. Clarkson, C.S.B., of Omaha, Neb., ex-judge of the District Court of that state, who attracted an audience which completely filled the hall and its galleries, and which followed with close interest the lecturer's earnest and well-knit presentation of the theme "Christian Science Reveals the Kingdom of Heaven at Hand."

In addition to a large attendance of local Scientists there were many hundreds of other Concord people present, and there was a large contingent present also from Boston, Lowell, Nashua, and Manchester, who came in special cars attached to the 7.05 train, and who returned home by special train at the close of the lecture.

The Rev. Irving C. Tomlinson, C.S.B., First Reader of First Church of Christ, Scientist, in Concord, and himself a fellow-member with Judge Clarkson of the Official Board of Lectureship of the Mother Church in Boston, introduced the speaker, using these words:—

Friends, Neighbors, and Brethren from afar:—It is with something more than pleasure that I introduce the lecturer of the evening. His legal ability, his well-won reputation as a judge, his eminent services to his political party, his high position as a cultured gentleman and thorough scholar, entitle him to our regard. But something more than these brilliant gifts has made him a member of the Christian Science Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

Judge Clarkson is with friends who eagerly await his message. We willingly listen while he tells us from his own deep experience how Christian Science reveals the kingdom of God at hand.

I well remember the impression created as he gave in that church his first testimony of his experiences. He had won the prizes that the world holds dear, but he was still unsatisfied. To him the kingdom of Heaven was afar off, God was an unknown God, Christ Jesus well-nigh a stranger, and the Bible an unused book. Through the power of a living religion he found the kingdom of God at hand. God had become near, Christ had become dear, and the Bible had become the chart and compass of his life. It is needless to say in this presence that the Sun of his new day was the Light of Christian Science.

Concord Monitor.

At Parsons, Kan.

The lecture of Judge William G. Ewing of Chicago, Ill., at the Opera House Thursday night (November 22) attracted an audience of ladies and gentlemen worthy of the gifted lecturer. It embraced members of every denomination in the city. Some were there through curiosity, but there were few in the audience, who were not impressed by his remarks about the Christian religion. The judge is a most interesting lecturer and presented his theme, Christian Science, in a most fascinating garb. He left a very pleasing impression upon his audience. The Cause he so ably espoused will be greatly benefited by his visit.

Parsons Daily Sun.

Mrs. Mary F. Hibben, First Reader of First Church of Christ, Scientist, in Parsons, introduced Judge Ewing in the following words:—

Friends:—In this age the world is reaching out as never before for a higher standard, a more consummate perfection, materially, physically, and spiritually. To-day

over a million people are ready to testify that this higher standard has been attained by them through the power of Truth as taught in Christian Science. They are glad to acknowledge that this age has been given proof of a demonstrable Christianity that does reclaim the sinner and heal the sick.

That Christian Science might be more clearly apprehended, that facts as to the rise and growth of this movement might be given to the people, that the misstatements and false conceptions abroad concerning Christian Science might be corrected, a Board of Lectureship was established by the Mother Church of Boston. The distinguished gentleman who will address us this evening is a member of this Board. He is of high social standing, an able lawyer and an ex-judge of the Superior Court of Chicago. He has pleaded many a cause but none with more fervor than the cause of Christian Science which he advocates to-night.

I have the pleasure and the honor of introducing to you the Hon. William G. Ewing.—*Correspondence.*

At Fort Worth, Tex.

Judge William G. Ewing gave an interesting and instructive talk at the Opera House on Sunday (December 2), his topic being Christian Science. He had a large audience of sympathetic listeners, who gave close attention to the address. Judge Ewing was at one time a judge of the Superior Court of Chicago, Ill. He is an easy and attractive orator, who impresses his hearers and holds them throughout his discourse, and there can be no question of the man's absolute sincerity.

If his words did not carry conviction, it was not for any lack of frankness, or any attempt on the part of the speaker to be other than perfectly fair in the treatment of his subject. He spoke without the aid of manuscript, and in an easy, conversational style. A wide vocabulary and a comprehensive grasp of his subject were apparent throughout his discourse, which lasted about an hour and a half.

The Morning Register.

Notice.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Exchange on Chicago and other cities not named above, will not be accepted.

A Full Line of Bibles.

The Christian Science Publishing Society carries a full line of Bibles. Catalogues will be mailed upon request. We are now prepared to fill all orders for the new Bible specially bound to match the pocket edition of Science and Health. This Bible is on India Oxford paper, bourgeois type, self-pronouncing, Alaska seal, limp, leather lined to edge, silk sewed, round corners, gilt edges. Catalogue number 01435x; price \$4.00.

Bound Sentinels.

We have Volume II. of the *Christian Science Sentinel* bound in cloth at \$2.50 per volume; half calf or half morocco at \$3.00 per volume, prepaid.

The poles unite, the zones agree,
The tongues of striving cease;
As on the Sea of Galilee
The Christ is whispering, Peace!

WHITTIER.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Christmas.

CHRISTMAS-TIDE is again with us. The usual festivities are marking its presence. The churches observe the occasion with special services and special music. Outside the churches there is much to suggest frivolity and material pleasure, little to impress upon mankind the solemnity or real significance of the Christmas observances.

What benefit is conferred by this popular observance? How many seriously think of the *event* which gave rise to it? How many have a deep or earnest care for that event?

We do not wish to dwell on this side. We refer to it only to emphasize the hope that ere long the present practices may cease, and the day be observed somewhat in the spirit which brought it into existence, and in a manner bearing more the stamp of fitness. The idea originated in a degree of spiritual reverence and a laudable desire to perpetuate, in human memory, the solemnity and significance of the birth of Jesus. As commonly applied, it has departed from the original purpose and degenerated too largely into materiality; we mean outside the religious bodies.

Let us glance at the other and brighter side. The birth of the Nazarene child marked the beginning of a new religious era—the Christian era. It was the greatest event of all the ages! The mightiest fact of all history! It gave to the world a new calendar of time. In its results, it gave to mankind a new and better conception of God. It inaugurated a new spiritual code. Yet, according to the words of him who established this code, it was to fulfil and not to destroy the preceding code. It seemed to destroy, but the seeming was an advance from the lower to the higher.

A brief review of Jesus' birth, as we find it recorded in the gospels, may be of interest.

In Matthew we find recorded an account of Jesus' mortal lineage. It is "the book of the generation of Jesus Christ, the son of David, the son of Abraham." The lineage is traced from Abraham through successive progenitors to David, and thence down the line to Joseph the husband of Mary.

Here, then, is a fairly explicit history of Jesus on the human or mortal side. Yet even in this account we are taken above the mortal or material, for we are told that Mary was "found to be with child of the Holy Ghost." It further appears that this birth was in fulfilment of prophecy, for we read, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

The account in Mark makes no pretence to setting forth Jesus' fleshly lineage or birth. It begins abruptly with the declaration that he was the Son of God. The first recorded act of Jesus in this gospel is his baptism by John the Baptist.

The account in Luke is the most extended of all, yet it does not set forth the mortal lineage. It announces the angelic message to Mary, namely: "The Holy Ghost shall

come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." In this Gospel is also recorded the manner and place of Jesus' birth; the angelic heralding thereof, the finding of the babe in the manger by the humble shepherds, and other incidents.

In John we find, what may well be considered an impersonal account, for we read, as the first statement: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . In him was life; and the life was the light of men." Also: "The Word was made flesh, and dwelt among us, . . . full of grace and truth."

In these various accounts of the advent of Jesus the Christ, there is clearly shown forth both the personal-human-Jesus, and the impersonal Christ, or the eternal Christ-Principle, the Spirit of Truth or Comforter, "who is, and who was, and who is to come."

Hence it is not the birth of the personal Jesus alone that the world should celebrate at Christmas-time. It should intelligently celebrate the birth of the Christ-Truth in human consciousness. Jesus was the personal demonstrator of this Christ-Truth. He came to make it known to mankind in the healing of sin and sickness and the overcoming of death. Hence the mighty significance of his coming—his birth.

In the light of the Scripture referred to may we not more intelligently read the following from our beloved text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy: "Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition; although he was endowed with the divine 'Spirit without measure.' This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or *way-shower*, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as the Way" (page 335).

The world must grasp the deep and solemn import of Jesus' advent in the flesh, and its meaning to mankind ere it shall know how adequately to observe the Christmas-day.

May it speedily awaken to the necessity of following that wondrous life in *all its ways*, and thus, by growth and advancement, come into a knowledge of the Son of man and the Son of God by conscious nearness to the eternal Father-Mother, the Almighty God.

A beloved co-worker sends us this Christmas greeting:—

"I shall not send you a 'Merry Christmas' but a joyful heart that I am one with you and others in thankfulness unspeakable for the Christmas that Christian Science brings to us. In looking back over our lives, how forlorn they seem, and what counterfeits our Christmases were! My heart turns in gratitude to the one who was faithful over every little ray of light which came to her, until she gathered enough to give us what is indeed life, to 'know Thee the only true God, and Jesus Christ whom Thou hast sent.'"

"Outlaws Made through Class Legislation."

WE take pleasure in republishing from the *Arena* for November, 1900, the following editorial remarks, under the above heading, by Mr. B. O. Flower, who, we are glad to know, has recently again become connected with editorial work on that valuable magazine.

In a recent number of the *Medical Times*, under the title of "Christian Science Outlaws," the editor thus approvingly comments on the recent conviction of two Christian Scientists for attempting to save the lives of some believers in mental therapeutics, contrary to the medical restrictive laws of the state in which they resided:—

"Two Christian Scientists have been found guilty of

practising medicine in violation of state law in Wisconsin. Judge Allen, in his charge to the jury, quoted the decision of the United States Supreme Court in the Mormon case, holding that a man's religion must be subordinate to the laws of the land, and that he must obey the laws of his particular state. This seems like sound common sense, and ought to be good law, but it will probably have no effect upon people who accept the dicta promulgated by this senseless sect."

We cannot agree with the *Times* that the decision "seems like sound common sense," or that it "ought to be good law." We believe that these medical restrictive laws, secured by an interested class and never asked for by the people, are unconstitutional as well as a clear infraction upon the rightful freedom of the citizens, in that they are compelling a large minority of as intelligent people as can be found in the state to employ physicians belonging to schools of practice in which they have no faith.

One of the greatest menaces confronting our people lies in the increasing number of special laws which are being constantly secured by interested classes. Through pernicious medical monopoly laws, representatives of one class, school, or theory are protected, and practitioners of other theories or schools, who are not a whit less successful and whose clientele is equally intelligent, are outlawed.

Let us suppose that the Roman Catholics, who greatly preponderate in Louisiana, secured the passage of a statute forbidding all citizens to eat meat on Fridays. Now, the physician who had a patient whose life might, according to the belief of the doctor, depend on his taking meat at short intervals, could not prescribe and administer it without becoming a lawbreaker, or, as the *Times* would put it, "an outlaw."

Again, let us consider the question from another viewpoint. The Christian Scientists and those who believe in mental therapeutics are very strong and are rapidly increasing in Massachusetts. A year ago a physician estimated that at least \$5,000 a day was being paid out by the people living within a radius of twenty miles of Boston to Christian Scientists and mental healers. Now, let us suppose that in the course of a few years the metaphysicians became sufficiently powerful to secure a class law, and furthermore that they had the disposition to imitate the regular profession in gaining special protection. Let us suppose that the legislature passed a bill that outlawed the regular doctors; and furthermore we will suppose that the outlawed doctors continued to wait upon patients who desired their services, and for the offence were sentenced to prison because they violated the law of this particular commonwealth. Would the unprotected physicians unite with the *Times* in saying of this ruling that it seemed "like sound common sense, and ought to be good law"? A person does not have to be a Christian Scientist to recognize the just right of a free citizen to select whomsoever he desires to minister to his body or soul in the hour of sickness, sorrow, and need.

We regret to see an able journal indulge at this late day in such epithets as "senseless sect." Epithets are the weapons of the weak; moreover, no one acquainted with the Christian Scientists will fail to be impressed with two facts concerning them. They are, as a rule, persons above rather than below the average intelligence, and they are, as a general thing, conscientious and high-minded people, who are striving to live what they conceive to be the Christ life. Furthermore, they have among them very many men and women of superior mentality. This much should in common fairness be said. I am not a Christian Scientist, but I love to see fair play, and I know whereof I speak. Furthermore, I am unalterably opposed to trusts of all kinds that operate for the benefit of a special class. Monopolies in the control of commercial products and commodities are bad enough, but when the trusts invade the domains of

art, education, medicine, or religion they become intolerable, as they fetter progress and take from the individual citizen sacred rights that are among the most cherished heritages of rightful freedom.

Among the Churches.

Dedication at Ogden, Utah.

The dedication of the new church of First Church of Christ, Scientist, at Ogden, Sunday (November 25), was an event of great importance in the history of the work of that church in Utah. The Ogden church is composed of sixty-one members and is a body of continuous workers, ever enlarging its sphere and bringing forward additional evidences of its labors. The building dedicated Sunday is located at the corner of 24th Street and Lincoln Avenue, and is a brick and stone structure originally occupied by the First Presbyterian Church. First Church of Christ, Scientist, purchased the building, remodeled, repaired, and refitted it, and made of it a church edifice which is worthy.

On the occasion of its dedication the interior was beautifully adorned with flowers and potted plants in profusion. It has been fitted with chairs; has two ante-rooms, and the platform and pulpit are well arranged for the service.

The walls were re-papered, electric lights installed, and the whole made a model home for church work.

The dedication services consisted of addresses by Mr. M. H. Lincicome, the First Reader, and Mrs. Webb, Second Reader, both of which follow. The music was for the most part by the congregation, led by Miss Mary Harrington, who sang as a solo "The Holy City," a most appropriate selection, in a voice of unrivaled purity and strength.

The building was crowded at both the morning and evening services, which were very similar, though in the evening several members of First Church of Salt Lake were present, and Mr. Coates, the First Reader of that Church, delivered a short address.

The address of Mr. Lincicome was as follows:—

Friends, Brethren, Ladies and Gentlemen:—On behalf of the church I greet you. I extend to you a loving welcome; and ask you to join with us, in this service of rejoicing and praise, by which we to-day dedicate this house to the worship of the only living and true God.

To those who have come from a distance, to be with us on this occasion, I wish to extend a special greeting. The fact that you are here is to us sufficient evidence that your purpose is to swell the anthem of praise to God that is being sung to-day, in the hearts of the members of this church; pitched to the soul-cheering harmony of Christian Science; wherein Love is God, and God is Love, and we learn to love our neighbor as ourselves.

No doubt some who are present this morning, are here for the first time in attendance at a Christian Science Church service. If such be the case, we trust you may see so much of this Christ love manifested that you will feel inclined to come again; and we assure you a cordial welcome at all times.

The Christian Science Church is founded upon the Gospel of healing of sin and sickness, Jesus Christ himself being the chief corner stone, "and the gates of hell shall not prevail against it." This building, which we to-day dedicate to God, stands as a testimonial to this healing Gospel; as almost every dollar with which it has been paid for, finished, and furnished was the loving contribution of those who have, in a degree, realized the great benefit to be derived therefrom—the healing not only of all manner of sickness and disease, but of sin.

While it is gratifying to the beginner in Christian Science, to know that he is being truly healed of physical disease, his gratitude is a million times greater when he

knows that he is being healed of sin. And this is but the natural result of an honest, unbiased study and application of the teachings of Christian Science.

The Christian Science religion is pre-eminently the religion of Jesus Christ. Why?

First, because with Peter, it sees manifested in the life and works of the human Jesus, the Christ Principle. Peter said, "Thou art the Christ," and this understanding of the divine Principle of the man Jesus, expressed by Peter, is the rock on which he founded his church; and not on the personal Peter. He said: "Thou art Peter [a stone], and upon this rock [the Christ-Principle] I will build my church."

Second, because it makes practical in daily experience the teachings of our great Master who said: "Go ye into all the world," "Preach the Gospel," "Heal the sick," "Raise the dead." "The works that I do shall he do also," and "Love thy neighbor as thyself."

If one of these divine commandments or promises apply to us to-day, they certainly all apply.

Third, because it teaches that the Christ healing, practised by Jesus and the apostles and vouchsafed to all who believe through their word, is the stone which the builders have rejected, and is become the headstone of the corner, "For there is none other name under heaven given among men, whereby we must be saved."

The Psalmist sang: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. He that is our God is the God of salvation; and unto God the Lord belong the issues from death."

Paul said: "Work out your own salvation;" also, "Now is the accepted time; behold, now is the day of salvation." Did Paul mean that now is the time to be saved, or only that now is the time in which to prepare to be saved after death—after the enemy has taken us? Christian Science re-echoes Paul's statement, and declares that now is the day of salvation; and preaches a salvation that is broad enough to save us, not only from sin, but from sickness and death, physically and morally, and that God is the author of salvation, "who forgiveth all thine iniquities; who healeth all thy diseases." "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 219, says: "The way is strait and narrow, which leads to the understanding that God is Life. It is a warfare with the flesh, wherein we must conquer sin, sickness, and death, either now or hereafter, but certainly before we can reach the goal of Spirit, or Life, as God."

We understand that sickness, sorrow, and death are the result of sin unforgiven. Paul said: "By sin came death." "The wages of sin is death." "The last enemy that shall be destroyed is death." Now if death came by sin, if it is the wages of sin and not the result of righteousness, and is to be "destroyed," why have we been taught all these years that we should patiently submit to this triad of evils,—sin, sickness, and death; look lovingly forward to this "enemy," as being our friend and Saviour which would usher us into the glorious presence of Him who said by his prophet Ezekiel, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

Paul said: "Present your bodies [not dead, but] a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world [of sin, sickness, and death]: but be ye transformed by the renewing of your mind." Showing the process to be metaphysical, rather than physical.

Jesus' parable of the leaven which a woman hid in three measures of meal until the whole was leavened, is to us a

beautiful prophecy of the transforming work of Christian Science. And to illustrate, we will liken the three measures of meal to natural science, medicine, and modern theology, and the leaven which a woman put into it, the Truth as revealed in the Christian Science text-book, and what is the apparent result?

First, we see natural scientists (so-called) fast forsaking their material base of operation and investigation, founded on the evidence of the physical senses; and themselves proving that these senses are unreliable, false; seeking a higher, more metaphysical basis, and as this leaven of Truth continues to work in the consciousness of the honest seeker, he will find his sure foundation in Mind, Spirit.

Second, our friends of the medical profession—an army of earnest, bright men and women—only a few short years ago, resorted to bleeding and blistering the poor body on almost all occasions; dosing it with disgusting conglomerations. But to-day we find them sweetening the pure water, giving it a pleasant flavor; sugar coating their bread pills; saying to the patient: Be cheerful and happy; do not think of your ailment, and this changing process will go on, as the lump becomes leavened.

Third, our brethren of the churches are feeling somewhat the influence of this leaven, as shown by their teachings. Many of us have heard preached John Calvin's doctrine of foreordination, and predestination, the election of a few to be saved, while the rest were damned. This tenet is almost a thing of the past. We have also heard preached Wesley's original sin, literal hell fire, and eternal damnation doctrine, presenting in doleful tones the insatiable wrath of God, to be visited on all who did not believe as they believed. This teaching is also losing its hold. Only a week ago last Tuesday evening, at a session of the Episcopal Congress, held at Providence, R. I., the Rev. Dr. E. W. Donald, D.D., rector of Trinity Church, Boston, in an address delivered before the Congress asked the question: "Is Christian Science leading men out of the darkness of unbelief, into the light of God?" and answered, "Yes, it is; there can be no doubt about that. You and I know too many Christian Scientists whose lives are blameless to doubt that." Also: "It is at least conceivable that fifty years hence, no man will need a drug or a knife to cure his disease, but will employ only the force which Christian Science employs to-day."

So we see the leaven is working, bringing out the higher, broader thought voiced by the beloved disciple, that, "God is Love," and making of greater import to humanity Paul's quotation from Jeremiah in the Epistle to the Hebrews: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest." And the First Epistle of John: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

While our hearts to-day, in the largest sense, are overflowing with love and gratitude to God for this great privilege and blessing, we are not unmindful of her, through whose years of toil, sacrifice, and cross-bearing, this crowning event in our history has been made possible. I speak of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of our text-book, "Science and Health with Key to the Scriptures." This noble, loving, God-fearing woman, has dared to stand alone, and with a calmness that comes of assurance, she has gently but firmly withstood the criticism of the world,—a world ignorant of the great import of her mission to suffering humanity. But in the face of it all she trusted in God and

God sustained her; and to-day she realizes the truth of the statement that, seed sown on good ground brings forth an hundredfold.

We, who are directly the beneficiaries of the loving message, are grateful for the privilege of calling her Mother, while we loyally strive to honor her with that child-like obedience which shows appreciation of the mother's love.

Mrs. Eddy's statement in our text-book that "all is Mind," giving as synonymous terms, Intelligence, Life, Truth, Love, Principle, God, and Man as the idea of Mind, has startled the world with its tendency toward materialistic ordinances, forms, and ceremonies, until the cry has gone forth, "Crucify him." But we are glad to know that a host of intelligent, consecrated men and women of the world are hearing the still small voice of Truth expressed in our text-book, and have the courage to say with Gamaliel: "Let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

This text-book of Christian Science makes no effort to establish a new religion, nor to present to the world a new Bible, but it does furnish the key to the old one, admitting us to its inspired meaning, wherein we are enabled to prove by practical demonstration, according to fixed rule, that its teachings are scientific, carrying out the commands of our blessed Master therein contained, to "preach the gospel and heal the sick."

Mrs. Eddy established in Boston, Mass., in the year 1879, The First Church of Christ, Scientist, now known as the Mother Church, or Parent Vine, of which this church is a branch. And to all who are working and willing to work in this vineyard, I would say in the words of Longfellow:—

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait,

giving to this parent vine honest, loving labor, that its pure roots may penetrate, renovate, and purify the very depths of materialism, and that its branches may cover the whole earth; that we may hear the "well done" of the Master, joyfully gathering into the storehouse of divine Love, from our own well tended branch, the precious fruit ripened by the showers and sunshine of a self-sacrificing experience.

The Church of Christ, Scientist, in its relation to other church denominations, does not stand as an enemy, in a menacing attitude, but is fulfilling its mission of love, reclaiming the infidel, reforming the sinner, bringing peace and joy to the troubled and disconsolate, to the sick and sorrowful, health and happiness.

Then rise and greet the signs that prove
Unreal the ages' long lament!
The "one far off divine event,"
Is now, and that event is Love.

Mrs. Webb then read a very interesting history of the church as follows:—

My Friends and Fellow-Workers:—It seems it would be well on this occasion to take a brief retrospective view of the work which has been done in this field during the past eight years, this being about the length of time which has elapsed since the work was started here. In looking over the work we find the changes which have been made and the steps which have been taken during this time, have been the workings of Truth, all leading up to the attainment of the event which we to-day celebrate.

In the year 1892 a Christian Science student came to Ogden and began the healing work of Christian Science, and for a time studied the lesson from the *Quarterly* on Sunday by himself.

Soon two or three of his patients began attending, and,

as the case has invariably been with these meetings, others were drawn to the Truth, until it became necessary to rent a hall to accommodate those who wished to attend.

In May, 1895, this First Church of Christ, Scientist, was organized with eighteen charter members; the present membership is sixty-one, but this does not represent the entire growth since the organization, for some who have been with us for a time have gone into other parts of the Field to labor for the Cause.

One year ago this month we decided to buy this building, formerly used by the Presbyterian Church. Our first business meeting, held for the purpose of ascertaining the amount our members desired, at that time, to subscribe, resulted very satisfactorily, for over half of the amount necessary to purchase the building was subscribed by the twenty-one members present, and three months later the entire sum required was paid into the treasury. Soon after the organization of the church a Sunday School was organized and this also has been doing its work. The free-will offerings of the dear children have supplied our church with hymnals and the public library with the *Christian Science Journal*, and also appropriated toward the buying of our church.

The changes and repairing made in the building were completed so that we had our first service in the church June 3, 1900, and we are dedicating free of debt. With few exceptions the membership of this branch church have been brought to the recognition of Truth through physical healing. But we find the spiritual benefits derived from Christian Science of far more importance than the physical. For in this blessed Truth we find there is a sense of peace, and the positive assurance of God as an ever-present help. Science and Health is teaching us how we can make practical the words and works of Jesus here and now. Christian Science is saying to-day, to all humanity, in the language of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

The Standard.

Another Change of Location at Philadelphia, Pa.

Since Sunday, December 16, the services of Third Church of Christ, Scientist, in Philadelphia, Pa., have been held in the Beth-Eden Church at northwest corner of Broad and Spruce Streets. The church has removed from Odd Fellows Temple where it was organized just one year ago. The reading room is open every day at the Spruce Street entrance of the edifice. The new location is the most desirable in the city and the Beth-Eden Church is admittedly one of Philadelphia's handsomest church buildings.—E. D. CUTHBERT, *Clerk*.

A Christian Use of Friendship.

It helps amazingly in the maintenance of one's own right conduct to resolve to better every life he influences. There is a natural affinity, arising out of similarity of tastes, of training, and of purpose, by which certain ones are drawn to certain others. But Christian interest in others is a larger sympathy than that. It is inclusive, and not, like that of social clubs, exclusive. There is a mutual delight in one another that is not limited to a clique whose circle is kept barred against outsiders. It is the feeling of interest in the Christian character of others, which submerges all distinctions caused by education, training, and possession, as the swollen river sinks fences from sight. This rests not upon what men have or have not, but upon what they are or may become. A Christian's actions, if not his words, should convey to all he meets the idea that his greatest joy is to hear of their walking in the truth. This is the highest use of friendship.—*Christian Intelligencer*.

From our Contributors.

The Christmas Dawn.

BY FANNIE ISABEL SHERRIES WARDELL.

FLUSHED with glory comes the dawn
Across the soft grey sky,
With roseate garments trailing wide
On soft wings sweeping by;
Boldly sweet she bears to earth
From heaven's gentle fold,
"Peace on earth, good-will to men!"
The angel song of old.

Waiting shepherds heard it first,
That wondrous Christmas morn,
When on the sin-swept, sorrowing earth
The Prince of Peace was born,—
"Peace on earth, good-will to men!"
Oh child of Love Divine,
With hearts aglow this Christmas Dawn
We seek thy heavenly shrine.

Costlier gifts we cannot bring
Than sacrifice and tears,
And hopes and joys and child-like trust
For happier coming years.
"Peace on earth, good-will to men!"
Oh may the glad bells ring!
And waken every heart to hear
The song the angels sing.

History of a Purse.

BY LYDIA A. DIVOLL.

NEARLY five years ago little Harold R., three years old, and his brother, five, were in great sorrow. All the dogs in their neighborhood had received something from a cruel hand which had taken them off, and now their family pet, a valuable setter, had been given the same. Everything was done for him from a *materia medica* standpoint, but without relief. For a week the poor animal had moaned and been unable to walk, and for three days he could not eat. The R. family knew something of Christian Science, for Mrs. R. had been healed of a serious trouble, and her children had each known the benefit of being healed without medicine.

They all talked together about what might be done by Christian Science. They knew it could cure *them*, but what could it do for a *dog*? Mrs. R., thought that if it were arsenic there might be a possibility of saving the dog, but for pounded glass, how could it be possible! (The general thought was that pounded glass was what had been given to the dogs.) And now the little boys were nearly broken-hearted. There was one hope to which they were clinging—could Christian Science heal the dog?

That evening Mr. and Mrs. R. came down to see me about it, and apologetically they said that they did not like to ask me to treat a dog. "Why," I said at once, "there is no reason why the dog shouldn't live. Of course I'll treat the dog." I gave him a treatment, and as Mr. R. was leaving he said, "Mrs. D., don't let the dog die." "Let the little ones bring him in the morning at nine o'clock," I said. "Why," exclaimed Mrs. R., "he cannot stand on his feet and he cannot eat!" The next morning his little companions were anxious to take him. Their wagon was brought around, the dog put in, and with their nurse they sallied forth to take him to the healer. When they reached the front steps, the nurse on one side and the children on the other helped him up.

After a few moments' treatment the dog straightened out and seemed to pass through the death change. Twice he turned over, and twice he seemed to go through the same struggle. In about ten minutes he raised himself up, came toward me, and laid himself down at my feet. I then told the children that their dog was healed. I said to them, "If the dog doesn't go with you, leave him here and call for him latter in the day."

As they arose to go, big tears came into Harold's eyes, for he thought he would have to leave the dog. The nurse and elder brother passed out on the porch. While Harold still lingered in the doorway, the dog gave a vigorous bound out on the porch, down the steps, and jumped over the gate. The children ran after him, drawing the wagon in which they had brought him, while he bounded and barked around them.

The memory of that brief half hour from the time the children came pulling the dog into the house, the awe of the little ones as they sat there in the seeming presence of death until they took their departure, is a picture that I can never forget. Their sorrow had turned into joy. They had no longer any thought for their pet but life. When they got home he drank his milk and ate a good breakfast. He was completely cured and has been well ever since.

Then Mr. R. said he wanted to know what healed the dog. Taking up the study of "Science and Health with Key to the Scriptures," he has found for himself the Truth that heals.

A few days later, near Christmas, the same little boys with grateful hearts and laughing eyes, called to see me with their purse containing five dollars, which they said was for the healing of their dog. While I objected to receiving their generous offering, they insisted on leaving it, and I then laid it away with my most valuable treasures.

Three years later a church lot was being purchased. The boys had given up the thought of having a Christmas tree. I could not think of such dear liberal children going without their Christmas tree, so the thought came to me, now is the time to return their purse and contents, but when I called to return it to them, I found that they had already been supplied with Christmas gifts more generously than ever before.

As soon as I gave them the purse they exclaimed, "Oh, mamma, we'll have more money for the church lot!" So the mother carried the purse and its contents to the treasurer. She told him the story of the healing of the dog and of the purse. It was requested that the purse be returned to me, and that I write its history.

What Christian Science teaches Business Men.

BY EDMUND C. MOULTON.

As I am one of the many men who are trying to shape their affairs by Christian Science, to be guided by its teachings, I believe it my duty to give my experience in coming in personal contact with merchants, lawyers, bankers, manufacturers, railroad men, salesmen, bookkeepers, policemen, conductors, firemen, or day laborers. I have met and associated with men of the various callings I have named, who dare take Christ into their every-day lives and are happy to say that they are followers of the teachings of Christian Science. I have seen them in the church, at their homes, and in their business, and they have taught me that false pride is put away; that vicious temper has been overcome; morbid appetite destroyed; that Truth has taken the place of dishonesty; and that they are trying to live as pure and wholesome men. No more are they advocates of a single code of morals for women, and another for men, but they expect the clean thoughts and virtuous lives in their fellow-men.

These are the things I have found among Christian Sci-

ence business men both in the country and in the towns or large cities; and the heartfelt right hand of fellowship that is always extended tells me that the love of their brother man is uppermost in their thoughts. Furthermore, they tell me that in business transactions where in the old way they would run about for advice or to borrow money, they now depend on divine Principle as their source of supply, and guide, and if they stand firm in the Truth they are never disappointed. Can I hold up anything more tempting as an example to the world of business? Ask any of these men, if they could sell, what would they take for this understanding, and they invariably shake their heads, for they have given up much they once thought they could not do without and gained "The pearl of great price."

A Sign of the Times.

BY CLARENCE C. EATON.

THOSE who, because of increased wisdom and understanding, can "discern the signs of the times," see the manifestation of divine Love on every hand in the trend and transformation of human affairs.

Christian Scientists will regard as especially significant of the influence of their faith, several statements contained in an editorial which appeared in a recent issue of the *Minneapolis (Minn.) Journal*, relative to a marked decline of the law business, a fact abundantly proven, the article states, by the complaints and admissions of attorneys, that their "services in the courts are not in demand," and also by the court records.

The editor of the *Journal* includes in his observations the following: "It is no doubt true that litigation is decreasing. The records of the courts would seem to show it. While business and population have increased during the past year, the number of cases was two hundred less in our district court than during the previous year. Nor does there seem to have been as much important litigation of late as used to occupy the time of courts."

While conceding that this condition of affairs is a deplorable one from the standpoint of the lawyer, the writer suggests as a possible explanation of the situation, "that a higher degree of commercial morality is coming into vogue."

Christian Scientists readily recognize in this manifest decline of litigation, the fruits of the Spirit,—the logical working of divine Love, the great Arbitrator of all human controversies. Truly the world is fast becoming conscious that "divine Love corrects and governs man" (*Science and Health with Key to the Scriptures*, p. 311).

An Impressive Communion Service.

BY J. F. M.

As the congregation rose from communion at the service held in Cambridge, Mass., December 9, the sun, which had been obscured all the morning, broke forth, flooding the room with light, a fit emblem of the spiritual illumination that must have been experienced by all present. The sun had been shining all the time, but we had been unable to perceive it because of the clouds. As soon as the clouds are swept away we bask in the sunlight of Truth and Love.

I do not see how any one could fail to be impressed by the Lesson and the communion. They would, if faithfully followed, produce a spiritual illumination which was typified by the burst of sunshine which filled the room and gladdened the worshipers.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day, that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's.—MACDONALD.

Testimonies.

Glasses Needed no Longer.

For about a year and a half before May 21, 1898, I had been doctoring with a prominent physician in Concord, N. H., for a very lame arm. It was so stiff that I could hear my shoulder crack when I attempted to move it backwards, and it seemed like a heavy weight. Electricity was applied; but I could scarcely feel it, and my physician said, "I did not know your arm was as bad as that; it is almost paralyzed!" I had many treatments by electricity, but my arm was not benefited. The doctor advised trying massage treatment, so I went to a lady in Concord who gave me about thirty treatments, but my arm remained just as stiff as ever. Becoming discouraged I gave up the treatment a week before Christmas, 1897. From then till the May following I kept trying various patent medicines with no effect whatever.

May 21, 1898, a beautiful morning, I drove to the home of a friend, Mrs. M., on State Street with my sister. Mrs. M. asked me how my arm was. I answered, "Oh, just the same, stiff as ever." She turned her head and said, "You know what I would do." I quickly said, "Well, you had better treat it," and she said, "I will if you do nothing more for it." I told her I was discouraged about trying any more medicine for it. She advised my reading "Science and Health with Key to the Scriptures." I procured a copy from the library and read it for the first time, feeling uplifted by it. I did not go to see Mrs. M. for a month, and then my arm was completely healed by her absent treatment, and it has remained so, perfectly free. Mrs. M. had just taken a course in Christian Science, and I believe I was her first patient. I realized it was a beautiful demonstration of God's love.

Sunday, October 9, 1898, I was suffering greatly with a pain through my eyes which I had had off and on for about twelve years. I had consulted several eye specialists, among them one of the most prominent in Boston. Each specialist that I went to gave me a new pair of glasses, telling me to wear them always when I read and sewed, which I had done for the twelve years, but not one of them relieved the severe pain. I felt it quite an affliction that I had to deny myself, reading but very little in all that time.

On this Sunday afternoon, while suffering with my eyes, the thought came to me, "If it is not God's will that I suffer so, why do I? I felt rebellious, got up, took my Bible, and told my husband I was going down to see Mrs. M. and investigate Christian Science and get some Bible texts to verify its truth. I was so afraid of doing something wrong I wanted to see it right in the Bible. Mrs. M. received me very kindly and after conversing a while she asked me to go over to the Christian Science reading room with her as she would like to get some tracts for me. Mr. and Mrs. B. were there and talked beautifully to me, explaining Bible references. Mr. M. selected some tracts for me. I took them, saying I could not try to read them without my glasses. Mr. B. said, "Your glasses do not help you any more than you think they do." That rather surprised me, and I echoed, "Any more than I *think* they do!" When I did try to read or sew without them I would suffer all the more afterwards for it. As I was about ready to start for home I said, "Well, am I to read these tracts without my glasses?" Mr. B. again said, "Your glasses do not help you any more than you think they do." As I left my eye still pained me so severely that I could hardly look at any one. Mrs. M. walked with me to the corner of Warren and State Streets, and as we parted she said, "Hold the thoughts that 'God is Love,' and 'Perfect Love casteth out fear,' your eyes will be all right." After supper that Sabbath eve I read those three finely

printed tracts *without* my glasses, and my eyes felt none the worse for it. I retired holding the beautiful thoughts that Mrs. M. told me to hold, and all the next morning I sewed without my glasses. My eyes were perfectly healed.

It seemed so beautiful to feel that God was helping me. I clung to those thoughts: "God is Love," "Perfect love casteth out fear." I felt very happy and so uplifted. When my husband came home at noon I said, "I believe Mrs. M. has been treating me, for I have sewed all the morning without my glasses, and my eyes feel all right. My husband was greatly pleased and said, 'I do hope she can help you.'" He knew how much I had suffered with my eyes and how careful I had had to be about using them even with glasses. As soon as I could in the afternoon I went to see Mrs. M. and said, "I came down to see what you have been doing?" She greeted me lovingly and said, "What is it?" I told her I had been sewing all the morning without my glasses, and my eyes felt perfectly well, adding, "Haven't you been treating me?" She said, "Yes, I did last evening." No one, unless they have suffered as I had with my eyes and been obliged almost to give up reading for twelve years, can realize the happiness I have enjoyed these past two years reading and sewing, without glasses, just as much as I liked, and experiencing no pain.

We were getting ready then to leave Concord for California, and I did a great deal of sewing both day and evening. When we packed our goods and sent them on ahead my glasses went with them packed away in a bureau which was crated, and we did not expect to unpack the furniture for some time after our arrival here. They were gold-bowed glasses, so I have not thrown them away, but they have not been out of the case since before I went down to see Mrs. M. that memorable Sabbath day, October 9, 1898.

Since coming to California I have become acquainted with some lovely Scientists. It has been very helpful to me getting out the weekly lessons in the *Christian Science Quarterly* and reading in my Science and Health. The more I read that beautiful book, the more I realize that there is but the one power of Love, and that it is the religion Jesus Christ came to teach. With the little understanding I have of the truth of the allness of God as taught in Christian Science, I have had some beautiful demonstrations in my own family. Can you wonder that I feel very grateful for the benefit I have received through Christian Science?—MRS. J. A. GRANT, Oakland, Cal.

A Severe Burn Healed.

I desire to tell of a small demonstration we had this past summer. One morning my little sister was helping me get breakfast. The water for the coffee was boiling, and beside the pot was a pan of chicken, frying, and nearly brown. My sister took the cup of coffee to put into the pot and splashed a few drops into the pan of chicken, causing the grease to spatter. When I looked she was badly burned apparently, as her arm, from the elbow down, was covered with the hot grease. I wrapped it up in a clean kitchen towel and began to realize the Truth as best I could.

She was greatly excited, nauseated, and in much pain, moaning continually, but in less than fifteen minutes she was enjoying her breakfast and had almost forgotten about the burn. In two days we could hardly find a mark. She was greatly impressed and said, "Why, even a little burn always takes over a week to heal."

She is just eleven years old. Shortly after going home she had a cough and cold, and was told to go and get some medicine from the doctor. She said she did not want any medicine, but as all at home are in material thought, they insisted on her taking it.

She poured the medicine out of the window and filled the bottle with water, for she thought, "It would be a sin to take it." My mother continued to dose her every half

hour, and by night the cough was gone. "Now," said she, "see how much good this medicine has done you. If you had not taken it you might have been real sick."

My sister afterwards said to me, "Do you know that medicine was awfully strong and would surely have made me sick? Why, when I poured it out of the window it fell on a rosebush, and that bush has never bloomed since."

M. S., Austin, Tex.

Testimony of a Traveling Man.

I am a traveling man, and have been on the road for twelve years. My attention was called to Christian Science through my brother being healed.

Most traveling men carry some kind of medicine in their grip, and I carried two kinds of medicine until four years ago. I was a heavy smoker, and used glasses for reading. The water at several places did not agree with me.

When I came into Christian Science the water lost its power to harm me; the medicine soon left my grip; about six months later the glasses were dispensed with, and a little over a year ago the smoking habit was overcome by six treatments.

A case of impersonal healing took place a short time ago that I am very grateful for. September 9 I met an old friend and brother traveler. We had talked on the subject of Science before. We went to Diamondville, Wyoming, that Sunday morning. I invited him to my room to read the lesson, and we read it together. He told me what medicine he had in his grip. It was the same I had used for years. I told him it was not necessary for him to take it. He borrowed my Science and Health and read himself to sleep. The next day we parted and I met him again, November 1, in Colorado. He inquired if I had been treating him. I told him I had not. He said he had not used any kind of medicine since the talk we had in September. He was feeling much better, and it was very strange to him. I told him that whenever he was ready for the Truth it was ready for him.

My territory is in seven of the northwestern states, and I can see a wonderful growth in the last four years. I find that if I diligently search for the Truth, it will meet my every need.—G. W. CURRAN, Kokomo, Ind.

Chronic and Other Diseases Healed.

Fourteen years ago I had an attack of inflammatory rheumatism. Since that time I suffered from it the greater part of each year, with the exception of three or four years. I was always considered a very delicate child, suffering also from indigestion and kidney trouble. The last five years previous to my healing I suffered most of the time. I tried many kinds of medicine, and resorted to mineral water baths, but all to no avail. I felt very despondent at not regaining my health. A friend advised me to try Christian Science treatment.

As a last resort I turned to God for healing. I wrote to a healer to take my case. Her reply was encouraging. Instead of telling me there was not much that could be done, that my trouble was chronic, she told me God could heal me. In less than four weeks I was completely healed, the swelling in my limbs disappearing in two days. That was over two years ago and I have enjoyed perfect health ever since. Others have been healed here since my recovery.

Asthma, lumbago, epilepsy, grip, eczema, etc., all yield to God's healing power. Three of us have had class instruction from a loyal student of Mrs. Eddy, and four of us belong to the Mother Church. We have the lesson at our home every Sunday, from ten to twelve attending. We cannot express our gratitude for what has been done for us through Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures."

C. WRIGHT, Pembroke, Ont.

Religious Items.

The (Unitarian) *Christian Register* says: "Austerity is lean, haggard, wild of eye. It does not love human nature genially, and too often confounds its weaknesses and foibles with its vices and crimes. There is no urbanity in its conceptions of duty, but a dry, craggy outline that more often repels than wins. Austerity sat in the seat of power when religion was based upon fear, when men were willing to take the bitter drug as an antidote for the fire that is not quenched, the worm that never dies. As fear has vacated the seat of authority, the austere and frightful in religion find themselves without occupation. Men and women can no longer be scared to repentance. Religion is no longer to be regarded as a sour and bitter drug to be forced upon resisting patients, but a force that sets men and women in the normal, rational, reasonable way of life, the sane, true method of living, where all the powers of mind and body join in a symphony of harmonious action."

The *Christian Advocate* says: "Recently an account was given in the *Christian Advocate* of the union of the United Presbyterians with the Free Church of Scotland. Intelligence has been received in this country that it is meeting with serious opposition in the Highlands. The Highlanders believe that the principles of the Free Church are compromised, and empty benches are characteristic of the attendance under the auspices of the new organization; while hundreds are attending impromptu meetings in halls and elsewhere, conducted under the old Church rules. Many secessions are expected. We are told that in the Lowlands the amalgamation has been well received. It is pleasing to see any manifestations of strong adherence to conscientious convictions. There may be narrowness and blunders, and small things may be exalted to the place of high things; but steadfast adherence to what one believes is the most respectable trait in human nature."

H. K. Carroll, D.D., says in the *Homiletic Review*: "The interrelations of the various divisions of Christianity have been so changed by modern influence that the outlook is very different from what it might have been. Formerly these divisions were seemingly inseparable from antagonisms. Western and Eastern Catholics warred against each other; Catholic fought Protestant and Protestant fought Catholic; and Protestant also fought Protestant with almost equal bitterness; and the unbelieving world often had occasion to repeat in sarcastic tones Tertullian's remark: 'See how these Christians love one another.' Divisions have increased in the nineteenth century from causes ecclesiastical, theological, geographical, social, personal, etc., but it is quite probable that we have reached the ultimate in this direction. Denominational asperities have, beyond question, lessened, and the spirit of controversy has well-nigh disappeared."

The (Episcopalian) *Church Standard* says: "Bishop Potter retains his moral leadership in the movement for a better social condition in the City of New York with exemplary fidelity to first principles. On Friday of last week he delivered a sermon in St. Paul's Chapel, New York, on 'God and the City,' urging the citizens of New York to take in hand the practical reforms, of which there is such manifest need, by establishing a permanent and thoroughly organized Vigilance Committee for that purpose. Bishop Potter did not propose to head the committee, nor to belong to it. His duty, in his place and office as a teacher, was done when he showed the need and pointed the duty of the Christian citizen."

In an editorial the (Baptist) *Examiner* says: "Kindness is a universal need. What depths of revelation in our old, common Anglo-Saxon words! What can have suggested this word kindness but alikeness in kind, our kindredness one to another? If we give heed to what we say, each time we speak of kindness we should be reminded of our com-

mon brotherhood and divine paternity. Whatever the failings and weaknesses of our fellows, they are by nature as we are. In us as in them differing only in manifestation and degree, are weaknesses, frailties, and sins, that only divine grace can correct and conquer."

Rev. Henry Weller, in the *New Church Independent*, says: "Ever and anon, as the determined opposition of foes, or the timid fears of friends press upon us, we feel a voice calling within, 'Arise, and go to thy Father.' And such must be the resource of all who will truly work out the ends of their mission. After men have wrought out all the devices of their own imaginations, and exhausted all the powers of the will, there will come such a turning to the Lord, such a yearning and watching for His presence, that he will surely come and fulfil all our legitimate desires."

An editorial writer in the *Universalist Leader* says: "Once our pulpits addressed almost wholly the fears of men and women to secure their obedience. Their teachings disclosed a delirious burning with wrath, with a hell of literal fire for offenders, a law of inflexible vigor; but now it is quite otherwise. The oracles of Christianity have another voice for humanity—another picture for the heart of man. The heavens are shown to bend in love over all, and men are summoned to Christ in the spirit of his own Gospel, which is love."

Rev. Floyd W. Tomkins, writing for the *Congregationalist*, says: "The faith needed today, both by us men and women individually and by the world at large, is that which brings God into our daily lives to help us and to lift us up. Such a faith talks to God as naturally as to a friend; it looks to God for help in adding figures or washing dishes or teaching children just as much as in praying or reading the Bible or visiting the sick. That is what is meant, I think, by a reasonable faith. It is a faith which appeals to men and draws them to God."

The *New-Church Messenger* says: "The Son of man came eating and drinking, presenting his humanity to men as one who could enter into the pleasantness of life without loss of his essential purity and divinity. He did not come to make men's life a burden to them—to strip it of all pleasure. 'I am come that they might have life, and that they might have it more abundantly.' Something of his joy we should have, as though we felt the touch of his infinite life upon our life stirring us with gratitude for all."

The *Universalist Leader* says: "Every thankful person thinks about life and finds these things true: That life had a Creator; that all lives are dependent upon a Life that is superior to all lives; that the laws of life are established in perfect wisdom, and that individual conditions should be adjusted to those laws and regulated by them; that whenever and wherever this is done, peace, contentment, and happiness follow. The person who so reflects will seek to regulate his life accordingly."

The (Baptist) *Standard* says: "The best feature of friendship is its spiritual aspect. When Jonathan went to David in the wood, he strengthened his hand in God. Perhaps it was Jonathan who gave David faith to sing: 'The Lord is my shepherd.' A blessed friendship that upbuilds faith. The God-ward side of friendship is brightest of all. When we consecrate our friendships to God with the definite purpose of making them of spiritual help, their fulness of blessing is realized."

The (Baptist) *Watchman* says: "Twenty-five thousand copies of the English Bible, in whole or in part,—about one half the number being New Testaments,—are printed every working day of the week. That is over six hundred thousand for every month, and over seven million copies a year. This goes on from year to year, and the number is constantly increasing. How insignificant the most successful novel looks beside such figures!"

There is no great trust to be put in a frail and mortal man, even though he be profitable and dear unto us; neither ought we to be much grieved if sometimes he be cross and contradict us. They that to-day take thy part, to-morrow may be against thee; and often do they turn right round like the wind.

THOMAS A KEMPIS.

The London *Christian World* says that Mr. Bergmann of the London City Mission has published a version of the Old and New Testaments in the vernacular known as Yiddish, a mixture of Hebrew and German, spoken by millions of Russian and Polish Jews, to whom classic Hebrew is a dead language."

In an article on "The Beauty of the Lord," the (Methodist) *Christian Advocate* says: "The beauty of truth, of righteousness, of goodness, the beauty of the Lord, may be ours. We may lose the deformity of selfishness, of envy, of malice, of sin, and be transformed into the image of our Lord."

The *Christian Register* says: "Reformation of society in the lump is a slow process, often hopeless. But improvement of individuals taken one by one is always possible. Improved units make an improving society."

A road is being constructed, passable for carriages, between Jerusalem and Nazareth by the Turkish Government.

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

The Hay-Pauncefote treaty was ratified by the Senate on December 20, by a vote of 55 to 18. It was first amended by inserting a sentence giving the United States more latitude in the matter of defending the canal, by making it "supersede" the Clayton-Bulwer treaty, and by striking out that part of the clause providing that the United States and Great Britain invite the other powers to adhere to the treaty. All other amendments were voted down. Administration leaders in the Senate believe that the amended form of the treaty will not be objected to by the government of Great Britain, and they hope for its acceptance. If rejected by Great Britain, it is stated that the United States will denounce the Clayton-Bulwer treaty and proceed with legislation looking to the construction of the canal.

The Veterans' Preference bill was defeated in the lower house of Congress last week by a vote of 105 to 51. The bill had the endorsement of all the G. A. R. posts in the country. It provided for giving preference, in appointments in the executive departments of the government, to honorably discharged soldiers of the Civil war, Spanish war, and of the war in the Philippines. It was opposed on the ground that it would build up a military caste.

The naval board of construction met on December 18 and decided on the awards for building the new battleships and cruisers now provided for. The decision arrived at was to give one battleship and two armored cruisers to the Cramps, two cruisers to the Union Iron Works, two battleships to the Fore River Engine Company, one battleship and two cruisers to the Newport News Ship Building Company, and one battleship to the Bath Iron Works.

The cost of the public schools of Greater New York for the year 1901 will be \$17,710,078. The number of pupils in the schools is estimated at 408,112. So that the average cost for each pupil is \$43.39. In 1890 there were 230,931 pupils, the total cost was \$6,000,639, and the average cost per pupil \$25.98.

The National House of Representatives passed bills on December 19 to compel the Pennsylvania and Baltimore and Ohio Railroad Companies to abolish grade crossings within the city of Washington, and requiring the Pennsylvania company to build a new station to cost not less than \$1,500,000.

William J. Bryan has publicly announced his intention of starting a weekly newspaper to be called the *Commoner*, of which he will be proprietor and editor. He says that it will defend the principles set forth in the Kansas City platform.

The determined obstructive tactics of the Senators opposed to the ship subsidy bill have forced that measure aside, and it is not believed to have any chance of passing before the close of the session, March 4, next.

Foreign News.

There has been a remarkable revival of the war in South Africa within the past two weeks. Just when Lord Roberts was leaving the field, after all but the last feebly smouldering embers of the war had seemingly been put out, the Boers under General Delarey astonished the world by attacking a British force under General Clements at Nootgedacht on December 13, killing five officers and nine of other ranks, and capturing 18 officers and 555 men of other ranks, a total loss of 587.

On the same day, December 13, a force of Boers near Zastron, Orange River Colony, attacked a force of British cavalry, killing four, wounding 16 and carrying off 120 as prisoners. After these successes the Boers are reported to have invaded Cape Colony. It is rumored that Lord Kitchener, who is now in command, has demanded re-inforcements.

A report from Cape Town says that General French, commanding a British force, routed twenty-five hundred Boers at Thornedale on December 19. The late reports last week told of the hurried dispatch of British troops to different points to head off the invading Boers.

M. Daniel Oslis, a Greek millionaire residing in Paris, has instituted a prize on the lines laid down by Mr. Nobel, though his offer is for Frenchmen only, except in a Paris Exposition year, when it becomes universal. He has set aside a sum to be awarded every three years in perpetuity to the discoverer, inventor, or producer of the most noteworthy idea or object for the benefit of humanity. The prize is to be never less than one hundred thousand francs, and may be double that sum.

Great Britain and her colonies own 7,930 steamers, aggregating 12,149,090 tons; 2,908 sailing vessels, aggregating 2,112,164 tons; grand total, 10,838 vessels, aggregating 14,261,254 tons. According to Lloyd's, the whole of the world's over-sea traffic, with the exception of the smaller, insignificant States, is carried on with 28,422 vessels of all kinds, representing a gross tonnage of 29,043,728 tons. Therefore, it will be seen that Great Britain and her colonies own about one-third of the world's vessels, amounting to nearly half the world's gross tonnage.

A press dispatch from London says: "It is reported that Signor Marconi is arranging to erect wireless telegraph stations along the route from Great Britain to Australia to enable voyagers to send and receive messages daily throughout the trip. The promoters predict that they will be able to transmit telegrams at the rate of two pence a word."

A balloon fitted with automatic registering instruments, was sent up in Paris recently to a height of fifty-six thousand feet, or over ten and one-half miles. At the highest point reached the temperature outside the balloon was 102 degrees below zero.

Lord Curzon, the viceroy of India, has abandoned his contemplated hunt for the remaining five or six lions in the Gir forest. Lions have rapidly and almost completely disappeared from India; not long ago they overran most of the country.

The Pope has ordered that about one hundred and fifty thousand old swords, halberds, spears, and battle-axes in the Vatican armory be melted and the iron sold. A furnace for the purpose has been erected in the Vatican gardens.

The German training frigate Gneissanau foundered off Malaga, sixty-five miles east-

northeast from Gibraltar, December 16. Out of 450 persons on board, all but 35 were saved.

A Pekin dispatch states that on December 19, everything in regard to the terms of the joint note to China were agreed to by all the foreign ministers.

Industry and Commerce.

The Russian Government grants subsidies for the purpose of helping new settlers. This money is spent in encouraging farming and fruit raising. Subventions are given for the first six years. During the following ten years these subventions must be repaid in yearly payments. Since 1894 \$2,605,500 has been spent in that way.

The Northern Pacific Railway is reported to have decided to equip its lines with a long distance telephone system, so that most of the telegraphing and much of the correspondence between the various officials and between local and general offices may be avoided, the telephone being used instead.

Three thousand tons of steel plates and angles for shipbuilding, from the works of the Carnegie Company, reached the Clyde by the steamer Dunstan, from Philadelphia, November 24. In spite of the railway freight to Philadelphia and the ocean freightage the price was \$2 per ton below English figures.

Memberships in the New York Stock Exchange were sold last week for over \$50,000 and it is predicted that they will bring \$75,000 to \$100,000 within a year. In 1893 Stock Exchange seats sold as low as \$14,000, and the price in 1898 was still below \$20,000.

The twentieth convention of the American Federation of Labor, held in Louisville, Ky., December 15, re-elected Samuel Gompers president.

General News.

Senator Beveridge says: "It is a remarkable thing that there is neither wit nor humor in any of the immortal speeches that have fallen from the lips of man. To find a joke in Webster would be an offence. There is not a funny sally in all Burke's speeches. Lincoln's Gettysburg address, his first and second inaugurals, his speech beginning the Douglass campaign, and his Cooper Union address in New York are, perhaps, the only utterances of his that will endure. Yet this greatest of story-tellers since Aesop did not adorn or deface one of these great deliverances with story or any form of humor."

Rev. Parley D. Root, a Baptist minister of Wakefield, R. I., has invented a device to lessen the risk of injuries to persons riding on passenger elevators. The device is such that when the elevator door opens the elevator car becomes locked and cannot move up or down until the door is closed and locked with a spring-lock. When the elevator is moving from one floor to another all doors are locked.

The two companies controlling the street railways of St. Louis recently subscribed \$250,000 to the local World's Fair fund for meeting the expenses of the great exposition to mark the one hundredth anniversary of the purchase of Louisiana Territory. The committee expects to have comparatively little difficulty now in bringing the fund up to \$5,000,000.

The *Boston Herald* says editorially: "The reported increase of \$14,500,000 in the value of the Vanderbilt estate since the possessor died, a little over a year ago, shows how big fortunes roll up in this country without any help."

The total cost of the pan-American Exposition, exclusive of exhibits, is now estimated at ten million dollars. Of this amount about three million dollars will be expended upon the Midway.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Recent Advances in Wireless Telegraphy.

As the subject of wireless telegraphy has not yet apparently lost interest for the general reader, I venture to ask a little space to make known for the first time some recent achievements by Mr. Marconi which have astonished those who have been allowed to examine them. Every one is aware that in his system of electric wave telegraphy an important feature is the employment of an elevated conductor, which generally takes the form of a wire suspended from a mast. When Mr. Marconi attracted attention by his feat of establishing communication across the English Channel without wires, critics raised a not invalid argument against its commercial utility, that a wave or signal sent out from one transmitter would affect equally all receivers within its sphere of influence, and hence the privacy of the communication would be destroyed. No one felt the force of this objection more strongly than the distinguished inventor himself, whose original work has caused so many others to attempt to follow in his steps. For the last two years he has not ceased to grapple with the problem of isolating the lines of communication, and success has now rewarded his skill and industry. Technical details must be left to be described by him later on, but meanwhile I must say that he has modified his receiving and transmitting appliances so that they will only respond to each other when properly tuned to sympathy. I am well aware that other inventors have claimed to be able to do the same thing, but I do not fear refutation in saying that no one has given practical proof of possessing a solution of this problem which for a moment can compare with that Mr. Marconi is now in a position to furnish.



These experiments have been conducted between two stations thirty miles apart, one near Poole, in Dorset, and the other near St. Catherine's in the Isle of Wight. At the present moment there are established at these places Mr. Marconi's latest appliances, so adjusted that each receiver at one station responds only to its corresponding transmitter at the other. During a three days' visit to Poole, Mr. Marconi invited me to apply any test I pleased to satisfy myself of the complete independence of the circuits, and the following are two out of many such tests: Two operators at St. Catherine's were instructed to send simultaneously two different wireless messages to Poole, and without delay or mistake the two were correctly recorded and printed down, at the same time, in Morse signals on the tapes of the two corresponding receivers at Poole.

In this first demonstration each receiver was connected to its own independent aerial wire hung from the same mast. But greater wonders followed. Mr. Marconi placed the receivers at Poole one on the top of the other, and connected them both to one and the same wire about forty feet in length attached to a mast. I then asked to have two messages sent at the same moment by the operators at St. Catherine's—one in English and the other in French. Without failure, each receiver at Poole rolled out its paper

tape, the message in English perfect on one, and that in French on the other. When it is realized that these visible dots and dashes are the results of trains of intermingled electric waves rushing with the speed of light across the intervening thirty miles, caught on one and the same short aerial wire and disentangled and sorted out automatically by the two machines into intelligible messages in different languages, the wonder of it all cannot but strike the mind.

Your space is too valuable to be encroached upon by further details, or else I might mention some marvelous results, exhibited by Mr. Marconi during the same demonstrations, of messages received from a transmitter thirty miles away and recorded by an instrument in a closed room merely by the aid of a zinc cylinder, four feet high, placed on a chair. More surprising it is to learn that, while these experiments have been proceeding between Poole and St. Catherine's, others have been taking place for the Admiralty between Portsmouth and Portland, these lines of communication intersecting each other; yet so perfect is the independence that nothing done on one circuit now affects the other, unless desired. A corollary of these latest improvements is that the necessity for very high masts is abolished. Mr. Marconi now has established perfect independent wireless telegraphic communication between Poole and St. Catherine's, a distance of thirty miles, by means of a pair of metal cylinders elevated twenty-five or thirty feet above the ground at each place.

I need not enlarge on the possibilities thus opened out for naval and military purposes. The importance of this practical solution of the problem of independent electric wave telegraphy, in which each wireless circuit is as private as one with a wire, is obvious without comment. My desire is solely to mention the above facts for the benefit of general readers, whose minds will thus perhaps be eased of any doubts lest this brilliant application of electrical discoveries should, like some others, fall short in satisfying the requirements of practical use, and be relegated to the region of imperfect inventions or unfulfilled hopes.

PROFESSOR JOHN A. FLEMING.
In the London Times.

A Cozy Club for Street Boys.

THERE is a club for boys in Hartford, Conn., which is novel and interesting in many respects. It is called the Good Will Club, and is located in a roomy building, where boys from the street can spend their evenings and be sure of having a jolly time and of learning lots of useful things besides.

The building resembles a vast beehive, and approaching it one hears the hum of the human bees. The basement is well lighted with electric lights, and here are held the classes in cookery, carpentry, and wood carving. The second floor, "Keney Hall," is used for games—crokinole, puff billiards, chess, checkers, etc., are all played there. The whole is under the management of Miss Mary Hall, who is assisted by her brother, David S. Hall, who meets the boys at the door, and after the coats and hats are checked, sends them to the various classes or the game room.

The club was the result of a small beginning. As far back as 1880 the idea occurred to Miss Hall, a lawyer, in Hartford, to form some plan to interest the poor boys of the city who had nowhere but the streets in which to pass their evenings. So she secured a room, gathered a few boys together, and read to them stories, furnished games, and talked upon natural history, geology, and other subjects. The boys were delighted, and she met with them once a week, the number of boys gradually increasing.

They soon had to seek larger quarters, and after a time the boys, under her supervision, organized, adopted a constitution and by-laws, and selected officers from their own number. The plan had nothing in it of the day school or Sunday School. The idea was mainly to entertain the boys with interesting games, stories, illustrated papers, etc.

The meetings had such attractions for the boys that they usually came with companions from their circle of playmates, and their quarters soon grew too small. Larger rooms were procured; they were opened two or three evenings a week, and finally every evening except Sunday. Entertainments were given to the boys from time to time, these being contributed by friends. Gradually they secured a library; a piano was hired, and singers volunteered their services.

The name Good Will Club was adopted in 1880, also a badge having for design a star and crescent. This is for regular members only, for there is a distinction between those whose names are simply entered on the books and those who, by reason of good conduct and attendance, belong to the regular organization and are eligible to office in it.

Boys are received from eight years of age to twenty-one, and about two hundred and fifty have been enrolled as regular members, while over eight hundred names were entered on the books the last year.

The club at the present time owns its own building, which allows boys ample room for their classes, gymnasium, and drill. Boys over twelve years of age who have been approved by the directors may become members in full and wear badges if they will take the following pledge:—

I solemnly promise to abstain from the use of all intoxicating liquors, except as a medicine, and from the use of tobacco in every form; from all profanity and vulgarity; and I also promise to honor and obey my parents.

Should they violate the pledge they forfeit both badge and membership.

For several years past the Good Will cadets have held military drills during the winter months, when they wear fatigue caps, belts, and cartridge boxes, and carry real rifles, cadet size. At the close of each season two prize medals, one of gold and one of silver, are awarded to the two boys who have been the most proficient in the school of the soldier, as well as faithful in attendance. The medals remain the property of the club, but the boys who have won them wear them on all public occasions.

There is a class in carpentry, where the boys are taught to use the tools properly. Then there is, too, a class in wood carving, also cooking, which, by the way, the boys enjoy immensely, especially the bread making.

Classes in paper cutting and jack-knife work have recently been added, and the Penny Provident Bank helps the boys to become economical and thrifty. Many of them sell papers, and, as they say they cannot "hold on to their money," the bank helps them to "hold on," and often a neat little sum is put by. It is saved for many different purposes—for clothes, wedding presents, bicycles, for Christmas, for small summer trips, etc. At the end of one year a boy had saved fifty dollars besides buying his own clothes.

At the Good Will Building every night between two and three hundred boys assemble to enjoy the privileges of the club.—*New York Tribune.*

The Lectures.

At Orange, N. J.

A public lecture on Christian Science, under the auspices of First Church of Christ, Scientist, of Orange, was delivered in Orange Music Hall, Thursday evening (December 13), by Judge Joseph R. Clarkson of Omaha, Neb. His subject was "Christian Science Reveals the Kingdom of Heaven at Hand." Judge Clarkson has been a member of the lecture board of this church for some time, and has given many lectures throughout the West.

The audience was a large one, and was representative of the highest culture of the Oranges.

Judge Clarkson is an interesting and able speaker, with a style that is at once simple, direct, and impressive. He speaks quietly and in unimpassioned tones, but there is an earnestness in his manner and a deep conviction in his utterances which are in themselves impressive and telling.

Judge Clarkson was introduced to the audience by Charles T. Root of East Orange, the well-known editor and publisher of *The Dry Goods Economist*. Mr. Root spoke as follows:—

Ladies and Gentlemen:—I presume there are few among the intelligent people of this country who have not at least heard of the new religious philosophy which, under the name of Christian Science, has during the decade now closing increased the number of its adherents from hundreds to hundreds of thousands; and which is now spreading with such rapidity as to render it easily the most conspicuous Christian movement, perhaps I may say the most conspicuous moral movement, since the days of Luther. But the degree of enlightenment concerning this philosophy is very varied.

The Christian Scientists themselves find in this system and its practice the Pearl of Great Price. A much larger number, though not professing this faith, know something by observation of its fruits—of the physical and moral healing that seems everywhere to follow its footsteps. But by far the largest proportion of those to whom the name of Christian Science is known have only the vaguest ideas concerning it, and those mainly derived from unfavorable hearsay. Such persons have for the most part read or heard of it only as something queer, something mysterious and occult, something for the doctors to scoff at, for orthodox Christians to shake their heads over, and for the humorists of the press to exercise their wit upon.

In the face of this ignorance, in the midst of this widespread misrepresentation, Christian Scientists maintain, so far as I have observed, a patient courtesy, perseveringly correcting and recorrecting the most absurd misstatements, and gladly explaining to every one seeking such information the doctrines and aims of their institution. In order to perform this latter function with system and uniformity, the central organization of Christian Science, at Boston, has in recent years established a Board of Lectureship, consisting of men and women thoroughly conversant with the subject and specially fitted by nature and education to expound their exalted theme. It is our good fortune to-night to have with us a distinguished member of this Board of Lectureship.

Some facts in this gentleman's history prior to his giving himself up to Christian Science work are of interest in this connection. For nearly twenty years he was a member of the legal profession, proverbially the most hard-headed and incredulous among men. During this long and successful career as a lawyer he was for a time the law partner of United States Senator John M. Thurston of Nebraska, and also served with distinction a term as District Judge at Omaha, an honor bestowed upon him at the instance of his brethren of the bar of that city. It seems

unlikely that a man of this sort of experience, long used to weighing testimony and discerning flaws in evidence or logic, would give in his adhesion to, and finally relinquish a lucrative and honorable vocation for the sake of, any system whose premises and conclusions would not bear the closest scrutiny.

From a mind of this general intellectual equipment, supplemented by special preparation for his present task, we are justified in anticipating, even within the limits of a single lecture, an outline of the Christian Science system which will be not only strictly authoritative, but instructive to those of us whose knowledge upon the subject is limited, and interesting alike to the initiated and uninitiated. I therefore take much pleasure in presenting to you the Hon. Joseph R. Clarkson of Nebraska, and I bespeak for what he will lay before you your closest attention.

Orange Journal.

At El Reno, Okla.

Judge William G. Ewing of Chicago, was greeted by a magnificent audience at the Opera House last night (Tuesday, November 27), and his clear and logical telling of "the old, old story" was as impressive as it was beautiful. The lecturer was introduced by Mr. Simpson, the editor of the *Bell*, and for more than an hour "the peace and gladness, song and melody," of the Christian life were thoroughly portrayed. The speaker demonstrated that Christian Scientists believe in God, in the Christ, the decalogue, the Bible.

In introducing Judge Ewing, Mr. Simpson said,—

Judge Irwin had intended to make the introductory remarks to-night, but owing to court matters in Kingfisher he has been unable to reach home in time, and the duty has devolved upon me. There is one pleasant fact about the arrangement: not having been prepared I can safely promise that I will not trespass on your time or patience; yet I cannot let the opportunity pass without submitting a few remarks.

If one standing on the threshold of the nineteenth century, could have been permitted to look into the future and witness the great panorama of inventions, grand results, and great achievements unroll before him, I can imagine how he would have started back in doubt that such things could be, and with far greater wonder than we who stand on the other bank of the century, can look back across the ocean of the last hundred years, and contemplate the marvels and wonders which have been accomplished.

When men consider the inventions and great results generally, some are inclined to say that the powers of inventive man are unlimited; and yet the same enthusiast would girdle with limitations the power of omnipotent God. We find with the material advancement which has been made during the century, there has been marvelous progress in the development of thought force, and this thought force has never been stronger or more potent than it is in the meditative twilight of the century's close. The betterment of man's condition is the theme of public speakers and writers. Churches, associations, and societies are reaching out, marching onward and upward to solve the great problem, and the conditions are better to-day for its being solved than they have ever been before.

If we could come to the realization that we are the sons of God, how that realization would arouse the sluggard and strengthen the weak, and give to men, women, and children noble aspirations to emulate the pure life of the great Master. We are reaching out after these things and, without being considered boastful, permit me to say that Christian Science, of which I am an humble student, is proving to be an engine of great power for good throughout the length and breadth of this great world. It does not intrude itself with the blare of trumpet and the flutter

of banners; its coming has been as silent as the flight of birds, but being grounded on Truth, its foundation is as solid as the Rock of ages.

I am but an humble student, delving among the foothills of the great Science: the lecturer is one who has scaled the mountain heights of scientific proof and demonstration. It seems unnecessary for me to bespeak for him your attention. El Reno audiences have the reputation of being attentive and courteous, even though they may not agree with the ideas expressed by the speaker, and I know that this magnificent audience to-night will be no exception to this rule. Ladies and gentlemen, I have the pleasure, yes, the honor, of introducing Judge William G. Ewing of Chicago.

It is impossible to give more than a brief resume of the great lecture. That it wiped out many false ideas as to Christian Science there can be no doubt. The audience was large, attentive, and courteous. Many visitors were in attendance, who had come from Shawnee, Enid, Gear, Chickasha, and other points.—*El Reno Bell.*

At Chillicothe, Ill.

A fine audience greeted Edward A. Kimball on his appearance here in Kelly's Hall Tuesday evening (December 11), and listened attentively to his address on the "Cause and Scientific Cure of Disease," under the auspices of First Church of Christ, Scientist.

The speaker was introduced by City Attorney H. C. Pettett, who said in part:—

Ladies and Gentlemen:—I have been honored by the invitation to preside at this meeting of those interested in the greatest question that has ever claimed man's attention. From the days when David, the Psalmist, asked of the Creator: "What is man that thou art mindful of him?" down through the centuries to the birth of Christ, who came in the likeness of man, on to the present day, in this bright dawning of the twentieth century, lighted by the researches and experience of six thousand years of life on earth, we still ask, in all seriousness, the same question. We have not learned our Alpha and Omega: our gaze into the future ends with the passing moment. We have religions or creeds by the score; we have earnest, faithful men and women believing each; we have honest men and women believing none but yearning for light with a longing that is part of their natures. Faiths are many; the Egyptian worship of the sun as the triune emblem of light, truth, and love, the worship of animals as having existence, hence a part of the Supreme existence; the fanatical faith of the Parsee widow as she mounts the funeral pyre to pass into Paradise with the soul of her husband: the suffering of the Christians under Roman cruelty; the martyrdom of the apostles; all these are evidences of a soul longing that is a part of every man's life, if not stifled.

This question being the one question of happiness here and hereafter, accounts for the fact that the eyes of the religious world are turned on those who teach under the name of Christian Scientists, or, if I may be allowed to define that title, I should say Christ Knowers. I am not a Christian Scientist, but have read a number of their lectures and have studied their arguments or statements with interest. A knowledge of Christ and his power to heal all our infirmities, conforming to his teachings, is certainly in line with better thought, nobler action, and higher spiritual life.

We have with us to-night a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., a gentleman from Chicago, whose ability and authority bespeak our careful attention, and I am pleased to present to you Mr. Edward A. Kimball.—*Chillicothe Enquirer.*

At Milwaukee, Wis.

At Plymouth Church Tuesday evening (December 4) a large audience listened to an address on Christian Science by Dr. S. J. Sawyer. He dealt with the subject in simple language and made clear the salient facts of his faith, which now has so many followers in Milwaukee and the country at large. The lecture was given under the auspices of First and Second Churches of Christ, Scientist.

Col. Charles H. Clarke, First Reader of Second Church of Christ, Scientist, introduced the speaker with the following remarks:—

Time is a world product. There is no time in God's kingdom. A thousand years are as one day, and a day as a thousand years. What is past is as a tale that is told. As the world reckons time, we, its citizens, are about entering the twentieth century, and while we are in part representing the race at its entrance, we are seeking to prove and to sustain the world's most advanced religious thought. We are searching to know God's eternal truth, and we should be found holding fast that which we have proven to be good and to be true. This subject of Christian Science we have met to hear about this evening, comes to us in the nature of an unfolding—it is a spiritual growth into the Christ-thought and work. It is to comprehend God, our Father, as All-in-all,—to learn our relations to Him, as sons and daughters, inheritors of all the Scriptural promises, whereby we are enabled to help ourselves and our fellow-men into newness of life, whereby we are enabled through Christ, our Mediator and Way-shower, to cast out evil and to heal the sick.

Ladies and gentlemen, the speaker of the evening, who has been long in the field, comes to us as an accredited member of the official Board of Lectureship on Christian Science, commissioned by The First Church of Christ, Scientist, of Boston, known as the Mother Church.

It is my privilege to present our fellow townsman, Silas J. Sawyer, C.S.D., who will now address you, and I bespeak for him your kind attention.—*The Evening Wisconsin.*

At Ardmore, I. T.

An intelligent and appreciative audience assembled at the Opera House Thanksgiving night to listen to a lecture by Judge William G. Ewing of Chicago, whose subject was "Christian Science, the Religion of Jesus Christ." Judge Ewing was introduced in a few brief but well-chosen remarks, by Hon. A. C. Cruce, ex-U. S. District Attorney, and the lecturer was accorded the most courteous and profound attention. While we only had two days in which to advertise the lecture, the local press extended every possible courtesy and facility in aiding us, and our church being few in numbers, perhaps it would be encouraging to others to know something of the success of our demonstration. When the desirability of a lecture was first suggested it looked well-nigh impossible of realization, but we agreed to work unitedly in the effort and leave the result to Him who supplieth every need. No one was solicited to give anything. The evening preceding the lecture the voluntary contributions amounted to seventy-one dollars, which was added to the next day. Eight dollars was voluntarily contributed Thursday night after the close of the lecture, by visiting Scientists, and verily we found the needs of the hour harmoniously supplied. While the lecture was given under the auspices of First Church of Christ, Scientist, we can but gratefully acknowledge the assistance, spiritually and financially, of our fellow-laborers in this portion of the Indian Territory.

It is also gratifying to state that the earnest, logical, and loving words of the lecturer, were as cooling, gentle rain-drops upon the censorious prejudice of many of his hearers, falling as veritable benediction of peace on earth, good-

will towards men. We feel that we were greatly blessed in this demonstration of a Thanksgiving feast for ourselves and the good people of Ardmore and vicinity.

Correspondence.

At Cleveland, O.

Chamber of Commerce Auditorium was scarcely large enough yesterday afternoon (Sunday, December 2) to accommodate the people who wanted to hear Mr. Edward A. Kimball of Chicago lecture on Christian Science. An audience of over a thousand people was present, and the assemblage included many of Cleveland's prominent people.

Cleveland Plain Dealer.

Mr. Edward A. Merritt made a short address introducing the lecturer, as follows:—

I am invited to welcome you here this afternoon, in behalf of the Christian Scientists of the city of Cleveland, and to express to you their gratitude that such a large audience should assemble to hear something about "The Cause and Scientific Cure of Disease." Christian Science is not a stranger in your midst, it is an established fact. It has a sure foundation, and the Christian Scientists of this city rejoice in the hope that before long they will have a church edifice, which is now in the course of erection, to which they can invite you to attend their services.

The interpretation of the Scriptures as given to the world through the writings of Mary Baker G. Eddy is accepted by Christian Scientists. They take the Scriptures for their guide. They find nothing in the Scriptures derogatory to, or which disapproves of, spiritual healing; but they find very much in favor of, and which does approve of, spiritual healing. And from this standpoint we shall hear from our lecturer, who is officially authorized to deliver the lecture as a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass.

It affords me much pleasure to introduce to you my friend, Mr. Edward A. Kimball of Chicago.

Correspondence.

At Bryan, Tex.

A refined and intelligent audience listened to a fine lecture Tuesday night (December 4) in the district court room by Hon. William G. Ewing of Chicago. The speaker was introduced by Judge J. W. Doremus in a few remarks in which he told of the high standing of the lecturer in the legal fraternity and of the honors his people had heaped upon him during a long and useful life in the way of positions of trust and honor. The auditors were enjoined to grant a fair and impartial hearing to the distinguished speaker on a subject comparatively unknown to most of those present, to wit: Christian Science.

The lecture he delivers is a gem of chaste, refined, and forceful polemics. He brings to his aid a rare fund of knowledge of history, of law, of classical lore, combined in a style most pleasing, and an hour spent listening to his reasoning is an hour of entertainment and profit, whether afterward the hearer is any more friendly or not to the tenets of Christian Science.

Any who expect to hear irrational and unthinkable propositions submitted will be disappointed when they hear him. His talk consists of earnest persuasion to the hearer to lend an unprejudiced ear to the teachings of this comparatively new proposition in the religious world.

Bryan Morning Eagle.

At Silver Creek, N. Y.

Carol Norton, C.S.D., delivered a lecture on Christian Science at Academy Hall, Tuesday evening, November 20, under the auspices of First Church of Christ, Scientist, of Silver Creek.

Professor J. L. Walthart, M.A., introduced Mr. Norton with the following remarks:—

We are all believers in the Truth and seekers after a correct interpretation. Whoever comes to us with a message of the Truth should be welcomed. Whatever his conception, whatever his interpretation, we must, if we are sincere, be glad to listen to his words and to give attention to his message. It is with this spirit, I trust, that we have come here this evening. It is certainly with this spirit that I, although I do not endorse the teachings of Christian Science, avail myself of the privilege of introducing the speaker of the evening. With all that has been said and all that has been printed on the subject, it would be absurd for me to claim that I know nothing of Christian Science; and with what I know of it I cannot say that there is nothing in it. I hope to learn more of it and to find that there is more in it. I take great pleasure in introducing Mr. Carol Norton, who will speak to us on the subject of Christian Science.—*Correspondence.*

At Manchester, N. H.

At Mechanics Hall on Lowell Street last evening (Friday, December 14) at eight o'clock a lecture was given by Judge Joseph R. Clarkson of Omaha, Neb., on Christian Science.

The opening address was made by James D. Sherwood, First Reader of First Church of Christ, Scientist, in this city. During the course of his remarks he said:—

Christian Science is a subject that is attracting much attention, because of its becoming known that by it the sick are healed, the sinful are reformed and are given a brighter outlook upon life, a broader sense of the brotherhood of man, and a higher understanding of the Fatherhood and Motherhood of God. Christian Science appeals to the human mind because it blesses humanity through demonstration of God as "an ever-present help in trouble," as the Bible teaches. It proclaims the kingdom of heaven at hand; acquaints man with the Science of Being; and reveals health and harmony as within reach of any one who will apply, understandingly, the simple rules laid down in its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

I have the honor and pleasure of introducing to you one who found health in just this way, Judge Joseph R. Clarkson, C.S.B., of Omaha, Neb.—*Manchester News.*

Semi-annual Communion at Concord, N. H.

THE semi-annual communion of First Church of Christ, Scientist, was observed Sunday morning (December 9) in Christian Science Hall. The beautiful audience room was filled with a large and attentive congregation. The impressive services were conducted by the First Reader, Rev. Irving C. Tomlinson and the Second Reader, Miss Mary E. Tomlinson. The subject of the sermon was "Sacrament," the Golden Text being, "And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."

Mrs. Cora Straw presided at the organ and Miss Villa Whitney White sang as solos a sixteenth-century hymn, "A Saviour Mine," and "Rest in the Lord." The congregational singing being "Here, O my Lord," by Bonar, and "Saw ye my Saviour," by Mrs. Eddy.

Seven new members were received into the church, making the present membership one hundred and twenty-eight. This church was organized February 22, 1899, with seventy-four members, and its growth has been steady and continuous.—*Concord (N. H.) Monitor.*

Board of Lecturers.

WE herewith republish the list of members of the Board of Lectureship as it now exists.

EASTERN SECTION.

The lecturers for the New England States are:—

Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

Maritime Provinces, Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

The Province of Quebec, the cities of Ottawa and Kingston, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

MIDDLE SECTION.

For the States of New York, Pennsylvania, New Jersey, and Delaware, and the Province of Ontario:—

Carol Norton, C.S.D., 170 Fifth Avenue, New York.

Rev. Arthur R. Vosburgh, C.S.B., Powers Block, Rochester, N. Y.

SOUTHERN SECTION.

Mrs. Sue Harper Mims, C.S.B., 575 Peachtree Street, Atlanta, Ga.

John Freeman Linscott, C.S.D., 1511 Twentieth Street, N.W., Washington, D.C.

WESTERN SECTION.

For the Western States and all Southern States west of the Mississippi River:—

Edward A. Kimball, C.S.D., 5020 Woodlawn Avenue, Chicago, Ill.

Mrs. Annie M. Knott, C.S.D., Suite 508, Chamber of Commerce Building, Detroit, Mich.

Judge William G. Ewing, C.S., 3743 Ellis Avenue, Chicago, Ill.

Judge Joseph R. Clarkson, C.S.B., Room 450, Bee Building, Omaha, Neb.

Silas J. Sawyer, C.S.D., Room 301, Masonic Building, Milwaukee, Wis.

PACIFIC COAST SECTION.

F. J. Fluno, M.D., C.S.D., 1319 Grove Street, Oakland, Cal.

Abraham A. Sulzer, M.D., C.S.B., 1062 Ninth Street, Riverside, Cal.

GREAT BRITAIN.

William N. Miller, Q.C., C.S.B., 57 Bryanston Street, Marble Arch, W., London, Eng.

Notice.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Exchange on Chicago and other cities not named above, will not be accepted.

A Full Line of Bibles.

The Christian Science Publishing Society carries a full line of Bibles. Catalogues will be mailed upon request. We are now prepared to fill all orders for the new Bible specially bound to match the pocket edition of Science and Health. The Bible is on India Oxford paper, bourgeois type, self-pronouncing, Alaska seal, limp, leather lined to edge, silk sewed, round corners, gilt edges. Catalogue number 01435x; price \$4.00.

Bound Sentinels.

We have Volume II. of the *Christian Science Sentinel* bound in cloth at \$2.50 per volume; half calf or half morocco at \$3.00 per volume, prepaid.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Christmas.

THE following article on Christmas by the Rev. Mary Baker Eddy is republished from the *Concord* (N. H.) *Evening Monitor*, it having originally appeared in the *New York Journal* of Sunday, December 23, 1900. As published in said *Journal*, however, this article on Christmas was coupled with another article by Mrs. Eddy which appeared, a few days since, in the *Providence* (R. I.) *Telegram* and also the *Boston Herald*, and was called by the *New York Journal* a sermon. They were entirely separate articles and were not intended to be joined together; nor has Mrs. Eddy written or delivered a sermon for several years.

This arrangement of the article by the editor of the *New York Journal* was the result of a mistake between himself and Mrs. Eddy, as she informs us, and therefore she attaches no blame to the editor of that valuable newspaper, nor need that have any effect upon Christian Scientists so far as perusing this splendid Christmas issue of the *New York Journal* is concerned.

Mrs. Eddy's article on Christmas is as follows:—

Again loved Christmas is here, full of Divine benedictions, and crowned with the dearest memories in human history—the earthly advent and nativity of our Lord and Master. At this happy season the veil of time springs aside at the touch of Love; we count our blessings, and see whence they came and whither they tend. Parents call home their loved ones, the Yule-fires burn, the festive boards are spread—the gifts glow in the dark green branches of the Christmas-tree. But alas for the broken household band! God give to them more of His dear love that heals the wounded heart.

To-day the watchful shepherd shouts his welcome over the new cradle of an old Truth. This Truth hath traversed night, through gloom to glory, from cradle to crown. To the awakened consciousness the Bethlehem babe hath left his swaddling-clothes, material environments, for the form and comeliness of the Divine ideal, that hath passed from a corporeal to the spiritual sense of Christ, and is winning the heart of humanity with ineffable tenderness. The Christ is speaking for himself and for his mother, Christ's heavenly origin and aim. To-day the Christ is more than ever before "the Way and the Truth and the Life," which lighteth every man that cometh into the world; healing all sorrow, sickness, and sin. To this auspicious Christmas-tide—which hallows the close of the nineteenth century—our hearts are kneeling humbly; we own His grace, reviving, healing. At this immortal hour all human hate, pride, greed, lust should bow, and own Christ's power, and the reign of Truth and Life divine make man's being pure and blest.

The Branch Churches and Societies.

INQUIRIES continue to come to us as to whether the branch churches and societies are under obligation to follow exactly the order of exercises in the Mother Church at the

Wednesday evening meetings. We have repeatedly heretofore endeavored to point out to the Field the fact that while it is desirable to conform as nearly as may be to the order obtaining in the Mother Church, for the purpose of securing that unity which is so desirable, yet reference must necessarily be had to the local conditions surrounding the branches. In a recent number of the *Sentinel* we referred to this, and suggested that in places where the attendance was small and the number of testimonies few, the extra time might well be occupied by reading articles and testimonies from our periodicals.

The situation, as we understand it, is this: that, while not departing in any substantial way from the order in the Mother Church, the branches should exercise good judgment and wisdom in the way of making the meetings as helpful and interesting as possible. These meetings are largely for the purpose of informing outsiders and inquirers as to the practical work which Christian Science does in the way of healing sickness, destroying sin, lifting mankind into a higher and better life, and emphasizing, through these practical works, the fact that man is dependent upon spiritual more than upon material conditions for his best welfare. In relating experiences, as we have heretofore suggested, the Scientist should endeavor to think of how his remarks will impress the stranger, who perhaps has heard for the first time anything of what Christian Science is and what it does, so as to avoid unfavorable criticism or cause therefor.

It is our understanding that where it seems best, in view of local circumstances, to take collections at the Wednesday evening meetings, this may be done. We know of no law to the contrary, and yet it may be well for the local Scientists carefully to consider what would be for the best interests of the Cause in each locality, in respect to taking collections, as in other respects.

Misstatements Corrected.

WE conceive a most important part of the work of the committee on newspapers, or the Publication Committee, to be the correction of misstatements of fact in reference to cases of sickness, death, etc., which are charged to Christian Science, whereas, in truth, Christian Scientists had nothing whatever to do with them. We are glad to note that this is being effectually done through the medium of this committee. This work has the double effect of informing both Scientists and the outside public of the real facts, as well as the managers and editors of the newspapers themselves, and of bringing to the attention of such managers and editors the increasing necessity for observing care in the publication of rumors coming to them. Often these rumors are wholly unreliable and cannot be traced to any legitimate source. We know it is the purpose and desire of the better class of newspaper men to confine themselves as nearly as may be to facts, and to do injustice neither to Christian Scientists nor to others. For these reasons we are glad to see the vigilance and good judgment exercised by the members of our committee.

To show some of the work that has been accomplished, as well as for the information they contain, we herewith publish some of the corrections of misstatements which have recently been made.

HE WAS NOT A SCIENTIST.

Chicago, December 1.

Editors Herald:—The following news item appeared in the *Herald* of November 20:—

"At the Christian Science cottage prayer-meeting in Wichita, Kan., John Crosky, while praying for the Holy Ghost to descend upon him, was stricken with paralysis. He has not yet recovered, and physicians say he will die."

I have had this story thoroughly investigated, and can assure you that it is wholly untrue. I submit the following extract from a letter received from Mr. William E. M. McCune, First Reader of First Church of Christ, Scientist, Wichita, Kan. :—

"First Church of Christ, Scientist, of which I am First Reader, is the only Christian Science Church in Wichita, and no such circumstance as that reported ever occurred in this church, or in connection with any of its services. I have been in the work here for nearly three years, and the people mentioned are unknown to me, and, so far as I have been able to learn from numerous inquiries, are unknown in the city. I have thoroughly investigated in the locality where the event was said to have taken place, but found no trace of any such circumstances. In fact, no prayer-meeting of any kind had been held anywhere in that part of the city at the time mentioned. The original story stated that the meeting was held at the residence of Mrs. A. W. Easton, about a mile south on Seneca Street. No such person lives, or has lived anywhere in that section. I had an interview with the reporter who brought in the story, and he admitted that it was written on hearsay, and that personally he knew nothing as to the validity of the circumstances. He was told by the city editor of the *Wichita Daily Beacon*, in which it was published, to go and verify the statements, but he did not succeed in so doing. The reporter also stated that he exaggerated somewhat on what was told him. The editor of the *Beacon* cheerfully published my statement refuting the report."

Will you please publish this letter in correction of the erroneous item.

ARCHIBALD MCLELLAN.

Quincy (Ill.) *Daily Herald*.

SAY THEY ARE NOT CHRISTIAN SCIENTISTS.

To the Editor of the *News*.

Sir:—Under the caption, "Christian Science Breaks Up Home," an article appeared in your issue of October 27, telegraphed from Trenton, stating that a divorce from his wife on the grounds of desertion had been recommended in the case of P. Bradley Martin, a Warren County farmer; that Christian Science is assigned as the primary cause for the breaking up of Mr. Martin's home; that Mr. and Mrs. Martin were married in 1865 and lived happily together until 1896, at which time Mrs. Martin became affiliated with a number of Christian Scientists and spent much of her time in visiting among them and attending meetings, many of which were held at her home during the absence of her husband; that he did not believe in the doctrines of his wife's friends, who he alleges filled her mind with false ideas, and turned her against him. The Trenton papers state his wife left him four years ago, and solely because he would not be converted to Christian Science. Mrs. Martin resides in the suburbs of Newark with her son and daughter, both of whom are adults. She has a kindly and intelligent face, a quiet and dignified manner.

Your correspondent, a Christian Scientist, who had never heard of the family before this item appeared, called upon them to ascertain how they could possibly so misconstrue Christian Science. Mrs. Martin promptly stated that she is not a Christian Scientist, nor is any member of her family; that she never held or attended a Christian Science meeting in her life, at home or elsewhere; never investigated Christian Science, and does not know what it is; that she has some relatives in New York City who are Christian Scientists, with whom, naturally, her family occasionally exchange visits, but none of them share the religious belief of these relatives, and never have shared it. Her daughter, who first came into the room, made substantially the same statement before the entrance of Mrs. Martin. Your correspondent then withdrew. No other questions were asked, and no information volunteered as to the real cause of the separation.

Diligent inquiry discloses the fact that the Christian Scientists in Newark and vicinity have no knowledge of the Martins, and there are no Christian Scientists in Warren County to hold meetings and never have been, so far as is known at the headquarters of Christian Science in Boston.

Inasmuch as this news from Trenton has been widely copied, will you not, in simple justice to Christian Science, insert this reply?

WILLIAM A. CHILDS.

Englewood, N. J., December 1.

Newark Evening News.

THAT WYOMING CASE.

New York, December 6, 1900.

To the Editor of the *Rome Sentinel*:—A dispatch from Cheyenne, Wyo., in your paper of November 16, referring to the death of Mrs. A. D. McNeil, does Christian Science an injustice. The following facts are given by Mrs. McNeil's husband and sister:—

When Mrs. McNeil was taken sick, her sister, Mrs. Simmons of Denver, went up to take care of her. Mrs. Simmons is a Spiritualist, and endeavored to treat Mrs. McNeil. She tried to keep the doctors out for a time, but they were finally admitted. The physicians who attended Mrs. McNeil gave her a dose of morphine, which put her into a sleep from which she never awakened. She lived for about five weeks after her sister arrived, but only a few days after the doctor was admitted. Christian Science had absolutely nothing to do with the case.

In view of the above facts, it must seem evident that justice and fair play demand a more careful statement of cases of this kind. This emphasizes the known fact that something like seventy-five per cent of the deaths which are said to have occurred under Christian Science treatment, are in no way connected with Christian Science. In this statement by Mrs. McNeil's husband and sister, it will be seen that a dose of morphine was given by a medical practitioner, and that Mrs. McNeil did not recover consciousness after taking this drug. There are many things happening outside the ranks of Christian Scientists which by them might be considered irregular, yet no attempt is made on the part of the Christian Scientists to give publicity to instances of this kind, and the same attitude ought to be assumed by those who undertake to criticise, where criticism is undeserved.

Yours truly,

WILLARD S. MATTOX.

Rome (N. Y.) *Daily Sentinel*.

Among the Churches.

Corner-stone Laid at Riverside, Cal.

On October 17, 1900, at sunrise—6.17 A.M.—was laid the corner-stone of the edifice of First Church of Christ, Scientist, Riverside, Cal.

The services were opened by the singing of a hymn from the Christian Science Hymnal. Several beautiful and appropriate Bible selections were then read by the Second Reader; the First Reader reading correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. All present united in silent prayer and the audible repetition of the Lord's Prayer, with its spiritual interpretation as given in Science and Health.

After the singing of another hymn the "Scientific Statement of Being" was repeated, and the laying of the stone was proceeded with.

A galvanized iron box, hermetically sealed, was placed in the cavity under the stone, containing the Bible, a copy of each of Mary Baker Eddy's writings, and many periodicals published in the interest of Christian Science, and also a list of the names of the members of the church.

The stone is a solid granite block, two feet square and eighteen inches deep, polished on two sides; the one side bearing the inscription, First Church of Christ, Scientist, and the other, 1900.

When the stone was in position and the work of the masons completed, the Doxology was sung, and the ceremonies were over.

The service was simple, uplifting, and impressive in the extreme, and many comments on its beauty were expressed by the two hundred people gathered to assist in and to witness it. The edifice will be completed in a few months. The local press gave a detailed account of the exercises.

A number of people came in from Los Angeles, Pasadena, Colton, San Bernardino, Redlands, and Highland, and stayed over night to be present on this occasion.

Following are the selections read:—

The Bible,	Science and Health,
Psalms 91;	Preface, vii.—I to 20;
Isaiah, 28 : 16, 17;	151—8 to 13;
Isaiah, 54 : 11-14;	264—3 to 8, 18 to 24, 28
Matthew, 16 : 15-18;	to 6 next page;
Malachi, 3 : 12, 10;	574—9 to 16;
Ephesians, 2 : 4-7, 10,	493—3 to 22;
14, 18-22;	464—7 to 13.
Ephesians, 3 : 17-21.	

MRS. EMMA S. DAVIS.

Report of Literature Sold at Chicago.

At the annual meeting of the Central Christian Science Reading Room Association, held December 10, 1900, in Third Church of Christ, Scientist, Chicago, it was reported that the number of copies of Science and Health, "Miscellaneous Writings," Journals, Sentinels, and Quarterlies, sold at the rooms of the Association during the year, from December 1, 1899, to November 30, 1900, was as follows:

Science and Health,	
Cloth binding	834
Sheep	245
Morocco (Pocket edition)	732
Levant	111
Total	1922
Miscellaneous Writings,	
Cloth binding	149
Morocco (Pocket edition)	148
Levant	25
Total	322
Single copies,	
Journals	2974
Sentinels	6035
Quarterlies	5003
Subscriptions for	
Journal	544
Sentinel	810
Quarterly	370

FANNIE B. HUNT, Secretary.

From Everlasting to Everlasting.

From whatever angle the love of Christ is regarded, it is unspeakable. It is unspeakable in its length. It had no beginning; it knows no break; it has no end. The mercy of the Lord is from everlasting to everlasting. It is unspeakable in its breadth. It includes each and all. It is like a benediction upon every soul. It is unspeakable in its depth. It saves to the uttermost. And it is unspeakable in its height. It makes us joint-heirs with Christ, kings and priests with God forever.—A. J. F. BEHREND.

Testimonial Meeting at San Antonio, Tex.

AFTER the usual opening exercises the First Reader said in substance: "The enquiry frequently comes to us, that if Christian Science is the Christianity taught and followed by Jesus and the disciples, why is it so persecuted? To me this is the highest proof that it is the same. The disciples were persecuted and maligned; Jesus was despised and rejected of men, and in his healing and reformatory work he was stoned, and he asked the people 'for which of these works do ye stone me?' Think how he was persecuted for healing the impotent man. They sought to slay him, and when he restored the man to sight the Pharisees were offended at it, and excommunicated the man; and for raising Lazarus, the high priests and Pharisees took counsel together to put him to death.

"Stephen did great wonders and miracles for which they stoned him. Peter and John were brought before the Council for healing a lame man. They were imprisoned, but God released them. They rejoiced that they were counted worthy to suffer for His name. So when we as Christian Scientists meet with persecutions, we know it is because we *are* following the same Truth that Jesus taught and walking in the same strait and narrow way, and we are strengthened and encouraged and comforted through it all, for Jesus said, 'Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven [harmony];' and 'Be ye not troubled: for such things must needs be.' Paul says: 'All that will live Godly in Christ Jesus shall suffer persecution.' So, the only reason I can assign for mortal mind's antagonism to Truth, I give in the words of Jesus: it is 'because they have not known the Father, nor me.'"

A lady in the congregation who had been healed of a severe case of blood-poisoning, arose and said: "I am very grateful to God for Christian Science, for what it has done, and is doing for me every day. It is a source of comfort at all times, and I am thankful to our Mother in Israel for Science and Health."

This was followed by grateful expressions from another lady, for the great benefits derived from Christian Science. This lady is the wife of a retired English general, and was an invalid for twenty-eight years. She traveled extensively and was treated by eighteen of the best physicians in this and foreign countries. She was healed by reading Science and Health and attending the Christian Science services.

A man then arose and said, "I am always glad to tell what Christian Science has done for me. I came to Texas five years ago from Toronto, Can., on account of lung trouble, which the doctors declared to be far advanced. Then developed Bright's disease, so pronounced by one of the foremost physicians of San Antonio. Instead of improving I began to fall off perceptibly; was unable to work, and was depending upon my wife's earnings for our livelihood. Our neighbors were expecting me to take to my bed any day. One of my wife's customers loaned her Science and Health, and I read it two days and a half and realized that it was God's truth. I got up from my weak condition at once and started to work, and have been working ever since, part of the time doing harder work than I ever did in my life. Since the first flush of gladness was upon me I have naturally wanted to tell every one of Christian Science."

His wife then arose and said: "I must tell you how grateful I am to God for Christian Science, and for the healing of my husband; also for the spiritual uplifting it has been to us both. I did not need Christian Science for physical healing, but for a long time I have been very much dissatisfied with my religious teaching. I came away from the different services hungry,—longing for something better,—and this last summer I felt as though I would

rather not belong to any church. Just here my husband's healing came in, and he began reading Science and Health to me. I drank in the spiritual teaching, and kept saying, 'This is the teaching I have been looking for, this is just what I want, and I will go to the Christian Science Church with you.' I enjoy the lessons very much, and have said to my husband, 'Why, this Christian Science is an unfolding to me of Life, Truth, and Love; and I am grateful to God for having led us into it.'"

The next speaker was the Second Reader, who was a regular graduate of the Jefferson Medical College of Philadelphia, and who had practised medicine with fair success for forty years previous to accepting Christian Science eight years ago. He related a case of consumption healed through his understanding of Christian Science, saying in all his medical practice he had never known like results accomplished by himself or any of his colleagues. This case was a merchant who had been in successful business until forced to abandon it on account of this increasing and fatal disease. He had been sick several months, traveled and sought climatic and other material remedies, but instead of improving he grew worse and hopeless. Through the influence of a friend, he sought Christian Science, and was restored to health. This occurred nearly two years ago, and to-day this man is still well and stout, and is actively engaged in his former business.—B. B.

Concerning our Publications.

Publications in the Libraries.

New York, N. Y., November 30, 1900.

Editor Sentinel:—It may be of interest to the Field to hear a little of the work being done among the libraries by the Second Church of Christ, Scientist, of this city.

We find the libraries have a great demand for Christian Science literature, and the work among them has been most interesting and pleasant.

One librarian asked for as many copies of our books as we would give him for the different branch libraries under his supervision, saying there was a constant demand for them in all these libraries. On later inquiry we were told the volumes were out constantly.

At one library, where we found Science and Health and "Miscellaneous Writings" had already been placed, the request was made for a copy of "Retrospection and Introspection," and of course it was given.

Each library where the books have been donated, has sent a letter acknowledging the receipt with pleasure and thanks, or sent their usual printed formula.

One of the clubs hearing this work was being done wrote asking that a copy of Science and Health and "Miscellaneous Writings" by Mary Baker G. Eddy be donated to the club, as they were desirous of having these volumes on their shelves.

Many interesting letters have been received pertaining to this work, some of the librarians expressed the intention of reading the books before being circulated.

Of all the libraries in the city, but three have refused to accept the copies offered. In one case the refusal was owing to the rule of not receiving in the library any denominational works.

Another library, being connected with one of the oldest Episcopal churches in the city, refused Science and Health through the rector, as not, in his opinion, "being in accord with the doctrine of Christ, as we received it."

In the third case, it was refused by the librarian, who said she desired Science and Health should not be in the library, at the same time acknowledging the book was constantly asked for.

"Science and Health with Key to the Scriptures" by Mary Baker G. Eddy has been placed in the following libraries, and "Miscellaneous Writings" in many of them, besides other works by the same author, and in some the *Journal* has been placed. Many of these libraries have a number of copies of each: Bruce Free Circulating Library with its many branches composing the New York Free Circulating Library; Mercantile Library; Lenox Library; Columbia College; Astor Library; Cooper Union; New York Hospital and St. Luke's Hospital; St. Agnes Free Circulating Library, connected with St. Agnes Episcopal Church; Cathedral Library (Free Circulating) connected with the Catholic Cathedral; Blackwells Island and in the Tombs; Masonic Library; Webster Free Circulating Library; Mechanics and Tradesmen; Library and Reading Room of Young Men's Christian Association; Mechanical Engineers; American Society of Civil Engineers; Aquilar Library: Mills Hotel; N. S. Army Aid Association; Society Library; Library of the Seventh Regiment Armory; in the twenty-five library cars of the New York Central trains; Salmagundi Club; Harlem Club; University Club, and Union Club.

ELLA BERRY RIDEING,
Chairman Library Committee.

Science and Health in Alaska.

Topeka, Kan. November, 24, 1900.

Dear Sentinel:—When Miss Emma L. Kelly made her second trip to the Klondike she kindly consented to carry for our Association a copy of "Science and Health with Key to the Scriptures," for the use of the miners. The following letter has been received and will be of interest coming from such a far-away point.

Circle City, Alaska, August 31, 1900.

The Miners Association of Circle City begs to offer to Mr. Fisk's Students Association its best compliments and thanks for the volume, Science and Health, which, through the kindness of Miss Emma L. Kelly, was presented to its library as a gift.

On behalf of the Miners Association,

DAVID PETREE, *Secretary*.

We understand that the book has been in almost constant use, and will send them the *Journal*, so that they may see what Truth is doing for the world and what it will do for them.

L. K. BUTTERFIELD, *Secretary*.

The Journal and Sentinel.

Boston, Mass., December 15, 1900.

Editor of Sentinel.

Dear Sir:—The letters which were published in a recent issue of the *Sentinel* under the heading, "Concerning our Publications," has awakened me to the point of having to tell of the great help the *Journal* and *Sentinel* are to me. For some time I have found that if some point of Christian Science does not seem quite clear to me, or if I want some reading matter of a certain nature to hand some one to whom I am talking and whom I wish to interest in Science, that each new *Sentinel* or *Journal* contains just what I require.

I am glad that Science found me in business, as it gives me an opportunity to talk with, and give our valuable literature to, people who so much need what I have proven in my three years' experience, Science will give,—more and better business, relief from anxiety, happy relations with customers and tradesmen, relief from lack of finances, better health for mind and body, and a contentment and happiness never known before.

Very truly yours,

A. FLORENCE GRANT.

From Our Contributors.

The New Century.

BY J. E. DOWNEY.

WE stand expectant at the portal
Of the new century's dawning day;
We catch the sounds of strains immortal
As mists and darkness melt away;
And as we gaze, the view resplendent
Grows brighter as the day comes on,
Till scenes and sounds become transcendent,
Which were but faint at early dawn.

We heard the inspired poet singing,
About "The Christ that is to be,"
And our hearts throbbed as it came ringing
So grandly to us 'cross the sea.
But now we sing a newer chorus
About the loving Christ that IS,
As the transforming thought comes o'er us
That every living soul is His.

Man's universal brotherhood
Is now impressed upon the heart,
While fatherhood and motherhood
A new and sweeter sense impart.
The century dawns! The bells are ringing!
We hear their loud, glad sound again.
Above, angelic hosts are singing:
"God's tabernacle is with men."

Truth Makes Free.

BY JULIA M. C. TOMLINSON.

Ye shall know the truth, and the truth shall make you free.—*Jesus*

BORN and brought up in an atmosphere of theology and medicine, it was my privilege to hear much learned conversation on these subjects. I well remember how the uncertainty of everything troubled me. The best informed seemed most hopelessly at sea regarding

I, I, I, I myself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I myself, I.

I early learned to say, "Consistency thou art a jewel," but I have never been able to learn the origin of this saying.

Later I did my own thinking and became an agnostic. I read and questioned only to hear the ghost of my childhood echoing back to me. "No one can tell; no one can answer these questions." Judging from what Christian and scholar said, death seemed the gateway to immortality, yet no matter how wretched their circumstances no one wanted to die.

Finally there came a day when it seemed as if I was to leave earthly scenes. I bade farewell to loved ones, but I knew I had left unfinished work so I came back and took up the tangled woof and warp of life again, weaving a few more years of golden hopes and solemn shadows, then came the verdict, "Take her away from here, she cannot live a year longer." I had concluded that my life-work was about done. The burden of living was too great, and death seemed a welcome friend.

I longed for a glimpse of my childhood's friend, the ocean. To me it was always a symbol of freedom and eternity, and this is just what it proved to be, for on the blue waters of the Gulf of Mexico, I met one who told me of Christian Science. He wisely allayed fear and prejudice, for he saw my great need, and gently engaged me in conversation on my favorite topics,—religion and philosophy.

I asked him these questions: Does Christian Science give you a God to be worshiped in Spirit and in truth? A God who is of too pure eyes to behold iniquity? A God

who is an ever-present help in time of trouble? Does Christian Science give you a God of love? To these he replied in clear, ringing tones, "Yes!" and I said, "Then it is the Christ-Truth and I want it." I had long since ceased to think of my body. I was dying, mentally, starving for Truth, and of course I was made whole through partaking of this bread of Life which restored me mentally and physically. I began to read Science and Health, and how I loved its author!

Only those who have had a similar experience can know what a resurrection from the dead this was to me. To be well was joy, but to open the Bible again and study it in the light of Christian Science was a realization of "The kingdom of God is at hand." The book of Genesis, which had seemed a paradox, became wonderfully clear. The book of Revelation, which has been so fearful, now seemed truly the "Apocalypse," and as I read the "little book," I began to understand the significance of Revelation, 3 : 8. "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy sustained and explained the Bible, and I had continued proof that not only the words of Jesus were understood, but his works, for through this understanding I saw the demon of drink cast out; cancer and epilepsy destroyed; catarrh of stomach and bowels, which had been pronounced incurable, ceased its torture, and the sufferer was made every whit whole and is now a successful practitioner of this gospel of "Peace on earth, good will to man." "Ye shall know the truth, and the truth shall make you free." There is no uncertain sound to this word *shall*, and the Bible is full of it; mark its significance in Isaiah, 55 : 11; Matthew, 6 : 33.

Shall is the law, you cannot get away from its demands and commands. The history of Job is a valuable lesson in this direction. Therefore "Acquaint thyself with God and be at peace." Yes "Go and take the 'little book' " and learn the meaning of Jesus' words, Mark, 12 : 29-31, and you will find you are making some progress.

The Friends we Meet.

BY H. V. A.

No one can attend the Sunday and Wednesday services of the Christian Scientists very long, before he learns that not only are functional and organic disorders met and mastered by Christian Science, and that ills which have long been assailed in vain by medical practitioners are removed, but that it supplies man's every want in every line. No happier men and women can be found than in these Scientist gatherings, and joy and love beam from every face. That this love is real is proved by its results.

It has been the writer's good fortune to attend the Wednesday evening meetings in many churches, and the best testimony as to the real, vital brotherly love of the Christian Scientists is found in the almost uniform experience, as related in the testimonies, of the new follower who has just been healed in Science. He begins by reciting the dream of the past; relating the material efforts to help him, then, just as he was in despair and perhaps under sentence of death or the hospital, he "met a friend who told him of Christian Science." Even though this was met with raillery, scorn, and unbelief, yet the Scientist, voicing the Truth and the immanence of God's love, was indeed so happy and healthy and confident that at length the sick one concluded to "try" Science. And thus was brought into his daily experience the blessed comfort which is alone to be found in "Science and Health with Key to the Scriptures."

Great is the growth of Christian Science and the permanency of this growth is best shown by this uniform testimony of those in need who "met a friend." Permanent because it is grounded in the hearts and affections of those

to whom it came as a revelation of the infinite Love that is ever-present and all-powerful.

As one listens to the recital of healing in these meetings, he learns that every possible form of disease or discord is being overcome in the practice of Christian Science. The writer had several years hospital and sanitarium experience, and after all else had failed was healed in Science. While in the various sanitariums he prided himself on the "knowledge" he had acquired respecting the various forms of so-called organic and incurable disease, and could talk about them as glibly as any interne that ever wielded a scalpel. Since his attendance at Christian Science meetings he has heard testimony respecting the healing of practically all these diseases, and most of the sufferers, like himself, first heard of Science when, in the extremity of his need, he "met a friend." At the last testimonial meeting eight out of twelve specially mentioned this as the way the speaker came into Science.

Wisely does Mrs. Eddy admonish us to exhale always such a mental atmosphere as will induce health and holiness, for any hour may bring to us an opportunity of expressing our gratitude to Science and our Mother in the way she would most desire, in leaving in the heart of some one in need the words of Love and Truth which show what Life really is, and bring home to the hopeless one the fact that brotherly love is an actuality, so he, too, can say, "I met a friend."

A Thought.

BY L. L. G.

IN talking to a friend about her plants, I asked why such small pots were used for slips, and her answer was, "Because in larger ones the slips run all to root."

The thought came to me that the same rule applied to our spiritual growth. If our surroundings are too comfortable, too satisfying to the material senses, we grow in selfishness—we remain in them, and throw out but few leaves of Life and flowers of Love to bless those who come in contact with us.

If, on the other hand, our surroundings are rather cramped, our growth, instead of being retarded, continues with the same vigor, but not having room below in the darkness of earth (self), it is forced out and attracted upward by the warmth and light of Love. Instead of being manifested only in root it quickly develops in the form of beautiful foliage and flowers, visible to, and blessing all with their beauty of form and color, and their perfume of gratitude breathes out rich promises of a loving Father's care for His creation.

Working for God.

BY MABEL BIRDNO.

WHEN taking the first steps in Christian Science, we find many errors to overcome, which formerly seemed to be real, stubborn facts; but looking through the clear lens of Truth, their nothingness is seen. To destroy the false sense of error we must not work for good results only, or for place or power; but must go forth, always bearing in mind that we are working for God.

When confronted by error's myriad forms, no matter how slight its manifestation, our duty is faithfully to perform our work by declaring God's allness. Love, filling all space, leaves no room for anything unlike God. What joy to work for the Master, scattering the seed of Truth by the wayside and all along the shining path.

In all places, under all circumstances, at all times, may we, as loyal Christian Scientists, be found working for God, bearing onward our banner, "God is Love;" marching on to receive our reward, "Well done, thou good and faithful servant."

Testimonies.

A Wonderful Demonstration.

I have expressed my gratitude many times at our Wednesday meetings, and there is scarcely a day passes that I do not tell some stranger of the great benefits I have received from Christian Science, having been healed through the reading of "Science and Health with Key to the Scriptures."

It was fourteen years ago last February that the good news came to us of several persons who had been healed by Christian Science. For about seven years I had been deformed from a dislocated hip and curvature of the spine. The physicians said I could never be any better, and that they thought a great deal had been done for me in preventing an abscess from forming, telling me what a terrible thing it was. Walking much would cause a soreness in the joint, and some days I could not walk at all. In addition to this, I had what the doctor called ulceration of the eyelids, with which I had been troubled since having the measles when three years of age, and almost every spring for two or three weeks I could not open my eyes, the suffering being so severe. After hearing of the work Christian Science was doing I wasted no time in going to see the Scientist who had started the work in our city, Grand Rapids.

My interview with him was not satisfactory; as he would not promise a cure, but tried to explain to me; but I could not, or would not, understand. I confounded Christian Science with faith cure, and thought that not to be willing to promise showed a weak faith, and I would not take treatment.

My mother was with me, an invalid for several years, and did not feel as I did about it and was treated. She was relieved after the first treatment and bought Science and Health. I knew she got the book, thinking I would read it. As days went past and she saw I would not, she tried to read it to me, but I would not listen. Finally I thought I had better read the book and find out what it was I was antagonizing. So I started to read Science and Health, as a critic, but I am thankful to say that I never criticised one word. I read the book for several days, then told my family that I was a firm believer in Christian Science, and if I were not cured, and never saw any one cured, it would not change my thought, for I knew that the fault would be with persons and not with God, the Principle.

I felt it was a revelation, and I loved the author. I could not believe that God saw all the suffering in this world and had power to prevent it, but for some good reason did not. We were told we must love this God, and believe He was good, we must also believe that He was all powerful, and that it was His will that every one should be saved, that He governed the world, and yet the sinful seemed to flourish in all ways, and to drag a great many down with them, while the good were prevented from doing God's work on account of illness. How different from the teachings of Jesus.

Can it be wondered that I accepted Science and Health as a revelation, when it took me out of such darkness? I did not think about myself when reading, whether I should be healed or not, until one day about two weeks after I had begun reading Science and Health I had a severe pain in my hip joint. It was so severe for a few seconds that I could not move. I had never had anything like it before, and when I got up from my chair I knew that the joint had slipped in place. The demonstration was complete. Since this time I have had no trouble with it whatever. It seems needless to try to tell how grateful I am to our beloved Mother for the light she has given us and the work she has done and is doing, for deeds, not words, prove gratitude and love. Jesus said, "If ye love

me, keep my commandments." The word *try* which mortal mind has rested upon for so long, Jesus never used. The only way to prove gratitude and love is through true obedience though there is an obedience through fear of punishment which perhaps is better than not to obey at all. Of course we begin our journey by trying, but we must not be satisfied with the thought that we are trying. We must *do* the best we can, we must prove our love for God, for Christ Jesus, for our Leader, and for mankind, through our obedience and works.

ADA H. HAMMOND, Baltimore, Md.

A Case of Healing of Paralysis.

Fifteen years ago, I lost my voice. I did not emit a tone for six months. An eminent Chicago specialist examined my throat and said that one of my vocal chords was paralyzed. My family physician, after he had treated me for some time, took me to the specialist, at whose hands I suffered great torture through the use of arsenic and local applications of electricity. I was finally dismissed by him without any benefit having been received, and told that he could do nothing further to help me.

After this I did some traveling, but without benefit. Then, in sheer desperation, I went to a Christian Scientist, who not long before this time had come to Chicago from Boston. My healer gave me a treatment each day for thirteen consecutive days, when my voice was fully restored.

The foregoing is a very simple and concise narrative of the general facts. To be more specific, let me say that, fifteen years ago, I was a practising lawyer, with a wife and young children. We were occupying our first home, a new house, with a new mortgage on it. I was meeting with satisfactory success, was fondly planning to rear and educate the dear children, pay the mortgage, and make a reputation as a lawyer and a citizen of which my family at least would approve.

In one day I was stricken dumb—deprived of the power of speech. I soon saw my clientage disappear, and I became thoroughly alarmed for the future of self and family. I urged my family physician to greater diligence and skill; he soon doubted his ability to help me and took me to the specialist, one who, through his contributions to medical literature and acquiring a large and lucrative practice, had become eminent in his profession. After a very careful diagnosis, he pronounced my trouble to be paralysis of a vocal chord.

Then began a long and painful series of tortures of one kind and another. However, let me say for this kind doctor, that he was very desirous, even anxious, to help me, and, literally, exhausted the resources of his skill in my behalf. He, like many another noble man of his profession, has given all his time and energy to acquiring knowledge along the lines of *materia medica*.

After weeks and weeks of this kind of treatment, without the slightest indication of relief, the specialist told me that he knew of nothing further that could be done to help me. Thus given up by this eminent representative of a special branch of the medical profession, I felt hopeless and helpless, as if a stone wall of despair had been built about me. In this condition of mental agony, and in the desperation of despair, I went to a Christian Scientist, expecting nothing, and so declaring myself. In thirteen days, with a treatment each day, my voice was fully restored to me.

My healer did not at that time tell me that it was divine Love that brought me relief from the dreadful fears which had enslaved me and held me in such tyrannous bondage. Perhaps if she had told me I would have been as one of the nine lepers who had been healed by the Master, and went away, and stayed away, in ungrateful forgetfulness of acknowledgment. I am sure I should have refused its

ministration as something likely to disturb my established religious convictions.

While I look back upon this demonstration of the power of Truth to heal and to restore as the most remarkable of all my experiences to relate, yet I have since experienced many demonstrations, through the healing of sickness, and sin, and sorrow, of the power, willingness, and goodness of God.

I have learned how to invoke this power and gain its benefits now and always, through an understanding of the Truth, as revealed in Science and Health and the other writings, sayings, and doings of the dear Mother, to whom I lovingly yield constant gratitude and obedience.

ADLAI T. EWING, Chicago, Ill.

Wound Quickly Healed.

About eight years ago I was called to a country town in Missouri to attend the case of a small child. One morning when taking a stroll over the farm with the owner a revolver was prematurely discharged when taking it out of my pocket. I felt a queer sensation in my thigh, but denied it at once and repeated the Scientific Statement of Being. Upon examination it was found that the ball had entered the thigh but had not passed entirely through, lodging about half an inch from the other side. I asked the friend with whom I was staying to cut the ball out, but could not persuade him to do it. He said he knew of an old army surgeon some five miles from there, and if I could stand it to ride that distance he would at once hitch up and take me. I replied that I could stand it, as I was feeling all right. On the way over I was often asked if it hurt much and as I always replied in the negative my friend would say, "That is funny." Finally we arrived and had the surgeon extract the ball. After cutting it out he remarked, "What are you made of? You did not make a groan, and the flesh didn't even quiver when the knife was used. I cannot understand it." I looked at him a moment and smiled. He said, "You had better come back to-morrow and let me dress the wound." I said, "Thank you; but I will take care of that all right." While paying him, he remarked, "You puzzle me, but I believe you must be one of those Christian Scientists that are going the rounds here and curing people." I replied that I was. I rode over the rough roads back to the farm, feeling no discomfort whatever. I attended to all my duties and felt no pain. In three days all was as if the accident had never occurred, and has remained so to this day. Surely Truth and Love are our only support.

The friend who witnessed the accident and saw me almost constantly for a week afterwards said, "I never would have believed it had any one told me, but what I see I know. It is wonderful what your Christian Science did for you in time of need." It gave him and myself also more faith in its teaching to see such a practical demonstration of its power to prevent inflammation and pain. I am extremely thankful for such a great gift, Christian Science, even the partial understanding of which leads us beside still waters.

It is needless to say that the child also responded quickly through the parents' faith and the healer's understanding of what Christian Science could and did do on this occasion.—H. L. D., Boston, Mass.

We may not understand the Bible merely by studying it. It will not reveal itself to us until we begin to do what it teaches. He that seeks to obey it shall know it. Many people have the impression that there is something occult and mysterious about the words of the Scriptures. But this impression vanishes if they accept the divine teachings and begin to fashion their lives according to them.

J. R. MILLER, D.D.

Religious Items.

Rev. George W. Solley has an article in the (Unitarian) *Christian Register* on "The Country Town Problem," in which he says: "The New England country towns need converting over again to another philosophy. To-day our country people are, almost to a man, fatalists and pessimists. These beliefs are the parents of no reforms. Pessimism and fatalism are the agents of death. It is not the emigration to the West nor the small families at home, nor the poverty of the country towns (although they are poor enough), nor the changed conditions of country towns which is the trouble: it is their change of belief. Our fathers looked toward the future, and labored with a vision in their minds. It might take a week to travel to Boston. Letters were scarce and newspapers scarcer, but still they believed in great things. It is not a question of railroads or mail systems or markets or climate or any other condition, and it never has been since Paul and Barnabas set out to evangelize the Roman Empire. It is the question of belief."

The *Springfield Republican* prints the following: "An Ohio mother, whose daughter had been killed in a most cruel manner by a jealous woman, consented that the murderer should be tried on the charge of manslaughter instead of murder in the first degree, the penalty for which is death; and she gave this as her reason:—

"I could not rest content that the crime which had cost my daughter's life should go unpunished, but it could bring to me and mine no comfort, nor could it lessen our sorrow that another life be taken in vengeance for our loss. This could not restore my daughter to us, nor blot out the weeks of anguish which have been made her and our portion. I know what suffering means as no one can who has not undergone affliction such as mine; and a vengeance adding to the sufferings of others who are innocent of wrong themselves could bring no balm to my heart."

"A sound objection to capital punishment is here expressed most patetically."

The London correspondent of the (Episcopal) *Church Standard* in one of his weekly letters quotes the following from a lecture by Canon Gore on "The Municipality:" "I was once in America, and through the two months of my visit nothing was so constantly impressed on me as how incomparably more the American thinks of his shorter history than we do of our longer and completer history. The American has an extraordinary interest in that hitherto brief page which constitutes the life of the United States. London has a vast history, and Londoners are profoundly ignorant of it. It is the same about the history of English achievements. It behooves us to think about the qualities of our great life; about the narrowing horizon which goes with indifference; about the absence of reflection consequent on the hurry of the life we live."

The revision committee of the Presbyterian General Assembly met the week of December 4-8, to canvas the votes of the various Presbyteries on the question of revising the creed. All the Presbyteries have voted on the question, resulting in the revisionists receiving about 72 per cent of the votes cast, 126 Presbyteries voting for revision and 46 against. The committee unanimously agreed to recommend to the General Assembly that some revision or change be made in accordance with the returns from the Presbyteries which "plainly indicate that the Church desires some changes in its credal statements." The committee will meet again February 12, 1901 to prepare its statement to the General Assembly.

A writer in the *Congregationalist* says: "Observing the tendencies of character to become fixed, to dwarf and wither in the terrible, unerring sequence of evil-doing; unable to see how the accident of death, even though the fleshly handicap be removed, can suddenly transform the moral nature; recogniz-

ing that we must in all probability continue in the next world about where we leave off in this world, and there, bear the natural, moral, and spiritual effects of the life lived here; we must feel the urgency of immediate obedience; we must admonish ourselves and others that now is the acceptable time, now is the day of salvation."

The *Universalist Leader* says: "Now these two things co-operate in all improvement. We must have a correct and unchanging standard of conduct and character, and we must see things as they are. False standards and blurred vision mean barbarism and old night. But false standards and confused seeing have ever been the common inheritance. What the world has always needed, therefore, more than it has needed everything else, in order to progress, have been oracles and prophets. Some one to lift up the standard and cry, Repent, for the kingdom of heaven is at hand!"

The third (Christian World) number of the *Congregationalist* contains an article headed, "A Modern Minister's Theological Beliefs," in which the writer says: "The purpose of Christ is to bring to realization the ideal humanity to which the race is born as to a birthright, to make men know and enjoy their sonship and brotherhood in the Father's house. In this Jesus we behold the ideal man. He gathers up into himself the common human nature and fulfils and glorifies its latent powers and capacities. We see in him our own selves at their best."

Early in his ministry in Boston Theodore Parker wrote: "My chosen walk will be with the humble. I will be the minister of the humble, and, with what culture and love I have, I will toil for them. I rejoice to see that most of my hearers are from the humbler class of men. If it had only been the cultivated and the rich, I should feel that I was wrong somewhere; but when the voice comes up from the ground, I can't refuse to listen to it."

"The foreboding, forecasting temper does much to destroy the happiness of life," says the (Baptist) *Watchman*. "Instead of throwing ourself s heartily into the enjoyment of proper occasions, we suffer the imagination of what may come to us to make us miserable. A great many people are looking forward for happiness. They do not realize that probably present conditions are as favorable for it as they ever will be in this world."

A press dispatch from Tacoma, Wash., says that a committee of rich Dunkards has purchased the town site of Sunnyside, in the irrigated section of Yakima County, Wash. The purchasers include Elders S. J. Harrison of Sunnyside, and C. Rowland, a wealthy banker of Danark, Ill., and they purpose founding an ideal colony which shall be noted for its temperance, Christianity, and educational institutions, so the dispatch says.

One of the editorial departments of the *Universalist Leader* contains the following: "The man having but little of this world's goods, whose limitations are as walls about him, will be equally at peace if he finds God in his daily life. The few mercies which others may recognize as his are magnified in his own mind and supplemented by others known only to himself, because he translates every experience by God's love."

The (Baptist) *Examiner* says: "It is quite possible, and indeed quite common, to confess Christ with the lips and deny him by the life. It is against that kind of denial that we should be peculiarly solicitous to guard ourselves; and this we can only do by living in close intimacy with our Lord and seeking always to follow in his steps."

"We are naturally blind to our faults and have exaggerated estimates of our virtues," says the *Examiner*. "A man may be quite willing to acknowledge his errors; but how deeply he feels them—how little, indeed, he regards them as errors at all—will quickly

appear when some other person accuses him of them."

St. Paul's Lutheran Church at Schwenksville, Pa., has been celebrating the one hundred and fiftieth anniversary of its foundation. In the past seventy years it has had but two pastors—Rev. Frederick Waage and his son, Rev. Oswin F. Waage. The latter has been in charge since 1870.

"One reason why the broad way is so popular is that those who are entering it do not see to what it leads," says the *Congregationalist*.

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Items of Interest.

Political and Governmental Notes.

Nicola Tesla has been invited by Rear Admiral R. B. Bradford, chief of the bureau of equipment, to submit for trial a system of wireless telegraphy, which he says he has developed. In his annual report Rear Admiral Bradford recommended that the Marconi system be installed on several ships of the American navy, if it could be done at a reasonable cost. No official proposition has been received recently from Sig. Marconi, and the department is not inclined to accept his first proposal to furnish his apparatus to the American navy for \$20,000 each and \$10,000 a year.

According to Admiral Melville, engineer-in-chief of the navy, and other officers of the service, there is grave danger of demoralization on board many of the finest vessels and of serious injury to the highest type of marine machinery, unless there is a more liberal interpretation of the existing personnel law. Failing in this, predictions are made that the engineer corps must be revived to prevent million dollar ships from being rendered unfit for active duty because of lack of proper supervision of the machinery.

Within a week the Legislatures of many states will begin their sessions, and then contests for seats in the United States Senate will hold first place in the arena of politics. The terms of thirty Senators expire March 3, next, and for most of the seats to be vacated, there are several aspirants.

Although strenuously opposed by the Naval Academy authorities, there is some probability that the Annapolis cadet class graduating next June may be commissioned earlier, in order to provide young officers for needed service at sea.

A plan of recruiting sailors for the United States navy from the farms and the country towns is now under consideration at the Navy Department.

Foreign News.

The Boers continued their offensive campaign against the British last week, although Lord Kitchener hurried all his available forces into Cape Colony to head off the invaders. Until General DeWet's force, and the two forces now invading Cape Colony, can be disposed of, the effort to induce the people of the Transvaal and Orange River "colonies" to accept Great Britain's invitation to acknowledge foreign supremacy cannot amount to anything. The press dispatches last week were full of rumors of a general Dutch uprising in Cape Colony, and in some instances uprisings were reported as having occurred. The situation was undoubtedly critical, but Lord Kitchener

being on the ground in person allayed the anxiety of England, as he is considered to be able easily to handle the trouble.

The Chinese Emperor sent a note to the foreign plenipotentiaries acknowledging the receipt of the joint statement of demands, and in turn submitting the following questions: Might not the Taku forts remain standing, though dismantled? Is it proposed to behead princes the same as other offenders? If the demands are acceded to, would the allies cease sending out expeditions? What places do the allies propose to occupy? How long do they propose to occupy them?

The Peruvian Government has granted to two Americans—George Fair and Albert Lee—a valuable concession of two thousand estradas on the banks of Combaspata River. This is equivalent to a grant of three hundred thousand India rubber trees. The concession is for a period of ten years and option of purchase at the end of that time is given. Permission is also given to the Americans to keep an armed force to protect the trees from ravages.

The Turkish government has signed a contract with a representative of Cramps, the Philadelphia ship building company, for the construction of a small cruiser, under cover of which the claims of the United States on behalf of missionaries who suffered losses during the Armenian troubles, are to be paid. The aggregate of these claims is ninety thousand dollars, and this sum will be paid by the Cramps to the United States government.

Lord Kitchener reported on December 30, that the British post at Helvetia was captured by the Boers on December 29, and that fifty of the British were killed or wounded and two hundred taken prisoners. The London *Daily Mail*, commenting upon the Helvetia disaster, calls upon the government to send out at least fifty thousand additional mounted men.

Pekin press dispatches of December 30 state that Li Hung Chang and Prince Ching, the Chinese plenipotentiaries, have been ordered by the emperor to sign the preliminary agreement offered by the powers. The emperor's instructions are to agree fully to the joint note, but to endeavor to get the best terms possible.

Because of the increasing boldness of armed Boxers in creating disturbances in the country around Peking, the allied commander has divided the surrounding territory into districts, and assigned a district to the troops of each of the allies to keep in order.

As a development of the present critical situation in South Africa, it is announced that the Imperial government, which has asked Australia and New Zealand for fresh corps of mounted men, has made a similar request of the Canadian government.

Press dispatches state that eighty thousand people witnessed the ceremony in St. Peter's, Rome, on Christmas Eve, when the Pope assisted in closing the "Holy Door."

The population of Berlin and the suburbs is now 2,369,676 as compared with 2,076,946 in 1895.

Industry and Commerce.

Thomas J. Moriarty of Newport, R. I., has invented and patented in thirteen countries, a submarine torpedo boat to be managed by one man, which he claims will easily be able to cope with the mightiest battleship afloat. A United States naval board is said to be investigating the invention. Mr. Moriarty was for years one of the leading machinists and instrument makers at the government torpedo station at Goat Island, and his previous inventions have been adopted by the government, notably his torpedo finder.

A press dispatch says: A new material will soon be placed among the rare things

mined from the Black Hills. Fuller's earth is a valuable material, found in but few places in America. The finest quality is found in England, which is practically the world's supply. Recently a large deposit of this material has been found in the Black Hills, and it more closely resembles that found in England than any deposit in America.

Captain Heygate of the British army has returned to Kansas City, Mo., and it is stated that he will buy fifty thousand cavalry horses and pack mules. He made his headquarters in Kansas City in the beginning of the Boer war and bought a great many horses and mules. A short time ago he was ordered home, but the renewal of hostilities has made the purchase of more animals necessary.

The executors of the George M. Pullman estate filed a report on December 28 showing that the value of the estate has increased from \$9,000,000 to \$15,000,000 in the last three years they have had the custody of it. This unusually large increase is said to be due chiefly to the general rise in the value of stocks and bonds, of which the estate largely consists.

The Southern Pacific Company has awarded a contract to a local firm for fifty million bricks to be used in lining the tunnels of the new Bayshore road to run through the hills of South San Francisco. It is said to be the largest contract of the kind ever made.

An experiment in telephoning between Key West, Fla., and Havana, Cuba, was made last week. The telephone wires at each end were connected with the gulf cable between the two cities, and the operator at Key West could hear distinctly, but the one at Havana could not.

No horse cars are now running in Boston. The two cars which in the Marlboro Street service have long been the only relics of the old order of street railway things, were taken off at midnight, Monday, December 24.

The American Express Company gave a \$5 gold piece to each of its thirty thousand employes as a Christmas gift.

General News.

The Fish Commission's steamer Albatross, which returned to San Francisco recently after a fourteen months' cruise in the Pacific, made some important discoveries during the voyage. It was found that all the charts of the South Pacific are very inaccurate, and that most of the islands, except the Fiji and Tahiti, are placed from two to twelve miles away from their actual position. The Albatross also discovered that the temperature of the bottom of the sea at all depths from five hundred fathoms to the greatest depth obtainable was the same, 35 degrees Fahrenheit.

That by a decree of Emperor William II. of Germany English should have been put above French as a necessary study in the gymnasiums, French being relegated to the optional section, is a significant fact for the educational and commercial world to contemplate.—*Congregationalist*.

In Europe, where polished floors have so long been popular, it is the custom to polish them carefully, and preferably with a cloth fastened on the shoe. Professional cleaners or polishers have learned to skate about at a great rate and do the polishing quickly and well.

The late Oswald Ottendorfer was a New York alderman thirty years ago. He persistently refused to draw his salary, and it is still on deposit to his credit in the comptroller's office there.

John D. Rockefeller, the founder of Chicago University, gave the institution another million and a half dollars as a Christmas present.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Selected Articles.

The Case of Dr. Brimm.

OUR newspapers for the past two weeks have had a number of fragmentary reports as to the theological position of the Rev. Dr. D. J. Brimm, who has recently been retained in the Presbyterian ministry by the Charleston Presbytery despite his request to be released. These reports state that at the last examination of the graduates of the Columbia Theological seminary, where Dr. Brimm was then a professor, one of the students was found maintaining the theory of miraculous healing and another the doctrine of Christian Science. Both of these students cited Dr. Brimm as authority for their positions. It is also stated in these reports that Dr. Brimm has publicly espoused the cause of divine healing. The recent publication of Dr. Brimm's statement to the Charleston Presbytery throws considerable light upon his position.



Among other things Dr. Brimm maintains:—

"I believe that miracles belong to this whole dispensation, and not merely to the first century of it; that they were given to sustain the truth of Christianity, and not merely to guarantee the deity of Christ and the inspiration of the canonical writers; that they are needed for their apologetic value as much as they were in the apostolic age; that miracles of healing are a special characteristic of this dispensation, and are the special privilege of God's children.

"I believe that these human ills, being part of the penalty that we suffer for sins, are involved in the atonement made by Christ, so that in a literal sense he bore our infirmities, and with his stripes we are healed; but, just as in the case of justification, we get the benefit in accordance with our faith; and so, when we come to God confessing our sin and believing His promise, that we may expect to be healed; that, just as in the case of the healing of soul-sickness God repudiates the assistance of human works, so in the healing of the body He will not divide His honor with human medicines and devices.

"I believe that, if God permits or effects a case of sickness for chastisement, we have no right to try to frustrate His chastisement by the use of medicine, but should repent, and, trusting His mercy, draw near to Him in faith and submission; that, if it be for trial, the way to meet the trial is not by resorting to the most skilful physician and approved medicines, but to God Himself, who is righteously jealous of His honor, and will not divide it with men."



In a later paragraph Dr. Brimm confuses Christian Science with mental science and "Anti-Scriptural Spiritualism." Dr. Brimm closes his statement with the expressed conviction that the teachings of the Scripture on the subject of healing are unqualified and explicit; that the objections sprung against miraculous healing are altogether unreasonable and due to the "evil heart of unbelief" that remains in the people of God; and that we have already run deeply into Christian pharisaism—making void the Gospel through

our traditions—as evidenced by the bitter antagonism to this doctrine.

Any one who has followed Dr. Brimm in the strong and fearless exposition of his position must be impressed with the conviction that he well deserves his reputation of being one of the ablest men in the Presbyterian Church.

However, Dr. Brimm has not as yet reached a clearly defined theological position. There is much in his teachings that is in substantial agreement with the teachings of Christian Science. For example, he maintains that Christian healing belongs "to the whole dispensation, and not merely to the first century;" "that disease, defects, and deformities are, as a whole, the consequence of sin in the world;" "that these human ills, being in part the penalty that we suffer for sin, are involved in the atonement made by Christ, so that in a literal sense he bore our infirmities, and with his stripes we are healed;" that "as in the case of the healing of soul-sickness God repudiates the assistance of human works, so in the healing of the body He will not divide His power with human devices;" that "the Lord Jesus Christ is as powerful and compassionate now as he was when he lived on earth, and will reach forth the helping hand if we cry to him in faith;" that "the fact that God overrules sickness for the cultivation of various Christian graces does not imply that He has efficiently ordained it for this purpose, any more than He so ordains a crime, which He may so overrule;" that "if God permits or effects a case of sickness for chastisement, we have no right to frustrate His chastisement by the use of medicines, but should repent, and, trusting His mercy, draw near to Him in faith and submission;" that "the reliability of human testimony in the case of present day miracles, is as great as in the apostolic age," while making allowance "for the factor of inspiration in the latter case;" and that we have already run deeply into Christian pharisaism in our objections to Christian healing, "making void the gospel through our traditions."



There are other parts of Dr. Brimm's statement which indicate that there is a remnant in his theology of the belief that God is a limited personality rather than the ever-present, all-wise, powerful, and loving Father-Mother, who forgiveth all our sins and healeth all our diseases; in whom we live, move, and have our being; and whom to know aright is life and health everlasting.

Dr. Brimm also fails to reach the heights of the Christian Science position when he admits the possibility of anything so unlike God as disease ever having been caused by God; the possibility of God, Good, producing evil; the possibility of the same fountain sending forth both sweet and bitter waters; the possibility of the perfect Father who is Spirit, Love, Life, and Light, ever sending upon His children other than good and perfect gifts.

Dr. Brimm, in classifying Christian Science in the same category with mental science and spiritualism and in his reference to these "Satanic miracles," indicates that he is condemning an erroneous concept of Christian Science and not the Christian Science taught in "Science and Health with Key to the Scriptures." Christian Science

has no more fellowship with mental science, hypnotism, and spiritualism than the signs and wonders of the Egyptians had with the healing and saving miracles of Moses. Christian Science applies the truths of divine Mind in the Christ-way to the overcoming of sin, disease, and death. It is intensely spiritual and Christian in all moral and religious requirements. Mental science only claims to heal on a human or mortal mind basis. It employs will-power and hypnotic or mesmeric control, the very antipodes of Christian Science.

While Jesus saw that false prophets would come, showing signs and wonders, fortunately he taught us how to distinguish their signs and wonders from the signs that would follow them that believe: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Paul tells us what these good fruits, these Christly or spiritual fruits, are: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," while the works (fruits) of the flesh are uncleanness, idolatry, witchcraft, heresies, and such like.

Now Christian Scientists, while praying and working for more of the Mind and works of the Christ, simply ask the privilege of being known by their fruits. Those who know Christian Scientists best recognize that they have in a larger measure than any other body of Christians the fruits of the Spirit and the signs which Jesus said shall follow them that believe; that they are "a peculiar people, zealous of good works;" that Christian Science makes people better, happier, healthier, purer, and more Christ-like.

To those who charge that the healing and redeeming works of Christian Science are the works of Beelzebub rather than Christ, the works of evil rather than good, let them ponder well not only this wisdom—"by their fruits ye shall know them"—but let them also learn what this meaneth: "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end."

The prophecies of Isaiah and the visions of St. John of a new heaven and a new earth will be realized, and the prayer of Jesus for the will of God to be done "on earth as it is in heaven," will be answered. All things will be brought in captivity to the Christ; and God, Good, will be manifested as All-in-all.

J. R. MOSELEY.

In the *Macon (Ga.) Telegraph*.

A Word in Favor of Science and Health.

Editor *Lafayette Leader*.

Dear Sir:—I have before me a clipping from the *Lafayette Leader* of November 4, wherein you mention the book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

As I am one of many thousands who have found health, strength, and happiness, after years of misery and suffering, by following and living the teachings in this book, I ask the privilege of a little of your valuable space wherein to set the matter before the public in a truer light.

I can sympathize somewhat with your condition of

thought when you proclaim your inability fully to understand its pages, for the material thinker indeed finds it difficult to understand spiritual meanings and properly estimate spiritual values. When the writer took up the study of this work some ten years ago, many of its pages were meaningless; but through patience and perseverance the light came, and with the light an understanding of this wonderful work; then by the practice of its teachings came health and strength. This experience taught me not to condemn that which I do not understand, and thereby avoid the risk of failing to improve the opportunity to entertain an angel unawares.

With the understanding of the teachings of this book, Science and Health, came a newer, brighter, more spiritual understanding of the Scriptures—spiritual values in the Holy Bible, which before were dark, hidden, intangible, became clear and distinct, and doubt as to the inspiration of the Bible was changed to an understanding of its sacred pages as the revealed word of God.

Now the experience of the writer is only one of many, many thousands of spiritually minded, intellectual, refined people, and I feel sure it was not your intention in your article to cast a shadow of reproach upon the good taste and intelligence of the large body of devout men and women known as Christian Scientists.

The book is now in its 200th edition of one thousand copies each, and is daily studied in connection with the Scriptures by thousands of sensible, intelligent, law-abiding people, who find inspiring and healthful mental, moral, and spiritual food therein.

When you say Mrs. Eddy herself does not know the meaning of anything in Science and Health, you are promulgating a misstatement which no doubt you will be willing to allow me to correct. Mrs. Eddy was raised from invalidism to health, strength, and activity by just what she teaches in her book. In addition to this, she healed all manner of diseases by the methods laid down therein, in order to prove their practicability before giving them to the public. In fulfilling this part of her mission she healed thousands of cases, covering the entire gamut of human ills.

WM. BRADFORD DICKSON.

In the *Lafayette (Ind.) Sunday Leader*.

How one Man Obeyed Conscience.

ABOUT one year ago a man named Burt Horton and his wife, Florence, left Skagway, Alaska, for a vacation trip. They had recently been married, and their journey was, in sense, a wedding tour. Procuring a boat and provisions, they set out from the Alaskan town to spend three weeks hunting, fishing, and, perhaps, prospecting for gold. The time they had fixed for their return passed by, but they did not appear. As the days slipped away it became evident to the people of Skagway that something had happened to the young couple. The apprehension was later verified; they were never again seen alive.

Last March, through the efforts of the Salvation Army, one "Jim" Hansen, a notorious Indian rough of Skagway, was converted to Christianity. He had long been regarded with terror by peacefully disposed people, and his personal record, while free from the evidences of crime, was dark with the suspicions of evil deeds that had never been discovered. By his conversion he became a good man. The truths of the Bible teachings sank deep into his heart, and, as is usual with simple people, his faith was very literal to him. No detail of conduct was too small to escape the test of his conscience; the life of religion became for him the one thing worth attaining.

"Jim" Hansen had hardly been converted when he sought out the Captain of the Salvation Army and bravely confessed to him that he, with ten other Indians, had murdered two whites—a man and a woman—on the Lynn Canal, near

Skagway, some months before. He asked for advice, and the Captain told him that it was his duty to give himself up to the authorities. Without a protest Hansen went to the United States Deputy Marshal and told the story of the crime. The marshal got together a *posse*, and, guided by Hansen, went to the spot where the murder had been committed. There, under the snow, they found the bodies of Mr. and Mrs. Horton.

The crime had been atrocious. Hansen, with his ten accomplices, was indicted and held for trial. His confession and the testimony of the others concerned proved that Hansen himself had shot Horton, while Mrs. Horton was killed by another native. Six of the eleven Indians were convicted. Hansen was sentenced to death; the others were committed to prison for long terms. The young Christian alone made no effort to escape conviction.

The judge before whom the case was tried was so impressed by Hansen's nobility that he wrote at length concerning the case to the Honorable John W. Griggs, Attorney-General of the United States. Said the judge: "His [Hansen's] entire conduct during the trial of the other individuals convinced me of the honesty of his confession and the purity of the motives that induced it. That he was moved by a high religious fervor there can be no doubt. At the last act of the drama, when I reluctantly passed sentence of death upon him, in answer to the usual question why sentence should not be pronounced upon him, etc., he answered with undaunted heroism, a benignant smile on his face: 'My brother, I have done my duty; now you do yours.' Such rare fortitude I have never before witnessed."

Attorney-General Griggs has recommended to President McKinley that Hansen's sentence be commuted from death to imprisonment for life. In his recommendation the Attorney-General says: "Hansen was an unenlightened, un-Christianized savage. As soon as his conscience had been enlightened by the teachings of a religious society, with a rare devotion to the standard of duty raised up in his heart, he made immediate disclosure and confession of his crime and submitted himself to the hands of the law. This case is one of exceptional circumstances."

In order to verify the story just told, we wrote to Attorney-General Griggs, enclosing a clipping relating to the case. His reply was as follows:—

The clipping you send me relative to the case of "Jim" Hansen is genuine, and the facts stated therein are true. They are contained in a report which I made to the President respecting this case.

Very respectfully,

JOHN W. GRIGGS, *Attorney-General*.

No one can read of "Jim" Hansen's moral heroism without receiving a spiritual uplift. Here was a man, degraded, callous, worse than dead to truth and virtue, because he had never known what truth and virtue are. When at the plea of Christian workers he opened his heart to receive the inspirings of the Divine Spirit, a great flood of light came to him and he saw himself more clearly than does many a man of ten times his degree of civilization. What was given to him in that moment he could not have got from education, from art, from economic usages of society. In a flash moral responsibility was born in him, and he had the courage to obey the voice of conscience. We honor "Jim" Hansen, Indian savage though he be. His crime has not been mitigated by his confession; it is even well, for the good of society, that he be punished; but the man who stood before the judge and said: "I have done my duty; now you do yours," is not the man who murdered Mr. Horton. A new man has been born in the body of an old.

We trust that Jim Hansen's sentence will be commuted. It almost seems as if he were too useful a man to be confined, although such a spirit as he has shown may even make light a dungeon.—*The Great Round World*.

The Lectures.

At Houston, Tex.

The address of Judge William G. Ewing of Chicago at Bryan Hall, Thursday evening (December 6) upon the subject of Christian Science proved of interest to a large audience; his thoughtful remarks being both entertaining and instructive.

No less interesting was the introduction of the speaker by Hon. John H. Kirby of Houston. Mr. Kirby said in part:—

You have come out to-night to hear a new theory expounded and what is going on in Houston is likewise occurring throughout all Christendom. Christian Science is being examined and tested in every part of the civilized world. If it is the Truth it will prevail; if not the truth it will die the death that comes to all pretence and falsehood.

I am not a Christian Scientist, but merely a truth-seeker. I have been requested to introduce the speaker of the evening, who is a Scientist and will tell you why he is so, and I shall shortly proceed to that pleasing duty. I appreciate the compliment paid me in requesting me to occupy this platform with him and to present him to this audience. I am here just as you are here to listen and to learn. The lecturer comes at the request of First Church of Christ, Scientist, of this city, located over here on Travis Street. I have attended service at this church every Sunday during the past fifteen months when I was here, and attended both the morning and the evening service. This is all the evidence I need to cite in proof of the interest I feel in this beautiful religion.

In their church here you find a membership and an attendance composed of a happy, contented, cheerful, healthful people. They believe everything that other Christians believe and something more. They are not opposed to any other church and if they are wrong, and are doing no good, they are certainly doing no harm when they love their God and their neighbor, and scatter sunbeams into the lives of men.

There is much gross ignorance abroad as to what they believe. They are derided and sometimes abused for their opinions, but they are not angered by these criticisms. Like true Christians they invite an examination of their faith by all who call themselves Christians or desire to be Christians, and seem confident that those who fully understand will accept the interpretation of the Scriptures laid down in their text-book. There are thousands of them in the world to-day, all healthful, happy, working Christians—the Mother Church in Boston having itself over eighteen thousand members.

The author of their text-book, "Science and Health with Key to the Scriptures," is Mrs. Mary Baker Eddy, now residing at Concord, N. H. More than twenty-five years ago she wrote the first edition of this remarkable book and gave it to the world. Since then it has gone through two hundred additional editions and stands to-day the most marvelous work on metaphysics and psychology that has been given to mankind since the days of the apostles. Some prejudice arises against it because a woman is the author. Why should not woman lead us in spiritual matters. She is purer than man, holier than man, gentler than man; her thoughts are higher and nobler, her life cleaner, her nature more spiritual. No community on the face of the earth has ever exhibited the refinements of civilization and social order where woman was undervalued or dishonored.

Mary was last at the cross. She stood by the expiring Saviour when Peter and all the disciples had slipped away. She was first at the tomb. She was first to discover that he had burst the bars of physical death and triumphed over

the gloom of the grave. It was to her that he first revealed himself after the resurrection. Why should not another Mary lead mortal thought back to a correct interpretation and understanding of the words and works of Jesus and his apostles? For my part I think more of this work because it emanates from the thought of a woman.

But I must not detain you. The speaker of the evening and the one you came to hear is Judge William G. Ewing of Chicago. He voluntarily retired from a life of usefulness upon the Superior Court bench of Cook County, Illinois, to begin a life of greater usefulness in spreading the gospel of Christian Science. His character and learning, his high standing in the legal profession, his honesty of purpose and splendid mentality make us anxious to hear the message he brings. Grover Cleveland, a President of the United States who sought always character and ability in public officials, selected him for United States district attorney for the Northern District of Illinois, and there are thousands to testify to the wisdom and fitness of the President's choice. It is now my pleasure to present to you ex-Judge William G. Ewing of Chicago.

Houston Post.

At Eureka Springs, Ark.

Last night (Monday, December 17) Judge William G. Ewing of Chicago delivered a lecture on Christian Science at the Wadsworth-Floyd Hall to one of the largest audiences that has ever assembled in that place. The Judge held the attention of his auditors for an hour and a half. He was introduced by Hon. George C. Christian, who said:

Ladies and Gentlemen:—About the close of our Civil War I went to Bloomington, Ill., to reside. Among the first acquaintances I made there was the Hon. James B. Ewing, a distinguished lawyer of that city and afterwards our Minister to Austria under President Cleveland's first administration. We became intimate friends, and in fact were room-mates for a year and a half. Through him I became acquainted with the speaker of this evening and three other brothers, his sister, and mother.

I was a frequent visitor at the house of the latter for many years and friendships were formed between us all which have stood the test of time and changing scenes. About the time I went to Bloomington, the gentleman who is to address you to-night, removed to Quincy, when shortly afterwards he was elected State's Attorney for that district, a very honorable and lucrative position in Illinois. After serving as such officer for several years he laid down the burdens of office and resumed the practice of law. In this he was so eminently successful that in a few years his ambition led him to seek a more enlarged field of operations. Of course Chicago was the only place which afforded sufficient room for the play of talent and genius of first order.

In 1884 the President appointed him to the responsible and dignified position of District Attorney for the Northern District of Illinois. This difficult position, in one of the busiest courts in the world, he filled with signal ability and with great satisfaction to the people. At the close of his term he again entered upon the practice of his profession, this time in the great metropolis of the West. Here he so conducted his professional labors that about the time I left Chicago, ten years ago, he was elected judge of the Superior Court of Chicago, a court of the same jurisdiction as the Circuit Court. This position he filled to the satisfaction of his constituents and with honor to himself. Declining a re-election, he retired from the scenes of political and professional life which had honored him and he had adorned. He soon afterwards took up the interests he is now serving and has prosecuted them to this day with his accustomed zeal and ability.

I have mentioned these things that you may know that Judge Ewing did not espouse this new movement because

he was a failure in life, but that in the midst of his most popular and prosperous career in official life and in his profession, the greatest of all the learned professions, he enters upon these new fields, solely, as we are convinced, from a sense of duty. As I do not know very much about Christian Science I shall not be expected to endorse it, but I do endorse Judge Ewing, and assure you that he is abundantly able to take care of himself in any field he may choose to enter. I thank this great audience for their presence to-night to hear my friend, and I now take pleasure in introducing the Hon. William G. Ewing of Chicago, who will address you.—*The Daily Times-Echo.*

At Montgomery, Ala.

Mrs. Sue Harper Mims of Atlanta, Ga., delivered a lecture on Christian Science at the Montgomery Theatre Sunday afternoon (December 16). The lecture was fixed for half past three, but long before that hour, persons began gathering at the theatre, and before the lecture commenced every seat in the parquette and dress circle was occupied.

The audience was a representative one, and members of every religious denomination in Montgomery were present. The stage was tastefully decorated with ferns and potted plants. American beauty roses, carnations, and other cut flowers were placed conspicuously about the stage.

Mrs. Mims was introduced by General William C. Oates, ex-Governor of Alabama, who said he doubted the wisdom or appropriateness of his selection, but without expressing any views in regard to the subject of the lecture, he felt confident that it was good, even without investigation, because women, noble women, were interested in it. "The women are always found on the side of right and truth," declared General Oates. "They have been a genuine blessing to the generation, whether in war or peace. They are the friends of humanity, the friends and advocates of religion and goodness in all its forms."

General Oates then briefly referred to the staunchness of the women in the Bible period. "They were the last at the cross and the first at the resurrection, and from that day to this in human effort and the performance of good deeds, woman has always been in the lead."

Continuing, Governor Oates said that but for woman society would be a failure, Christianity could not prosper and progress without her. "On this occasion," said General Oates, "we have with us a lady from our sister city of Atlanta, the wife of its honored mayor, a lady of rare capacity, who has been engaged in the noble work of Christian Science for many years, and is one of the two female lecturers upon this subject. Doubtless you have in store this evening a real treat to listen to her eloquence, learning, and sound philosophy. It is my pleasure and honor to present to you Mrs. Livingston Mims of Atlanta."

Mrs. Mims handled the subject in an excellent manner and held the attention of the large audience a little over an hour.

In her opening remarks Mrs. Mims said:—

"Hundreds of years ago when this fair state was still virgin to the touch of modern civilization, the American Indian roving the forest in the untrammelled freedom of the physical man, gave to this beautiful section of the country the musical name of Alabama—'Here we Rest.'

"But I have come to talk of him who was and is the Way-shower to that sublime rest that remaineth to the people of God, of that freedom which is purchased by the conquest of sin—the freedom of the sons of God."

Montgomery Advertiser.

At Bridgeport, Conn.

A desire to learn something of the much-talked-of doctrine of Christian Science drew the largest audience which

has attended any of the Pan-religious sermons to the First Universalist Church last evening (Sunday, December 16). The building was well filled, but very few seats being vacant. The speaker was Rev. Irving C. Tomlinson of Concord, N. H.

In introducing the speaker, the pastor, Rev. Mr. Dillingham, said:—

Among the modern religious movements there is perhaps none that has been so extraordinary in many respects as that known as Christian Science.

It is extraordinary in the breadth of its claim for the gospel of Christ, viz., that it is still a healing power as well as the word of life.

It is extraordinary in its manifestations or demonstrations of power. It is extraordinary in its spiritual intensity; extraordinary in attractiveness to the divine elements of life. It has spiritualized the selfish and won to itself a host of the most intelligent, cultured, moral, and religious souls. It is extraordinary in its numerical growth, in its power to make generous sacrifices for the cause a passion.

Like every new movement, it is subject to misunderstanding, and must run the gauntlet of prejudice. It has, however, demonstrated its right to a candid hearing and an honest, prayerful judgment. It stands to-day as a mighty force in Christendom, and we are fortunate to-night to have with us one who is authorized to speak in its behalf; one whose Christian life is attested by the many who have known him, as I have known him, in his work for the gospel and the salvation of souls; and I take great pleasure in introducing the Rev. Irving C. Tomlinson, C.S.B., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass."—*Bridgeport Morning Telegram*.

At Lincoln, Kan.

Edward A. Kimball, C.S.D., of Chicago, lectured on Christian Science in the Opera House Tuesday, November 20, to a large and appreciative audience.

Mr. Kimball was introduced by E. D. Smith who said in part:—

It remained for this century, with its process of development, to give the world a new faith which is already having a marked influence. This has been an age of investigation. Spiritual realms as well as physical fields have yielded up their hidden forces, and, as a result, Christian Science has become a mighty factor in religious circles.

I do not suppose that this meeting to-night was arranged for Scientists alone that they might again hear the evidences and arguments in support of a doctrine in which they already believe, but I think that they have a message for those who are not of the faith, and ask for an opportunity to have the truth presented to a liberal-minded audience that the doctrines of Christian Science may stand or fall as they may be true or false.

Ladies and gentlemen, I need not say more of the qualifications of the speaker who will address you to-night than that he is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, and I now have the honor to introduce to you Edward A. Kimball of Chicago.—*Correspondence*.

At Galveston, Tex.

Judge William G. Ewing of Chicago spoke before an audience that filled the hall of the Church of Christ, Scientist, last night (Friday, December 7). Judge Ewing was a lawyer, who was made District Attorney under the first Cleveland administration. Later he was elected a judge of the Superior Court of Cook County, Illinois, and refused a nomination for re-election to become a lecturer

of the Christian Science Church. The judge is a slow, quiet talker, but has a way of holding his audience.

Judge Ewing, in opening, stated that he had been coming to Texas for the past thirty years to visit kinsfolk, and is therefore not a stranger to Texas. He said he hoped nobody would think he was here to do any proselyting to add to the numerical strength of his church at the expense of the others. "The time is too holy, the occasion is too holy, the condition is too well in hand to admit of such a thing," he said. "I am here to tell you of some of the good things that have come into my life."

Galveston Daily News.

At Stillwater, Okla.

Judge William G. Ewing of Chicago, addressed a fair audience at the North Methodist Church, Saturday night (November 24) on the subject of Christian Science. He is one of the best-known lawyers and judges of Illinois, and his address was greatly appreciated by those who heard him.

Judge Ewing was introduced by W. B. Williams of this city, in part as follows:—

Ladies and Gentlemen:—We have with us this evening a distinguished guest, a man who has adorned the legal profession, elevated in public esteem the judiciary, drank from the fountain of literature, loved his neighbors as himself; whose virtues shine forth in eloquence and who will speak to-night with authority.

I take great pleasure in introducing to you the speaker of the evening, William G. Ewing of Chicago, who will now address you on the subject of Christian Science.

Stillwater Gazette.

At Chanute, Kan.

Williams Opera House was well filled with people last evening (Tuesday, November 20) at the Christian Science lecture delivered by Judge Ewing of Chicago. The speaker was introduced by Senator Farrelly, who introduced him as a friend of Lincoln and an able jurist who had resigned a judgeship to preach the doctrine of his faith.

Judge Ewing is a very entertaining speaker. He has a pleasing and delightful manner of speaking, and impresses you with his sincerity. Those who went to hear a vindictive talk against the churches were disappointed, as the speech was very conciliatory and nothing was said that would offend.—*Chanute Daily Tribune*.

Lectures at Other Places.

San Antonio, Tex.—Judge William G. Ewing, December 9.

Notice.

REMITTANCES should be made by post-office money order, express money order, to exchange on Boston or New York Exchange on Chicago and other cities not named above, will not be accepted.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Mch. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for April, May, and June.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

"Insufficient Freedom."

THE following from the pen of the Rev. Mary Baker G. Eddy appeared in the *New York World* of December 30, 1900. It was written at the request of the editors, and was one of upwards of sixty replies received from prominent thinkers of the world, both men and women, in answer to the query, What is the chief danger, social or political, that confronts the new century?

To my sense the most imminent dangers confronting the coming century are robbing people of life and liberty under warrant of the Scriptures, the rights of politics and human power, industrial slavery, insufficient freedom of honest competition, ritual, creed, and trusts in place of the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them."

The Future.

CHRISTMAS-TIME has come and gone and the New Year and the New Century have dawned. *Anno Domini*, 1901, has put in its appearance and we know of no good reason why this calendar year should not receive a hearty welcome at the hands of all. It is, no doubt, destined to be a momentous year; a year full of prophecy for the century which it inaugurates; an introductory to the great volume which is to be written during the twentieth century.

To attempt a forecast of that volume were vain. If it were possible to gauge it by that which has been written since the dawn of the nineteenth century, some dim prognostications might be made; but there is no method of calculation to fix upon. Materially speaking, we are at a loss for a rule whereby to estimate. Spiritually considered, the only rule whereon to hang a hope of certainty is, that God's promises have in the past been measurably fulfilled with mathematical certainty; and we know that future fulfilment is not less certain than past fulfilment; but the time and manner thereof we can only hope and trust for.

That the future holds unfathomable reservoirs of spiritual blessings we know. How rapidly those blessings will unfold themselves to mortals depends on the earnestness and sincerity with which they are sought. Before spiritual growth comes in its best measure there must be a fitness for it. That fitness is not attained without honest effort and single-hearted striving. This striving must be according to the pattern shewed to us in the mount, whereby, during the unfolding future, we may obtain a more excellent ministry, and become the mediators of a better covenant, established upon better promises. For had our fulfilment of the first covenant been faultless, then should no place have been sought for the second. In other words, in so far as our first steps toward spiritual development have been rightly taken, there is no need of our retracing and retaking them; but in so far as they have been mistaken, they must, by the necessity of true growth, be taken over again until rectitude is reached.

The covenant to be striven for is that which will bring us fully within the promise long ago made:—

"For this is the covenant that I will make with the house of Israel; . . . I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least unto the greatest."

We look about for signs of the fulfilment of this glorious covenant, and truly the signs are not wanting. The spiritual horizon is big with promise of fulfilment. The rainbow of hope spans the spiritual heavens with its bright hues—its Christ-light. Wise men can plainly see the Bethlehem star moving on toward the consummation of the promises, and the "glory to God in the highest, and on earth peace, good will to men" is easily seen, by the wise men, to be related to the more ancient promise, re-stated in Hebrews, and that the one is but the new-heralding of the other.

We look forth, then, upon the new century with hopeful eye and stout heart, for we believe this century shall verify the promises in measure so abundant that present conception is powerless to grasp it.

Further Newspaper Corrections.

IN the last issue of the *Sentinel* we published several corrections of misstatements concerning Christian Science. These corrections were made by members of the Publication Committee and originally appeared in the various papers which had published the misstatements. We are pleased to say that in most cases when managers and editors have been requested to do so, they have gladly corrected any erroneous statements that may have appeared in their columns.

We herewith publish some recent corrections of the erroneous statement that Christian Scientists are indifferent about the observance of health ordinances and the matter of sanitation and infection.

NOT DELIBERATE NEGLECT.

Editor The Times:—On November 14, a dispatch from Cleveland was published in your paper regarding the prosecution of Mrs. Lydia Stone, a Christian Scientist, in the Police Court there. I desire to say that the neglect by the Christian Scientist in reporting the case to the Health Department, was merely a technical violation of the health ordinance, and was not deliberate neglect.

Christian Scientists have proved themselves for so many years law-abiding citizens, upholding the local, state, and national government staunchly and loyally, adhering in every respect to the laws prescribed for the benefit of the community, that they cannot now be charged with being a menace to others. There are hundreds upon hundreds of people in Cleveland, O., and in your own city of Buffalo, who testify daily to restored health and better morals, all from Christian Science. The charge against the Christian Scientist in this case was that of violating the health ordinances. I learned, upon investigation, that the sanitary officer gave the Christian Scientist to understand that if she had reported the case immediately after it had been named by the physician, she would have complied with the law, but it was left in other hands and reported later to the Health Department.

Yours truly,

WILLARD S. MATTOX.

New York, December 8, 1900.

Buffalo (N. Y.) Evening Times.

CHRISTIAN SCIENTISTS MAKE A PROTEST.

Editor of The Courier:—Will you kindly record a protest against the mistaken notion, voiced in an editorial paragraph in your issue of the 20th, that Christian Science parents are careless of their own children's health, and

regardless of the health of others. Nothing in the history of Christian Science, in Buffalo or elsewhere, will furnish warrant for any such assumption. Watch the Christian Science families in Buffalo, note the general health of adults and children, and the small death rate; remark on the scrupulous regard for others exhibited by all members of this denomination, and I feel sure that all doubt or conjecture as to the real attitude of the Christian Scientist toward his fellows will give place to a frank admission that such criticism as is made in the article referred to is undeserved.

Christian Scientists do not disregard sanitary regulations, nor any precautions affecting the general welfare of the community in which they live. It is equally untrue to suggest that Christian Scientists "take delight in allowing infected children to run at large." This is a serious accusation, and the writer of it would find it impossible to substantiate or prove such a statement. While Christian Scientists know that God is their support, and that the Christ Mind heals them, they are not careless and indifferent to the matter of sanitation and infection.

WILLARD S. MATTOX.

New York, November 21, 1900.

Buffalo (N. Y.) Courier.

Free Subscriptions to Libraries.

Upon the recommendation of a Christian Scientist who is known to the Publishing Society, the *Sentinel* and the *Journal* will be sent free for one year to any public library having a reading room. Those who request to have the *Journal* and *Sentinel* sent free to public libraries, should state that the consent of the librarian has been obtained, and that the periodicals will be placed on file where they can be readily obtained by those who desire to read them.

It is not intended that those libraries which have paid subscriptions to our periodicals shall be transferred to the free list. These subscriptions should be continued by the local Scientists as they have been in most cases where the Scientists are able to do so. The purpose of this offer is to open up a wider field for our literature, placing it in public libraries which have not been supplied by local Scientists, and in this manner provide genuine Christian Science literature for many persons who might not otherwise have an opportunity to gain reliable information on this all-important subject.

This free subscription may be continued if the recommendation is renewed. Many subscriptions of this character have expired some months since, and if it is desired that they be continued request to that effect should be made, stating that the literature has, in the past, been gladly received and placed where it was accessible to readers.

Sentinels for Free Distribution.

Upon request from the clerk of a church where a lecture is to be given, copies of the *Sentinel* will be sent by mail, postpaid, for free distribution to strangers and inquirers at the lecture. Order blanks may be had from the lecturers, whereon clerks will specify the number of copies required for this purpose. These orders should be sent to The Christian Science Publishing Society early enough to secure delivery of the papers in time for the lecture. If sent by express, they will be sent at the expense of the receiver.

Christian Science makes the gospel of salvation broad enough and practical enough to meet every human need. Because every phase of life is made better by its quickening touch, the faithful disciple of Truth knows from experience that "now is the day of salvation."

Christmas Greetings to Mrs. Eddy.

Concord, N. H., December 25, 1900.

Darling Mother:—It is with much pleasure that I send to thee a gift of love from the children of our Sabbath School, and that the demonstration of sacrifice which they appreciate as of greater value to thee, is going to enrich them abundantly. They think thee may keep this little pen-tray on thy writing-table, and will find it useful, when resting thy pen for a moment. It is the latest pattern, and is better for a fountain pen because it will rest on an incline. I think thee would greatly have enjoyed the demonstrations of the class on Sunday. One little one said she almost tore a thumb nail off in playing, and instantly declared, "There is no sensation in matter," and it stopped paining her right away. Another tot of five years, said he was sledding and fell off and hurt himself, but right away he said, "God is good, I cannot be hurt," and he was not, any more.

Another of six said, "I had a pair of shoes that were too long and they hurt my foot and I just kept saying, 'God is Love and there is no sensation in matter,' and they did not hurt me any longer." Two older boys had overcome sore throats. An older girl gave her head a bad bang against a door jamb, and instantly thought, "How absurd to think that my head has any more intelligence than that jamb," and was relieved at once. One of the mothers said that she forbade her little girl to go across the railroad track to play, and the other day she came to her and said, "Mamma, isn't God on the other side of the track too?"

I invited the children to spend a social evening with us in the Hall on Saturday, and if thee could have looked in at the old-fashioned kitchen trimmed up by Dolly and Frances (my faithful colored maid) in evergreens, and lighted with candles, thee would have seen twenty children playing some old-time games and having a merry time. We told them what the Christian Science thought of Christmas is, and I told them of the boyhood of Jesus, and how they must know that earnest work and pure lives would give them the opportunity and the understanding to make the world better too. We sang "Shepherd;" they had some sherbet and simple cake and went home at nine o'clock, each with a cornucopia of candy which Villa White brought for them from Boston. And now, precious Mother, let me thank thee while I am thanking God for my Christmas day. It was never more beautiful; as I looked out at the early sunrise over the pink and yellow sky, the prayer of my heart was, that I might always live in the *morning* and *be awake* in good, serving God, in Christian Science.

My gratitude to thee for leading me into this way which is in the Kingdom of Love, is greater than I can tell, dear Mother. We appreciate thy thought in sending us Professor Seward's book to read, and we thank thee over and over for all thy graciousness and love.

Thine in tender gratitude,

ANNA.

295 Commonwealth Ave., Boston. Christmas, 1900.

Dear, Dear, Mother-heart:—What can tongue or pen utter when the heart is so full of gladness? Over the whole earth this morning,

Bells are ringing,
Chimes are singing,

celebrating the Christ-Love, our Christmas child, born in our hearts, because you, dear watchful Shepherd, saw the star and followed it and found where the young child lay. Now the tidings have gone through all the lands, the night is gone, and in all its glory is rising the eternal Morning Star! Glory to God in the highest!

With faithful love,

VILLA WHITNEY WHITE.

Darling Mother.—Another Christmas morn has dawned, and again the sweet memory of the Bethlehem child comes to gladden loving hearts. But with infinitely greater joy, comes the realization of the Christ-Truth into the hearts of those who are learning it.

It is not to the infant child that we turn to-day, as of old, but to the impersonal Christ, our present, constant Saviour. So, while the world turns its thoughts to the birth of Jesus, we are celebrating the birth of a new consciousness of Christ in our hearts. For this pure and far more perfect Christmas joy, we thank God.

Lovingly thine,
REBECCA H.

December 25, 1900.

Among the Churches.

Anniversary Celebration at Fitzgerald, Ga.

The Christian Scientists of this city had a very enjoyable service Sunday (November 18), it being the celebration of the fourth anniversary of the organization of the local branch of the Mother Church.

The regular sermon compiled from the Bible and "Science and Health with Key to the Scriptures," was read as usual. In addition to this, three suitable anthems, which were greatly enjoyed, were rendered by the choir, and short addresses were delivered by the First and Second Readers, reviewing to some extent the work of the past four years, showing a yearly increase in interest and number of those who believe in the teachings of Christian Science. The Bible was referred to as the standard and guide of Christian Scientists, showing that the healing of sin and disease requires the same process, though the former is of the greater importance.

The interior of the church was profusely decorated with a great variety of roses and other flowers, interspersed with evergreens, giving it a most beautiful and harmonious appearance.

The services were a pronounced success, and many in response to a request rose in testimony of having been healed by Christian Science.—*The Citizen-Leader*.

The address of John H. Williams, First Reader, was as follows:—

Friends.—I gladly welcome you here to-day to join us in this service celebrating in a quiet way the fourth anniversary of the organization of our church. It seems wise and helpful to assemble here and together take a retrospective view of the past four years and a perspective view of the work for the future. The work thus far done and the ends reached may not seem to deserve special consideration, but upon a thorough understanding of the situation to us, as Christian Scientists, it means much for the present and for the future. It is the laying the foundation, upon which the superstructure of Truth may be built and beneath whose shade and shelter many soul-sick and weary ones may find rest. As Christian Scientists it is not our aim to make a display or an exhibition of the workings of our Cause, but it is our desire to make known to those around us the great beauty and reality of the religion of the humble Nazarene.

We have great cause for rejoicing and we celebrate the day which gave permanent shape to the operation of Christian Science in our midst. Reduced to a scientific Principle and practice, the religion of Christ means a reality of peace on earth and good-will to men, here and now. Not merely in the dim and distant future but to-day God may be revealed to us as a living, palpitating reality, destroying forever agnosticism and infidelity.

Many earnest seekers for Truth repeat the Prophet's ancient question: "Is there no balm in Gilead; is there no

physician there? why then is not the health of the daughter of my people recovered?" And is not this ancient rebuke renewedly administered: "Go up into Gilead, and take balm, O virgin, the daughter of Egypt; in vain shalt thou use many medicines; for thou shalt not be cured." Also, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." It is the mission of Christian Science to answer this question in the affirmative, and to respond to these just rebukes with a system scientific, Scriptural, practical, and demonstrable. There is a balm in Gilead for every aching heart and every troubled breast. The Great Shepherd has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

There is a physician who healed the diseased and sin-sick ages ago, and who said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Many people misapprehend the teachings of Christian Science, and it seems well to correct some of the misconceptions held by those who have not taken the time or trouble to give the subject a careful investigation.

Christian Science in no way departs from the teachings of the Bible, but aims to emphasize its ethics and essential points. Our first church tenet reads: "As adherents of Truth, we take the Scriptures for our guide to eternal Life" (*Science and Health*, p. 493). Most Christians admit that sin brought disease, disaster, and death into the world, and when all sin is destroyed, disease and even the last enemy, death, must cease.

Luke, 13 : 15, records Jesus as saying: "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" It is the mission of Christian Science to loose the bonds of sin and disease and set the captives free, for "ye shall know the Truth, and the Truth shall make you free." I see no reason, save a lack of knowledge, why it should seem strange that religion means salvation from disease as well as sin. Christ's salvation means a full salvation in this world as well as in the world to come. We are thoroughly convinced by experience and demonstration that God forgiveth all our iniquities and healeth all our diseases.

We celebrate the day which marks an important epoch in our religious experience, and turn our faces towards the celestial city with hearts full of gratitude for the great good that has come to us. Most of us have been raised from the couch of pain to health; from the depths of despair to hope and happiness, through the teachings of Christian Science.

We rejoice to see this day when God has again visited His people with apostolic blessings. We rejoice that this light has come to us making our lives brighter and more hopeful. The shadows disappear and the clouds roll back revealing God's love and God's eternal presence. Hope rises higher, courage takes on new strength, and faith reaches greater heights.

We rejoice that God has raised up one in this age whose great spiritual insight has made the healing of disease, like the healing of sin, a possibility through the teachings of Christ. The Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, has for more than thirty years devoted her life in selfless love to the uplifting of the human race, bringing peace and rest to earth's weary wanderers. Thousands of Christian Scientists, as the result of this labor, are ready to bear grateful testimony to the truth of her teachings, and there is scarcely a village or hamlet in all this broad land of ours where Christian Science is not known and appreciated.

The mission of Christian Science is most beneficent. Its aim and effect is to elevate the race, destroy sin, heal disease, relieve suffering, and prove in this age that the Gospel of Jesus Christ has lost none of its healing efficacy. For Paul says: Jesus Christ is "the same yesterday, and to-day, and forever."

God is Omnipresent, the All-presence; Omnipotent, the All-power, and the aim of Christian Science is to lead mortals to a more thorough understanding of His presence and power; to lead them to a deeper faith in God's mercy and goodness; to give them a more spiritual understanding of the Bible, and show them that Science and Christianity are inseparable. Christian Science establishes a deeper sense of God's protecting power and presence, reveals the Father-Motherhood of God and the brotherhood of man, destroys malice, envy, and hate, thus bringing on earth the kingdom of heaven. Love for God and man enables its possessor rightly to apprehend God and man's relation to Him. This destroys the love of sin, disease and its fear, and robs the grave of its victory. It cannot be truly said that this is a new doctrine, for it is as old as the ancient of days, and is for all men to understand and practise.

As Christian Scientists we are glad to assemble ourselves here in celebration of this day. We are glad that we have passed at least a few mile posts on our journey heavenward, and on this the fourth anniversary of our organization as a branch of the Mother vine, we wish to renew our resolves for better living, to reconsecrate our lives to God, and to drink anew in His kingdom the royal wine of Heaven. We realize more fully than ever the great work to be done, and the necessity of rightly employing every moment. Many are the blessings that have come to us through the teachings of Christian Science, and for that reason we greatly desire that others may know its truths and receive its blessings. To this end it is our prayer and purpose to show all who earnestly seek the Truth that the Gospel of Christ means a full salvation from all evil to which the flesh is heir. This the gospel accomplished nineteen centuries ago, and Christian Science has proven to us beyond the shadow of a doubt that in this gospel there is no "variableness, neither shadow of turning."

God's laws are changeless and eternal. His love is forever the same, and sooner or later Christian Science will prove to the world that "the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Already the God-inspired hear the distant thunderings of Mount Sinai and rejoice. Divine Love overshadows the spiritually-minded, calling them higher and higher up the mount of revelation. As we enter upon the threshold of a new century the dawn of a brighter day breaks upon our vision. In this dawn of a new day we can say in the words of our Leader,—

And o'er earth's troubled, angry sea,
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

Old theories and beliefs are giving way to higher ideals, and soon their imprint will be washed from the shifting sands of time by the resistless waves of God's love, when "the earth shall be of the knowledge of the Lord, as the waters cover the sea." The eternal currents of God's love will break asunder all unholy ties, mortality swallowed of immortality, making stronger the bonds of goodness, drawing community closer to community, nation closer to nation, and church closer to church, till there shall be one people and one God.

From our Contributors.

The New Year.

BY LISKA STILLMAN CHURCHILL.

WELCOME the glad New Year;
Welcome, thrice welcome here.

Turn from the ways

Of idle days;

All ye who hear,

Welcome new cheer.

Casting old sins away,

Welcome this glad new day.

From God's own hand we came;

Love like His own we claim,

Of Him a part,

Soul, mind, and heart,

All are His gift,

Each voice uplift,

Sing we His praise on High;

His own can never die.

We take our stand to-day,

Facing the Better Way;

Peace and good-will,

Proclaiming still,

To all mankind;

No longer blind,

Holding with all our might,

Good, our Divine birthright.

Perseverance.

BY EDWARD EVERETT NORWOOD.

THE colored preacher's definition of perseverance was, "First taking hold; second, holding on; third, never letting go." It is very true, and the word is one to be understood and demonstrated by all who are trying to be Christian Scientists.

It is only by persevering effort and long continued endeavor that things are accomplished in this world, and in no case is this more true than when applied to those who are trying to look through the seen and temporal to behold the unseen and eternal, who are rising above sense-testimony, and discerning the impersonal Christ.

All spiritual growth, at this stage of progress, is comparatively slow. The abstract belief of the world in materialism, to which may be added the individual's faith in matter and its laws, induced by the seeming necessity of their maintenance, all conspire together to make the way to spiritual dominion over the flesh seem long and the path rough. This is but another reason why those who are making this effort should constantly be on the watch that malicious mental influence should not produce a mental or physical haziness or laziness, blind their intellect, or retard their spiritual growth.

An idle Christian Scientist is anomalous. We have in the life of our Leader, Rev. Mary Baker Eddy, an example of what incessant toil, unceasing and unselfish effort, can and will accomplish. She tells us in "Miscellaneous Writings," "Idleness is the foe of progress," and also "Toil is triumph," two sentences which cover the ground in all human effort.

Jesus was no dreamer. He was continually about his Father's business, and said, "My Father worketh hitherto, and I work," showing us that only by individual effort, and untiring effort at that, are we saved. When we remember that God is the Principle of all action, and that we, by reflection, express this Principle in our lives, we can see that every fibre of our being is filled and thrilled

by this divine Love-force, this ever-present Mind, which is the source of every endeavor, and that so long as we keep in touch with it, we cannot be lazy or go astray.

In the sermon on "Christian Healing," our Leader tells us, "Tireless being, patient of man's procrastination, affords him fresh opportunities every hour." The god of this world, in the abstract, is materialism. In the concrete, it is self. Then it behooves us to be up and doing, knowing that "in due season we shall reap, if we faint not." The Scriptures tell us, "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest." If, cold or lukewarm to Truth, we do not use the mental power we have, and are not constantly seeking to gain more, can we wonder that in the harvest, when the call comes for help, we lack in demonstration, and have to call for help? Then let us, as brave soldiers of the cross, put on the whole armor of goodness, and not the least part of this armor is energy, and energy which is a reflection of the ever-active, divine Principle, Love. God, with all His mighty power, is on the side of every right thought, of every denial of matter's verity and God's allness; and thus, little by little, slowly but none the less surely, and by ceaseless, consecrated effort, shall we discern, understand, and demonstrate the Science of Being, and wake in God's likeness.

A Comparison.

BY F. M.

WE read in the Bible that "God is a Spirit," and that "In him we live, and move, and have our being."

Like much of the Bible, this was incomprehensible until a gleam of light, radiating from the grand and glorious truths of Christian Science, came to me, declaring that Mind and Spirit are synonymous.

If it is in Mind we live, move, and have our being, it must naturally follow that life is not dependent on matter, material law, or physical conditions. Since Mind cannot evolve or produce anything but thoughts, or ideas, then life and all that is life-giving must be the unfolding of the eternal facts or truths of this one all-knowing Mind.

Let us compare each individual consciousness that is dwelling in the darkness of belief that matter and material laws can support and govern life, to a plant that is shut up in a darkened room. The sunshine without is flooding all with light, and if the least little ray is let into the rooms the plant will naturally turn its leaves, so it can drink in more and more of its rightful nourishment, air, and sunshine.

That the meaning of Mind, Spirit, and God is just the same, was the ray of light that first found its way to my darkened sense, and little by little I have realized many blessings as the beliefs of sense and self have been dispelled by this wonderful Light.

The consciousness, to which a faint perception of the Truth of Being has appeared, must feel the invigorating effect. We have only to turn to it, and this light of Truth will mould and fashion us anew until we awake in His likeness. How our hearts swell with gratitude to our dear Leader for the Truth reflected and expressed in a way that is comprehensible to us in Christian Science, for we can never forget that hers was the consciousness to which this Truth appeared.

Science and Health tells us on page 335, "Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as the Way."

Christian Science has shed a light on us that must grow brighter into the perfect day, where there is no night, for the darkness of mortal, sinful belief of life as separate and apart from God, will be destroyed, and we shall know and acknowledge no reality in that which proceeds not from the one Mind.

Obstructions Removed.

BY MARY B. TREVETT.

I HAD a forcible illustration recently, of how weeds grow apace when let alone. About ten years ago we built a log cabin near the Columbia River and paid two men twenty-five dollars for making a short path to the river through the woods. We went there regularly for several summers, but for the last three years no one has been near it, and this summer, when trying to take some friends to it, it was so overgrown with braks, ferns, and briars, and so stopped up with fallen trees that I could not find the way and had to get an experienced woodsman—a pioneer—to show us. He took his axe and removed some of the obstructions, and he had no difficulty in finding the way, because he knew it.

Some of the obstructions were very beautiful, and it hurt me to see them go. Lovely ferns and brakes in tropical luxuriance; moss-grown logs and incipient forest trees,—it disturbed me to see them hacked and slashed away,—but the experience has given me much food for thought. It has shown me how the errors of the centuries, which have been allowed to grow, have obstructed our path heavenward. But now has come a Way-shower, a guide out of this tangled thicket, and we are thankful we live in this age of great opportunities and great responsibilities, and we rejoice to have our long-cherished errors of opinion—our false gods—demolished, even though it seems to leave us somewhat denuded for a time.

May we all prove faithful, worthy to follow our Leader even though we be called to suffer persecution. Jesus said, "If ye suffer with me, ye shall also reign with me."

It is a great thing, too, to know we are making the path plainer and easier for multitudes who will come after us, that our "labor is not in vain in the Lord," for ourselves and for others. Our Leader writes to our faithful editors in one of the first numbers of the *Sentinel* (Vol. 1, No. 5, p. 3): "Every truth you promulgate, every good and ardent thought you entertain, makes you healthier, wealthier, wiser, and longer-lived, the evidences of the senses to the contrary notwithstanding."

Do we believe this? Then we shall do better work than ever before.

A New Year's Thought.

BY MARY LILIAS BEST.

"RING out the old, ring in the new,
Ring out the false, ring in the true."
So sing the joy bells at this New Year's tide,
And in those words, to each and all,
There comes a message echoing far and wide.

Ring out the pride, the hatred, and self-will,
The thoughts of malice which contain
The poison that doth sting and wound and kill,

And let the love of self no longer stay,
Deny it, and declare it naught,
Then, to the love of Christ it will give way.

Ring in the thoughts of peace, good-will, and love,
The love for God and man alone,
And on our hearts will rest the heavenly dove.

O may this message ringing from the tower,
Be heard by all! And let us then,
Not only once a year, but every hour
"Ring out the old, ring in the new,
Ring out the false, ring in the true."

Testimonies.

Shown the Way in Christian Science.

The spring of 1887 found me in a very bad condition. I expressed to my friends that I could never live through another winter unless some great change was made. Our family physician had said to my friends that it was a matter of little time with me. Three years before I had a brother pass away with the same disease with which I was afflicted, kidney and lung trouble.

In his last days he said to me, "Do not wait until it is too late before you have something done for you, as I have done." For years I had been troubled with a cough and at times it was severe. After a hard attack of bronchitis my lungs were pronounced by the physician to be diseased, and never afterwards was I free from a cough. Also the kidney trouble grew worse.

My brother's death was a severe experience. His loss was almost unbearable and did not have a tendency to better my physical condition. I employed the best physicians in our city but received no encouragement from them. At last pneumonia appeared, and for days it was a close pull. Finally I rallied, which was a surprise to the physician, as also to my friends. Yet it left me in such a state that life was a burden, death would have been preferable. I felt I was without hope or God in the world.

I was reared in the Congregationalist Church, yet I never gained an understanding of God which satisfied. For years I had been hungry for spiritual food, but did not know how to get it. My Bible had become a book of the past. My dear mother would say to me, "My dear child, in your feeble condition I do not see how you dare go to sleep without asking God to care for you." To which remark I made no reply. She did not know, and I could not tell her, how day by day my desire was for God to show me the way. I was truly hungry for spiritual food.

While in this condition of mind and body, a member of our family first heard of Christian Science, and advised me to try it. They could not tell what Christian Science was, they were told it cured people without medicine, and gave the names of two parties who had been cured in this way, and gave the name of the Scientist. But I had no idea of trying it. I felt it was something out of the general line. It might be spiritualism, and above all things, I desired to keep out of that.

But as time passed by the thought would present itself, The physicians can do you no good, and would Christian Science? Finally I decided to see the Scientist and place my case before her, which I did, and the result was I concluded to give Christian Science a trial. Before leaving she placed a book before me and said if I would take and read it, it would be helpful. But I could not see why I should pay three dollars for a book, if she were going to do the healing. I said to her I did not think I would take it just then.

For two weeks I had treatment but failed to receive any benefit. Feeling nothing could be done for me in the line of Christian Science, with tears I told the healer I felt there was no help for me and would give it up. She said she did not think I had given it a fair trial. I had not taken my medicine. That I would not expect help from a physician if I did not take his medicine; that the book she wished me to purchase was to be my medicine, and I refused to take it.

Feeling there was nothing else to go to I thought if I had not given Christian Science a fair trial I would do so, and told her I would take the book, "Science and Health with Key to the Scriptures," and begin treatment again.

As I opened the book and began to read, error said, That book will never do you any good, and you cannot understand it. But my medicine must be taken. I spent much

of my time reading its pages, but could get no understanding of it.

After a few days my cough grew worse, but my healer encouraged me by saying it was coming to the surface and I would soon be better if I continued to read. So I continued to take my medicine. There seemed to be no trouble in taking an overdose, and it had begun to be a very pleasant duty to perform, although I had not as yet begun to understand the nature of the medicine.

I also got out my Bible. Very soon I found the "little book," Science and Health, and my Bible, working in perfect harmony. I was gaining an understanding of God. I was beginning to learn that God was the eternal Mind, and not a person. I could accept of a God in that light.

I had become so engaged in reading the two books I had almost lost sight of my mortal body, and I was being healed. The cough which had occasioned so much fear was the first thing to disappear, and other troubles gradually vanished.

This medicine was the pearl I had been seeking for years, but was unable to find until Science and Health revealed it to me.

My desire for God to show me the way was being answered. The thought of the Psalmist: "I shall be satisfied, when I awake, with thy likeness," was made plain to me. I shall be satisfied when I awake in the understanding of Truth,—for it does satisfy as nothing else can.

I shall always feel very grateful to my healer for her persistency in making me understand that there was something for me to do. I had to work out my own salvation.

The following fall came my first demonstration, which was instantaneous. From that day to the present time I have never had one doubt as regards Christian Science being the Truth.

In 1888 I went through class with one of Mrs. Eddy's loyal students. Thirteen years have passed and my Christian Science medicine has never failed to give relief. But the physical healing is nothing compared with the spiritual uplifting. The understanding Science and Health gives us is more precious than rubies and more to be desired than fine gold.

I might mention many cases of healing which have come through the realization of God's all-power and presence which our dear Mother and Leader has taught us. Words fail to express my gratitude for all the toil and sacrifice she has made for me, for through her I have not only found health, but a better understanding of God. A Principle which when applied gives perfect results. We must work and bear the cross if we would win the crown.

E. F. BARRETT, Providence, R. I.

Instantly Restored to Health.

For eight months I had been a sufferer from chronic female difficulties. I tried all kinds of doctors, all kinds of treatment, all kinds of patent medicines, but grew worse right along. Everybody that came to see me thought I had consumption.

Just the day before I was healed a doctor told my sister that he would have to treat me seven or eight months before he could say whether I was ever to get well. But God had not forgotten me. I was brought up a Lutheran and had studied the Bible, but I did not understand it.

I knew God could cure me, but had not the firm faith that He would do it. I prayed for God's mercy. On Tuesday my sister went to the doctor for me. On Wednesday some Christian Science ladies called on me. I did not know they were Christian Scientists. I told them how long I had suffered and how long I had to suffer, and that I did not know whether I would be well or not. One of the dear ladies said there was no need of my suffering longer; that God could heal me if I only believed it; that

God was just as mighty now as He was nineteen hundred years ago. She asked me if I remembered how Jesus healed the sick. She told me she was healed and God could heal me too if I only believed it. I felt myself not wanted by God, but this lady repeated many sayings from the Bible which I had learned in school, and it all came back to me. When I said, "I know all that," she replied, "Why don't you believe it?" I said then, "With all my heart and mind I *do* believe, and I know that God can cure me," and so it seemed. The pain left me instantly, but I did not quite realize it. The ladies got up to go, and I too got up from my chair without a bit of pain. I stood on my feet for some time and felt so happy to think that I could be cured. After the ladies went I prayed to God for mercy. I thought, "Why cannot I be healed like the woman who only touched his garment?" and right there it became so light to me that I arose, knowing that I was healed.

Then I opened the Bible to Romans, 13 : 11, 12, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

I felt so happy after that I went into the kitchen and helped the girl get supper, and when my husband came home I was walking around. I told him, I thanked the Lord I was well. He thought I was insane at first, but he soon realized that God had cured me. The next morning I was up at five o'clock, got my husband's breakfast, and walked to my sister's to let her know I did not need the treatment of the doctor, and, praise God, I have been well ever since.

I read the Bible and Science and Health daily, and oh, what a different understanding I have of the Bible! I have had quite a number of demonstrations. I am only a beginner in Science. I was healed the third of May, 1900.

"I cried to thee, O Lord; and unto the Lord I made supplication. . . . To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever."

Mrs. C. T. ROH, Grand Rapids, Mich.

A Child's Faith Rewarded.

I wish to tell of a case of a severe burn that came to my notice. The prophecy that "a little child shall lead them" was fulfilled in this instance. The little girl whose mother was burned had attended our Sunday School for the first time on Sunday, and on the next Friday the accident occurred. Before sitting down to supper she had put some potatoes in an air-tight can on the stove, intending to make yeast. During the meal, thinking the potatoes were about dry, she went to look at them, and took hold of the can with both hands. As she was removing it the can exploded with a loud report. It being near the Fourth of July the husband thought it was fire-arms or crackers he had heard; but hearing the can fall and thinking something had happened, he went to the kitchen and there found his wife with her hands to her eyes, but so dazed she could not speak. He led her to the sink to wash her face, but she resisted, thinking the water would not be good for the burn, so he picked off the pieces of potato plastered on her face. In the midst of the confusion their little daughter jumped up and down, crying, "Bring Christian Science quick! Bring Christian Science quick!" But they did not heed her plea, and sent for a doctor.

It was found that the potatoes had struck her in both eyes, nose, and cheeks, she had also inhaled the hot steam. The physician applied his remedies, and covered her face with cotton, the applications being renewed several times during the night, and each time the severe pain almost

produced spasms. In the morning the little girl, witnessing the intense suffering, again set up her plea for Christian Science. They finally yielded and the child came for me.

They knew nothing of Christian Science. I had never met either of them. I went into the room where the poor sufferer lay. I asked the husband if he wanted Christian Science treatment for his wife, and he replied, "Yes, if you think you can help her." I said, "God can help her," and requested him to take the cotton and medicine off her face. He did so, and such a sight as met my eyes. The face and head swollen, until she did not look like a human being. The eyelids were black, and the entire face a dark purple. I spoke to her, and she moaned, and said, "Oh, I am blind! I am blind!" I told her God was able to make her see, and I gave her a treatment. She fell asleep while I was treating, and did not suffer to amount to anything after this. That same afternoon she could see out of one eye by pulling it open, and the next day could see out of both. Four days later, she picked pieces of potato out of her eyes, showing that the ball of the eye was burned as well as the outside. In a week she was out in the yard, and in two weeks did he *ashing*. No one who first saw her, thought she would ever see again; but she is healed without a scar.—Mrs. A. C. S., Pana, Ill.

Locomotor Ataxia Healed.

When Christian Science found me, I was almost a total wreck, "driven by the wind and tossed." I sat in an invalid's chair for three years. The doctors said I was incurable as there was no record of such a case being healed. I was suffering from an aggravated case of locomotor ataxia, with all the ills accompanying it. I did not sleep for a week at a time, and when I did my sleep was neither restful nor any comfort. I was in pain all day and night. I was hungry, yet too worried and afraid to eat. I took medicine all the time, but received no benefit. I was ill-tempered, nervous, hysterical, and smoked and chewed tobacco a great deal. I was also given to profanity. What a picture! but it is not overdrawn. Now I look, and the scene is changed; Christian Science has brought Light. Great peace has also come. I walk and work. I go out in all kinds of weather. I can eat what is set before me. I am a better workman; I am better morally. I know more about God—Love. I love my neighbor better, and know who my neighbor is. The evils of tobacco, drink, and profanity have disappeared. Many iniquities have been cleansed, and many diseases healed. My improvement has been wondered at by many, even Scientists remark it.

I cannot express myself, for I have received more than I had hoped to realize. No testimonial is adequate. I positively know that the reading of "Science and Health with Key to the Scriptures," and the work of its faithful students in the practice of Christian Science, has saved me from an untimely grave when other helpers failed, and is now saving me from myself. Through what I have been taught and proven for myself of the truth of the writings of Mary Baker Eddy, I know that my Redeemer liveth. For this reason I do not hesitate to speak of her as "Mother," and to thank God for what good has resulted from Christian Science.

G. E. CAMERON, Cincinnati, O.

In life troubles will come which look as if they would never pass away; the night and the storm look as if they would last forever, but the calm and the morning cannot be stayed; the storm in its very nature is transient. The effort of nature, as that of the human heart, ever is to return to its repose, for God is Peace.—MACDONALD.

Religious Items.

The *Boston Post* publishes the statement that the Rev. William S. Fritch, recently resigned from the pastorate of the Second Congregational Church of Attleboro, Mass., because his religious convictions were no longer in harmony with the Church doctrines. The following declarations of belief, which he is said to have made from his pulpit, show his position:—

"Evil is error, delusion, a mere negation. It is to goodness what cold is to heat. Cold is simply the absence of heat. All life is lived under eternal principles. Doing good brings its immediate reward, and doing evil its penalty. The penalty is corrective. An absolutely evil being would be an impossibility, for absolute wickedness means absolute death.

"A hell of everlasting torment is therefore impossible.

"Heaven means a life of goodness and love. The good and the loving find God and realize His presence.

"Hell means wickedness and remorse.

"Hell is a state, not a place.

"Heaven is a state, not a place.

"The accident of death does not change the principles of life. Life in the hereafter goes on under the same spiritual principles as here. All discipline will be corrective there as it is with us now.

"The judgment day is now. The judging is going on at this moment.

"The devil is a being existing only in our own breast."

In an editorial on "The Administration of Fear," the *Universalist Leader* says: "The attempt has been made in all ages to frighten men out of disobedience and into obedience by a resort to all kinds of intimidation. The ruler, the priest, the pedagogue, and the parent have each in turn figured as alarmists, addressing the strong passion of fear, confronting sin with a display of consequences, real or imaginary, and operating the machinery of terror in behalf of their particular concerns. This reign of terror, so far as religion and theology are concerned, is undoubtedly now passing away—is, in most cases, already gone. But what has been the result, so far as we can judge, of this policy of intimidation—this resort to fear as a saving agency? We risk nothing in saying that in state and church, in school and family, the result has been mainly evil."

A writer in the *Congregationalist* says: "Injustice is hard to be borne. This explains why forgiveness often, not to say usually, is so difficult. Whatever injury may have been done to us, we feel that we have been treated unjustly. Often we are mistaken. But so it seems. And injustice seems to concern not only ourselves, but the whole universe. Not to resent it seems like disregarding the public good, like being untrue to the great principles of righteousness on which the welfare of the race is based. Thus we exaggerate our own importance and that of the injury which we have suffered. Indignation distorts the whole situation. We are bound to forgive. God has commanded us to do so."

In a sermon on "The Spiritual Needs of the Universalist Church," published in the *Universalist Leader*, the Rev. L. M. Powers says: "Our first need is faith in our idea. Not faith in the partial and narrow thought we have emphasized so long, but faith in the full and complete meaning of Universalism, for it needs not much insight to see that if God means well with men by-and-by. He means well with all men now. If it is God's decree that some should be morally debased in this world, I see no reason for prophesying at length a perfect life for all mankind. Either God is a loving and impartial Father to all men now, or He never will be."

A contributor to the (Unitarian) *Christian Register* says: "I think that it was Curtis who said that ideas are the life of a nation. Whoever said it, it is true, and no less true of the individual than of the nation. It is in the life of ideas as distinguished from the

life of mere bodily activity that the higher life of our communities consists. It is a good thing to be strong, quick, deft, and enduring in body, but better to be strong in patience, hope, and faith, quick to see and appreciate things right in the sight of God, deft and enduring in doing them."

In an editorial the (Episcopalian) *Church Standard* says: "When one considers what the Christian religion is, and what the fundamental doctrines are which its ministers are sent to preach, it is not only astonishing, it is utterly confounding, to observe the almost universal heedlessness with which its fundamental articles are ignored in order to give place and prominence to matters of comparatively trivial detail to which there is no sign in Holy Scripture that Jesus Christ and his Apostles ever gave the slightest thought."

The following is from an editorial in a late number of the (Methodist) *Christian Advocate*: "The supreme cure for heart loneliness is communion with God; and it seems some weakens your reason, impairs the tenderness which sorrow brings do we come to appreciate the value, satisfaction, and real meaning of intercourse with the divine Father. . . . It requires loneliness sometimes to convince us that we are not alone, and the darkness to show us the light."

The following is an extract from a sermon published in the *Universalist Leader*: "Our third need is faith in God. But don't we believe in God? you say. No; we only half believe. The best that can be said of us to the present is, that we have made belief in God possible. We have affirmed that God is not a monster. We have declared that the mistakes of earth are not irreparable, and that God will somehow bring good out of seeming evil."

The (Baptist) *Standard* quotes the following: "John Wesley's mother once wrote to him when he was in college: 'Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing, to you, is sin.'"

A writer in the (Baptist) *Standard* says: "What does Jesus mean by 'the pure in heart'? Not what the majority of people suppose. The primary meaning of the Greek word is 'singleness of purpose.' In the heart of him who would see God there must burn and glow one supreme desire, like the sunbeam in the heart of the diamond, and that desire must be to serve God."

The twentieth anniversary of the Christian Endeavor movement is to be celebrated in Portland, Maine, next February, when a bronze tablet, the gift of "Endeavorers" in all parts of the world, will be placed in position on the front of Williston church, where the first society was formed. The organization reports a membership now of 3,636,060.

The *New-Church Messenger* says: "Christianity does not teach that there is any virtue in misery, or in being hated, or despised and persecuted unless it is for the sake of the Lord and the Gospel. The blessing is not in poverty or misery of any kind; but if in striving to be holy these things come upon you, then 'Blessed are ye.'"

An editorial in the *Universalist Leader* contains the following: "Those who believe with all their hearts are the ones who accomplish. You can load them down with discouragements, burden them with sorrow, hamper them with pessimistic prophecies, but you can never defeat them until you break their faith."

A writer in the (Baptist) *Examiner* says: "Kindness, meekness, patience, calmness are not spontaneous graces, springing up

without spiritual husbandry. Through the cultivation of the graces alone do we enter into the peace of God; and the supernal peace is chiefly won at the expenditure of everything else."

An editorial article in the (Baptist) *Watchman* contains the following: "Is it not wise to put behind us the narrow, critical, fault-finding temper; to forsake the negative attitude, and to throw ourselves, our influence, our time, our money, into the supreme cause of advancing the kingdom of God in the world?"

J. R. Miller, D.D., in the (Baptist) *Examiner*, says: "We can be faithful to our sacred calling only by letting Christ himself live in us. Then he will manifest himself in our life of fault and failure, transfiguring it, so that in every feature divine beauty shall shine."

James Taylor Dickinson, in an article in the (Baptist) *Examiner*, says: "In the ultimate analysis, the throbbing heart of all the pathos and the tragedy in literature and in life, from David to Tennyson, from Paul to Browning, will be found to be sin, moral and spiritual dereliction."

"The churches must begin their work with their own members: they have named them Christians, now make them Christian," says the *Universalist Leader*.

"The tokens of an approaching spiritual awakening are evident on every hand," says the *Standard*.

Notices.

Rules to be Observed.

We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

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All orders for Journals, Sentinels, Quartermasters, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and Church notices, should be sent directly to The Christian Science Publishing Society.

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Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

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The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

We again ask that no money remittances whatever be made to the Editor or Editorial Department.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

Both branches of the Pennsylvania Legislature met in biennial session January 1, and the first tests of strength between the faction of the Republican party led by Quay and the opposing forces of the Democrats and anti-Quay Republicans resulted in a victory for Quay's supporters. William T. Marshall, who was the choice of the Quay members for speaker of the lower house, was elected by a majority of one vote, and Senator Snyder, a Quay man, was elected president of the Senate by a majority of 23. At a joint caucus of the Quay Republicans of both houses 123 members of the Senate and House pledged themselves to vote for Quay for United States Senator. This number is four less than enough to elect, but it is generally taken for granted that Quay will be elected to the Senate once more.

A New York press dispatch of January 2, says: "Work will begin this week on the vast improvement of the North River water front between Bloomfield and Twenty-third Streets, authorized by the dock board, and which is to cost several million dollars. When the work shall have been finished, ten huge piers will replace the present structures with accommodations for the largest ocean steamships and double the present facilities of commerce."

The monthly statement of the public debt shows that at the close of business December 31, 1900, the national debt, less cash in the treasury, amounted to \$1,099,101,310.

Benjamin B. Odell, Jr., was inaugurated Governor of New York on January 1, succeeding Theodore Roosevelt, the next Vice-President.

Foreign News.

Field Marshal Lord Roberts arrived at Cowes, Isle of Wight, by the steamer Canada, on January 2. He was received with almost royal honors. He landed from the royal launch and was received at the pier by Princess Beatrice in her capacity as governor of the Isle of Wight, and by the Duke of Connaught, representing the Queen. The people cheered rapturously. The party rode in the royal carriages to Osborne House, at the entrance to which an arch of laurel had been erected by the Queen's orders as a special mark of her appreciation of the field marshal's work. Lord Roberts was given a private audience with the Queen, who bestowed on him an earldom, with a special provision by which the patent of nobility may descend to Lord Roberts' daughter or to some special line of succession in default of male heirs. Lord Roberts' only son, a lieutenant in the British army, died of wounds received in South Africa just before his father was asked to take command.

At the railway station in London Lord Roberts was met by the Prince of Wales and other members of the royal family, and in the evening a dinner was given at Buckingham Palace by the Prince and Princess of Wales in honor of the field marshal.

So serious had the Boer invasion of Cape Colony become last week that the colonists loyal to Great Britain had to volunteer for military service to help defend their principal towns. The Boers seemed to be able to go where they pleased gathering recruits from among the disaffected Dutch as they marched, commandeering all the horses they could find and looting the farms of the loyalists. Even in Cape Town the business men have organized a town guard. On January 3 the battleship Monarch landed men and guns to relieve the troops for service northward. The hurried efforts in all directions to get Cape Colony into defensible condition shows that the British officials are uneasy about the result of the invasion.

Alexis E. Frye, the American superintendent of public schools in Cuba, on January 1 was united in marriage to Senorita Maria Teresa Arruebarena, a school teacher of Cardenas. Mr. Frye and his bride first met last June, when the superintendent officially received the young lady together with the other teachers of Cardenas on board the transport which was to take them to Boston to attend the Harvard summer school. The wedding was the most important social event Cuba has known for twenty years. The reception, held in the palace formerly occupied by General Lee in Havana, was attended by Governor General Wood and officials, and by some two thousand Cubans and Spaniards from all parts of the island.

The British Colonial Office has announced the following appointments:—

Sir Alfred Milner to be governor of the Transvaal and British high commissioner. The Hon. Sir Walter Francis Hely-Hutchinson (Governor of Natal and Zululand since 1893) to be Governor of Cape Colony. Lieut. Col. Sir Henry Edward McCullum (Governor of Newfoundland since 1898 and aide-de-camp to the Queen since 1900) to be Governor of Natal. Maj. Hamilton John Gould-Adams, (resident commissioner of the Bechuanaland protectorate) to be Lieutenant-Governor of the Orange River Colony.

A dispatch dated January 2, from Cape Town to the London *Daily Mail*, dwelling upon the gravity of the position in Cape Colony, says:—

"The Boer invaders now number five thousand. They are ranging over immense tracts of territory, necessitating the employment of an army corps to deal with them. Lord Kitchener has poured troops into the disturbed areas, but the fugitive tactics of the Boers have to a large extent neutralized his precautions."

The foreign engagements of the porte for the purchase and renovation of warships and for naval and military artillery now amount to twelve million dollars, says the Constantinople correspondent of the London *Times*. "While the treasury is absolutely empty and internal debts increase daily."

A press dispatch from San Juan, Porto Rico, dated January 2, says: "Thousands of people yesterday witnessed the starting of the new trolley system, the island's first road of that description. The people were much astonished."

The United States Ambassador, Joseph H. Choate, presented the Hay-Pauncefote treaty amendments to the British Secretary of State for Foreign Affairs, the Marquis of Lansdowne, January 4.

Ernest Brenner, the new president of Switzerland, is only forty-four years old, but is one of the ablest international lawyers in Europe.

Industry and Commerce.

The Chicago *Tribune* on January 2, published the following: "Signatures were affixed in this city yesterday to a contract under which a Chicago packing firm will supply the Russian government this year with fifteen hundred barrels of a specially prepared meat to feed the soldiers of the Czar's army. The terms of the contract will exceed \$100,000. The vast field for supplies in Russia and Siberia has been opened to Americans only lately."

The year just closed has been most prosperous in the history of the Indiana oil field. The increase in the number of completed wells over that of 1899 was 740. The cost of the wells put down in Indiana in the last year was \$4,740,800 and the amount expended in drilling dry holes was \$1,624,000.

The wages of the thirty thousand or more employes of the Carnegie Steel Company in its large plants in the Pittsburgh district, will remain the same during 1901 as last year. The employes were expecting a reduction.

Business failures during the past year are put by R. G. Dun & Co. at 10,833 with liabilities amounting to \$174,113,236. For 1899 the failures numbered 9,393, with \$123,132,679 liabilities.

General News.

The twentieth century was impressively ushered in by the people of Boston, who assembled by the thousands in and around the State House on Beacon Hill and joined in the solemn welcome. On the balcony overlooking the Common stood the Governor, the venerable and wise Edward Everett Hale, D.D., a few other prominent men, a chorus of some two hundred singers and four trumpeters. The multitude crowded the State House corridors and front rooms, the broad walks and stone steps leading to the front entrance, Beacon, Park, and Bowdoin Streets, and the Common half way to Tremont Street was closely packed with people, while the balconies and windows of the dwellings and office buildings within earshot of the exercises were filled. Shortly before midnight the trumpets sounded and the great choir and the people sang the following doxology:

Be thou, O God, exalted high:
And as thy glory fills the sky,
So let it be on earth displayed,
Till thou art, here as there obeyed.

Then the well-beloved preacher, Dr. Hale, who is himself past three score years and ten, read the Ninetieth Psalm, and after silent prayer, led the vast audience in repeating the Lord's Prayer. Then the choir sang a hymn written for a similar occasion and first sung at daybreak, January 1, 1701, on the same spot. Out of the surrounding silence came the stroke of the bell in the tower of King's Chapel (itself a relic of bygone centuries), announcing the portentous hour. The trumpets responded in a long drawn blare for each stroke of the bell, which counted out the final hour. Meanwhile church bells were ringing in every church tower and steeple. It was a superb setting for such a celebration. Beacon Hill, the heart of old Boston: the stately capitol with its gilded dome aglow with hundreds of electric lights; the sloping hillside of the Common with its serried ranks of grand old elms; a glorious moonlit sky. It was a scene never to be forgotten.

In every large city in Christendom, the dawn of the new century was publicly celebrated. In every Roman Catholic church throughout the world mass was celebrated at midnight, and nearly all Protestant churches held watch-night services.

M. E. Stone of Chicago, general manager of the Associated Press, in closing an address on "News Gathering Methods" before a Boston audience, expressed the hope that the day was dawning when the tittle-tattle of life would receive less attention in the press and when the higher and better things of the world's history would be deemed news.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Century Retrospects.

Progress in Methods of Travel in a Hundred Years.

THE caravan was typical of the Middle Ages, and survived even in brand-new America until the continent was spanned by railroads and the waterways so united that from the sea we can now in steam vessels penetrate the very heart of the new world. It is in this new world that the most important transportation innovations have originated and been worked to something near perfection. And the beginnings of real progress towards present completeness are not much older than our national life. But the experimental stage, without which nothing could have been accomplished, began much earlier, for Sir Isaac Newton comprehended in some sort the practical power of steam, and in 1680 suggested a way by which steam locomotion was really achieved. From then till boats were propelled by it in the water and carriages driven over the roads, the ingenious minds of the world were busy trying to carry out in practical ways the suggestion of this greatest scientist of the seventeenth century. Indeed, it may be said with entire truth that the record of improvements in the steam engine and steam locomotive is also the history of travel during the two centuries just past. The eighteenth century was that of experiment; the nineteenth that of accomplishment.



During the century of experiment the travel by sea was in sailing vessels; by land in wagons drawn by horses and on horseback. For more than one third of the century of accomplishment these methods were unchanged, though on the eve of change. They were not to any great extent superseded till half the nineteenth century was gone. Now they are all but obsolete. It is quite true that sailing vessels are still numerous on all the seas, but they are not used to any extent for travel. So, also, are horses used in greater numbers than ever before; but they, too, are no longer employed in the service of travel in a large sense. But during all the one hundred and fifty years, from 1680 to 1830, efforts were courageously made so to harness steam as to make it useful in transportation.

The first efforts were to get an engine to run on the common roads. Even in the eighteenth century in France, in England, and in America, were built road engines—automobiles, if you choose—which carried their own weight up pretty steep grades, and other loads besides. The condition of the roadways, whether in town or in the country, made it practically impossible for these heavy machines to do any effective and lasting service. They racked themselves to pieces. Tramways, over which cars were drawn by horses, were already used in the mining countries, and just before the beginning of this century, the inventors who had been experimenting with road locomotives turned their attention to trams or railways.

Richard Thevithick, whose road engine, the "Puffer," had made a sensation in England in 1801, in 1803 put a locomotive on a tramway at Merthyr Tydfil, in Wales, and

went up a heavy grade, winning a wager of £500. In England they said Thevithick was mad because he used high pressure steam, and the influence of James Watt was so potent in opposition that capital repulsed him even in the face of very plain demonstrations of the sanity of his schemes. But he is known to the world to-day as the "Father of the Locomotive," and his fame is secure for all time. In this country Oliver Evans was at work on the same lines as Thevithick. And he did wonderful things. But, like Thevithick, he was quite a generation before a time when there was enough enlightenment to appreciate him. He agitated for railroads in every way that was open to him, and in 1809, said in a public speech: "The present generation will use canals, the next will prefer railroads with horses, but their more enlightened successors will employ steam carriages on railways as the perfection of the art of conveyance." That was a very conservative prediction.



Only men of imagination of the first order, even in the first decade of this century, foresaw a tenth part of what was to be accomplished in the next seventy-five years. The experiments continued, but most of those who were at work only hoped to carry freight and take out the product of mines with their steam engines on railroads. The great steel thoroughfares of to-day were undreamed of. But when, in 1830, a passenger line was opened, things moved with great rapidity. During 1829 a railroad had been built from Baltimore to Ellicott's Mills. The sure motive power was the horse; the hoped-for power was a sail car; the dreamed-of power a steam locomotive. The line was opened—the beginning of the present great Baltimore & Ohio system—on the 22d of May, 1830.

The sail car was moderately successful, the horse entirely so. By the 28th of August Peter Cooper had his very crude locomotive, "Tom Thumb," ready for trial. The engineers predicted that the curves would prevent success. But they were wrong. The man who later became famous as the greatest practical philanthropist of the century, himself stood at the throttle and drew a train of cars from Baltimore to Ellicott's Mills and back. This was the first passenger train that was ever run in the world, and the revolution in modern methods of travel had begun.



To the men who were identified with the beginning and the extension of the Baltimore & Ohio Railroad, the world owes a great debt. They were brave, they were patient, they were resourceful, they were ingenious, and above all, they were American patriots. Progress was making also in England, where the great Stephenson was the foremost man in the new work which was to bind the world so closely that it has now become as one small neighborhood. He had capital at his disposal, and could devote his time to practical work without worrying about the money. Not so these Americans. Their stockholders were impatient and ever on the eve of giving up. But they persevered and asked Americans to make locomotives for them. In New York they sent for Stephenson locomotives, but in

Maryland and South Carolina they preferred home manufactures. And they got them, and got what answered better than those brought over sea. By 1840 the tide had turned, and the engineer, Norris of Philadelphia, sent four engines to England to use on the Birmingham & Gloucester Railway. The English could not make a locomotive that was useful on a grade of one foot in thirty-seven feet, so they had to send to us for them. This was the first exportation of locomotives. In 1899, it is interesting to record, manufacturers in America exported locomotives to the value of five million dollars.

The Baltimore Railway pioneers were also looking out for the comfort of passengers, for we learn from the *Baltimore Chronicle* of October 31, 1837: "The cars intended for night travel between this city and Philadelphia, and which afford berths for twenty-four persons in each car, will be placed on the road and used for the first time to-night."

This was the first sleeping car; this was the forerunner of the modern parlor car, in which one can be almost as comfortable as at home and still be going over land at the rate of forty-five miles an hour. "Dick" Thevithick, with his "Puffer" on the English highways and his little tramway engine in Wales, did not live to see anything like this with his own eyes, though the eyes of his mind may have seen it afar off; but the good Peter Cooper, who drove the first passenger train, did see it accomplished and many more besides, for when the first seemingly insurmountable difficulties were overcome the progress was with the strides of a giant.



Just look at the record. By 1850, in the United States we had 9,021 miles of railway; in 1860, this had increased to 30,635; in 1870, to 52,857; in 1880, to 93,262; in 1890, to 166,653; in 1900, to 188,809. This gives us in this country about one mile of railway to 398 people, while the travel is so great that the total mileage of passenger trains shows that each man, woman, and child, had they all traveled equally, would have gone in a year in excess of two hundred miles.

We are the greatest travelers in the world and require the best accommodations and facilities. In Europe they only have one mile of railway to twenty-two hundred people; in Russia, one mile to four thousand. What is more, our railways have nearly always gone in advance of civilization, ahead of necessity. If a new section is to be settled, first is the railway, then the settlers. This accounts in a great measure for our excessive mileage. Now that there are comparatively no unopened sections, railroad building will not be so rapid. Indeed, there has been a great falling off in the last decade. But while the mileage is not being increased so rapidly, vast sums are expended for betterments. We are getting better engines and cars and much better road beds. This makes for comfort and security. Why, the security is so great at present that a passenger, according to mathematical calculation, would have to travel at the rate of thirty miles an hour for 170 years before getting hurt, and about one thousand years before getting killed. That is safer than staying at home. It is surely much safer than walking in Broadway.

We also have the fastest records in America. The best is a run of ninety miles at the rate of 58.2 miles an hour, including stops, and at the rate of 62.2 miles an hour excluding stops. This train's maximum speed was seventy-five miles an hour. The next fastest record, and probably really the best, is a run of 444.6 miles at the rate of 53.9 miles an hour, including stops, and 54.3 miles, excluding stops. The maximum of this train is 68.5 miles an hour. This is the famous Empire State Express, of the New York Central.

Speaking of the speed of trains, Mr. Depew, the president

of that road, is of the opinion that the final speed has been reached. He does not speak of physical or mechanical difficulties, but of the commercial limit. Faster trains will not pay. In the year of the World's Fair in Chicago, every visitor wanted to take the fastest train available, for each person wanted to participate in the most remarkable thing possible. But in ordinary years only a few persons will pay an increased fare for a quicker train. For the same reason he does not believe that the sumptuous private car will in any sense take the place of the private yacht. It is too expensive. A railroad official can afford it, as his private car is hauled over other roads as a matter of courtesy, but a private individual must pay, besides the expenses of his car, full fare for all the passengers his car could hold.



Now as to the water. We had steamboats before we had successful steam locomotives. Here, too, Americans were the pioneers. Every one knows the story of Robert Fulton. He, like Morse, the father of the electric telegraph, was an artist—a poor artist, but a great inventor. His claim to be the first adapter of the steam engine to paddle wheels for propulsion in the water has been disputed, but the world will always give him the credit.

When Napoleon meditated his fearful descent upon England, Fulton engaged to build him steamboats to take his armies across the Channel. Fortunately, though Napoleon was interested in the scheme, nothing came of this, although Fulton's first steamboat ruffled the waters of the Seine. But the really important work was done in America, beginning in 1807, when Fulton's boat steamed up the Hudson River. This was a commercial success, and passengers have been carried in boats propelled by steam ever since. The first ocean going steamboats had paddle wheels, and these made eight and nine knots an hour, which was not better than the great sailing vessels called "clippers," which ran almost on schedule time. Ericsson invented the screw propeller, which was first shown to the English Admiralty in 1830. But it was not adopted for ten years.

From then till now steamships have been getting faster and faster. Nine-day boats across the North Atlantic became common, then eight days, even seven days, then six days. There, the limit seemed to be reached and at the record stuck for several years. But it has been lowered; now it is not unusual for the best of these wonderful Leviathans to make the trip in a little over five days, while four-day boats are talked of with confidence by the men who ought to know whereof they speak. To me it seems the limit will only be reached, as with railway trains, when a greater speed will not pay.



The interior travel by water has decreased in thirty years. Few travel by water when they can go by rail, except when on "pleasure bent." In the old days, to go from New York to New Orleans, or any of the Gulf ports, it was usual to go by sea or across the mountains to Pittsburg and then down the Ohio and Mississippi on steamboats. No one would do that now, except for an experience to recall an almost obsolete method of travel.

And as we begin a new century we also see the old road engines again coming into use. The automobile would have reached its present stage, no doubt, half a century ago had not the inventive minds of the world turned their attention to railroading.

As to travel in the air, we are still in the experimental stage. Progress, no doubt, has been made, but the accomplishment has been so little, compared with other methods of going about, that we can well afford to be for the moment content with what we have done, and leave that for an historian of the future to record.

Boston Transcript.

Selected Articles.

A Reply to Dr. Marshall of Raleigh, N. C.

Boston, Mass., November 6, 1900.

To the Editor:—In your issue of the second you reported a sermon on the subject, "Christian Science and Faith Cures," by Rev. Dr. Marshall. He first presented quotations from Mrs. Eddy's book, and that much of the sermon I heartily endorse. He adds: "Mrs. Eddy's book, Science and Health, is not a very readable book, nor one easily understood." No science can be understood without earnest study and application. Even our Master said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." This statement implies that it is not easy to understand and live the Truth; and yet ease and harmony always follow such practice. An apprentice often chooses a hard way of doing a thing, which is easily accomplished by a master. Jesus said: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." The Master had served his apprenticeship well, and was able to accomplish with perfect ease that which his disciples failed to do, and concerning which they said: "Why could not we cast him out?"

Multitudes of those who are "comparing spiritual things with spiritual," have found Science and Health, the Christian Science text-book, easy of comprehension. Are the people of this denomination better educated than Dr. Marshall, and so more equal to the understanding of this volume? This I do not assert, but would rather attribute the difference between those who so easily take hold of the Science of Christ, and one who evidences his misapprehension only, to the fact that some Christians are more ready to accept the premise of Christian Science—that God is Spirit, Love, Life, Truth—and for this reason are better capable of comprehending conclusions drawn from these definitions of God. It might be wise for our clergymen to refrain from the effort to express an opinion as to the teachings of Christian Science until they too have used the ideas taught in this school with healing results. Only the practical Christian Scientist can intelligently teach this Science. The effort to apostrophize about any science, or any subject concerning which knowledge is not gained from actual experience, is likely to prove a failure.



In answer to the question how it is possible for a system like this to grow as it has done into one of the most remarkable movements of modern times, Dr. Marshall says, "By practising a system of mental healing whereby it is claimed that many who have tried other curative agencies in vain, have, under this system, been restored to health." So far, this answer is correct, but is not complete. While it is true that people have been healed of physical troubles through Christian Science after having exhausted their faith in other remedies, it is also true that they have been healed spiritually as well. Sinners have been regenerated; drunkards have been reformed; sorrow, disappointment, and dissatisfaction have been replaced with joy, happiness, and satisfaction, through the conscious ever-presence of God, as Christian Scientists are taught to realize. I speak from personal experience on this point.

Previous to my study of Christian Science I had become very unhappy—full of doubts and fears, and sceptical even of the truths of the Bible. In fact, I was dissatisfied with things in general; but through Christian Science I have learned to anchor my hope beyond the veil of matter, in God, whom I recognize as the only power and the only influence, and this has dissolved my doubts and fears to a very great extent.

My respect is profound for the orthodox church in which I was reared, and I yet love that church; but base indeed would be my ingratitude if I failed to recognize what God has given me through Christian Science, by the faithful, untiring efforts of its noble Founder, Rev. Mary Baker G. Eddy.

Dr. Marshall asserts, "For the better understanding of the question, I will at the same time discuss kindred phenomena." If he had said, We will discuss kindred phenomena by contrast in order to better understand Christian Science, we might give our approval; for the manifestation of health as produced by Christian Science has no kindred phenomena. There is no system of healing the sick which is in any degree akin to Christian Science.

We note the signification of the effort that is being made by some people to establish the claim that the cause of cures in Christian Science is the same as that which seems to cure under other names. Who knows what heals in Christian Science except the student himself, who applies his understanding of Truth to effect a cure? It requires a great deal of egotism to say to a Christian Scientist, "You do not heal by divine power as you claim, but through hypnotic suggestion."



Dr. Marshall states, "The results so similar must proceed from a common cause; and the sequence between cause and effect is so unalterably fixed by nature that when we see a series of effects agreeing in essential particulars we know that they must proceed from a common cause. Interested parties may deny it, if they will, and disclaim any connection with other cures, but the logic of truth and common-sense compels one to believe that in so far as healings are concerned there is something in common between the patent nostrums, the electropoise, faith cures, Christian Science, hoodooism, and all other forms of extraordinary healings."

I ask, why add to his list the term "extraordinary healings"? What would he name ordinary healings? Does not the patient who has been healed by the use of a drug have the same kind of a "well" look as the one who has recovered in some other way? May we not say with as clear logic and with the same degree of certainty that when a patient is cured by medicine he is not cured by medicine, but by the same cause to which Dr. Marshall attributes his so-called "extraordinary healings"?

What of the Egyptian magicians who produced the same phenomena, to material sense, which Moses effected by the use of the rod? To all physical appearances the effects were the same. Would Dr. Marshall say that the causes were the same? The necromancers imitated Moses up to a certain point, when they failed; then they admitted the superiority of the power which wrought wonders through Moses, saying, "This is the finger of God."

Evil has sought to ape God from the beginning of the world to the present time, and has claimed in all ages. "I can do anything God can do. I can heal just like God; indeed, God has nothing to do with healing. I am doing it through animal magnetism." Many counterfeits of any method do not prove there is no genuine original. Jesus of Nazareth healed in an "extraordinary" way. He used no material remedies and restored the absent to life with whom there was no personal contact, thereby exhibiting a purely mental or spiritual power of healing.

Does Mr. Marshall claim that Jesus, too, was a hypnotist, and that he was reporting a falsehood when he said: "I speak not of myself: but the Father that dwelleth in me, he doeth the works"? I will grant that so far as concerns external appearances the results of various systems of curing the sick may seem similar, but I insist that Christian Science heals purely through the influence of Truth, and is the identical system which Jesus used nineteen

hundred years ago. Nor are the effects of Truth-healing the same as the recuperation through other means, as any one inspired with new life through Christian Science can testify.

I will agree with the doctor's statement: "If it were not true that the natural tendency in all diseases is to recover, the world would have been depopulated long ago;" and would add, for the natural tendency of God's creation is to express Himself, and to be co-existent and co-eternal with Himself; otherwise it would have been annihilated long ago. God is the power behind the throne which makes "the natural tendency of man to health." And through Christian Science the hindrances and obstructions, the doubts, fears, and dependencies upon powers less than God, are put out of the way, and the patient is brought directly under the divine influence; so this natural tendency gains supremacy, and health speedily follows.

It is further stated: "The great majority of sick people would entirely recover if left alone." This would be well said with the addition of two words—with God.

Some diseases may be imaginary, as our friend declares. Some may be more than imagination, as Christian Science teaches; but the troubles which are mountains to our material sense are utterly powerless in the sight of God; and all diseases, imaginary or otherwise, must dissolve in His presence, even as the frost before the noon-day sun.



Our brother asks the question: "Have we reason to believe from the teaching of revelation that by any system of faith that ignores the reality of sickness and death, that denies the existence of matter, and repudiates even the being of a personal God, we may so far master ourselves that disease will become only a dream and death a fiction? Or, to repeat the question in another form: Does the Bible give us any reason to expect healings and cures other than those that result from the recuperative energy of nature, or grow out of the use of a wise system of therapeutics, including the remedies of *materia medica*, and those potential but mysterious influences of our own minds?"

We will allow the Scriptures to answer this question. Jesus was the greatest physician the world has ever known. His system of healing must have been the best, for his success was perfect and he was never known to lose a case. He also said: "I am the way." He did not declare, "I heal sin and sickness by evoking the aid of the Father, but you must depend upon material remedies;" but he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "And these signs shall follow them that believe," etc., as much as to say, "He who understands what I understand, and practises as I practise, will be followed by like results." If he made any point in his teaching emphatic it was this, that we should be able through his method to overcome sin and sickness, by depending alone upon the power of God.

He said of a sick woman that Satan had bound her. Elsewhere, on another occasion he declared of Satan: "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The vocation of a liar is to give forth lies, and if he is strictly a liar, he does nothing else. In the text just quoted, the devil's own, his offspring, that which is of or belonging to him, is a lie. Will our friend please tell me how much substance, how much reality there is in a lie? A lie is untrue, hence unreal; it has no existence in fact, and dies the moment its opposing truth is revealed. According to Jesus' words we have now proved that the woman, who probably would have been called a rheumatic in medical parlance, was bound by a lie, and was healed by the Truth. We have proved by Jesus' own words that rheumatism, or the like, is a lie, a false claim; and inasmuch as it was the Christ's mission

to destroy the works of the devil, we consider ourselves justified in claiming that sin, sickness, and death, which he surely annihilated, were the works of the devil, hence lies, or false claims.

Will Dr. Marshall kindly explain how a lie is to be destroyed with medicine? Will he also tell me why he proposes to discard Jesus' diagnosis and remedy for disease, while at the same time he seeks to retain his definition and remedy for sin? What is his Bible authority for resorting to material methods for overcoming sickness, contrary to Jesus' example, while he seeks to follow the Master's steps in the overcoming of sin? Jesus said: "For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?"

Now as to the denial of the existence of matter, I propose to prove by the Master's words that he had no more respect for matter than the Christian Scientist. He never had a kind thing to say of the flesh. I will treat this question in connection with Dr. Marshall's statement: "Christian Science teaches that everything real is mind . . . hence there are no stars, no trees, no mountains, and we have no bodies." Such a view is no more acceptable to Christian Scientists than to our reverend divine, and indeed is not the teaching of this Science. The abstract statement that everything we see is unreal does not express the idea of this faith, which teaches that everything in creation, from the least to the greatest, is actual, it being only the human material concept of God's creation which is declared an illusion. We believe that in our present unspiritual condition we have a wrong sense of the universe. This wrong perception is not the creation itself, but a false sense of it, and it is this false sense, not the creation itself, which the Christian Scientist believes to be unreal. Christian Science teaches that sin is only as real as we make it by our indulgence; and it follows that the sinner will never be rid of sin until he stops sinning, for his very indulgence makes evil real to him.



It is stated: "Her [Mrs. Eddy's] teachings go further, and insist that death is only another false notion of the mind, and if the race would outgrow its belief in death people would cease to die." Here again I would call upon our brother to interpret a bit of Scripture. Jesus said: "If a man keep my saying, he shall never taste of death." Was this statement meaningless? Is it possible to keep the saying of Jesus? We admit that in our present material state we are far from that perfection which is necessary to the fulfilment of Jesus' demands, and that we grow sick, suffer, and die because of this. Nevertheless we know the sacred words are true; that the fulfilment of the same is within human possibility in proportion as human will yields to the divine. We also insist that John's vision—a new heaven and a new earth, wherein dwelleth righteousness—will re-appear, though centuries may pass before that time. Also that prophecy: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

To quote further from Dr. Marshall: "Add to this the doctrine that Mrs. Eddy herself is the highest expression of the divine idea in the human form, surpassing Jesus as he surpassed Moses, and you have in brief the doctrine of Christian Science." This is as far from Christian Science as night from day, and there is nothing in the writings of Mrs. Eddy to warrant such assumption. Mrs. Eddy claims absolutely nothing for her personality except that she is "the Discoverer and Founder of Christian Science." She teaches in her text-book that "Jesus was the highest human concept of a perfect man;" that he was the Way-shower; that we are to be saved not only in the future, but in the present through the practice of his teach-

ings. Never is the claim made that her text-book should take the place of the Bible, or that Christianity should be supplanted by Christian Science, but that Science and Health reveals the spiritual significance of the Scriptures and makes Christianity more practical.

Our friend seems to believe that Christian Scientists reject his sense of a personal God. Of this it is difficult to be sure, since he has not defined what he means by the word personal. In Christian Science we prefer not to use the word personal as applied to Deity, since such a term is apt to perpetuate the puerile conception that God is a restricted being with an outlined form. We believe in the infinite individuality of God, that He is an all-wise, self-conscious, rational Being, unlimited and everywhere present. We cannot accept a definition of God which would limit Him in any sense; and it should be remembered that every statement of Christian Science is a deduction from the premise that God is Spirit,—Love,—as the Bible teaches. The Saviour's mission was to overcome the world, the flesh, and the devil; to demonstrate the truth of Being in the presence of mortals, and to prove the truth of his words: "It is the Spirit that quickeneth; the flesh profiteth nothing," in order that mortals might gain the true "Science of Being," and thereby be able to obey the Scriptural admonition, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."



The first coming of Christ is the personal Jesus, healing the sick, and proving the power of God; the second coming is the coming to human consciousness of the spiritual Christ,—that is, the understanding of the Truth, which Jesus knew and used in his life work, and by which he healed the sick, cast out devils, raised the dead. His death and resurrection proved that God was his life; his ascension proved that Spirit, God, was his substance, and illustrated his statement that "the flesh profiteth nothing." We know from this that his death and ascension were necessary to demonstrate the Science of Being, which was essential to mortals in order that they might follow his example, work out the same results, and reach the same end, at the "right hand of God." But for his advent in the flesh the world could not have known the Truth. Indeed, every step of his experience from birth to ascension was necessary to teach mortals the way of salvation.

Dr. Marshall makes the statement: "How wicked the claim of this woman, who insists that she has almost banished sickness and death from the world, when hospitals are crowded with weary patients; when the grave-diggers are busy." Mrs. Eddy has never made any such claim. The most that she has said is that longevity has increased perceptibly during the past few decades, according to statistics, and that this increase is co-existent with Christian Science. I know of thousands of people whose lives have been prolonged through Christian Science, and this in itself would decrease the average mortality. It has never been claimed by Mrs. Eddy or any other Christian Scientist that more than a very small percentage of the sickness in the world has been destroyed through Christian Science. It has not even been claimed that Christian Scientists are at this stage in their growth immune from the discords and calamities of earth. Much indeed has been accomplished already through this faith, for which we are grateful, and we will continue our efforts to trust God implicitly, and to hope for better days. Indeed, we believe in a final fulfillment of the Scriptures, that the time will come when God will reign supreme in all the affairs of men, and when there will be no more sorrow, sin, or death.

Sincerely yours,

ALFRED FARLOW.

In the *Raleigh* (N. C.) *Observer*.

A Denial.

Editor Buffalo Express:—You quoted editorially in your issue of December 24 a statement appearing in a New York paper concerning Christian Scientists and Surrogate Fitzgerald. This false charge, that Christian Scientists are exerting mental influence to affect the decision of Judge Fitzgerald in the Brush will case, is an accusation common to the hypnotists and mental mal-practitioners in their arguments against Christian Scientists. Christian Scientists never enter another's thought uninvited, and then, never except to destroy sin or sickness. The conflict to-day is between two mental forces, the Christ Mind and the carnal mind, or hypnotism. In this instance, hypnotists are charging Christian Science with their own methods.

It is utterly untrue that a million Christian Scientists (or even one Christian Scientist) are exerting any mental influence upon Surrogate Fitzgerald or any person connected with the case. If the Surrogate is being treated, it is not by Christian Scientists. The statement that this alleged information was given by a Christian Scientist is, on its face, untrue, because a Christian Scientist would know that such practices are impossible in Christian Science, and the Surrogate has heard enough already from the testimony to show him that this is true. If he has not, it will be proved to him before the case is ended. WILLARD S. MATTOX.

New York, December 29.

In the *Buffalo Express*.

Notice.

REMITTANCES should be made by post-office money order, express money order, or exchange on Boston or New York. Exchange on Chicago and other cities not named above, will not be accepted.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Mch. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for April, May, and June.

A century ago, an infidel German countess, dying, ordered that her grave be covered with a solid granite slab; that around it should be placed solid blocks of stone, and the whole be fastened together by strong iron clamps, and that on the stone be cut these words: "This burial place, purchased to all eternity, must never be opened." But a little seed sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there slowly and surely until it burst the clamps asunder, and, lifting the immense block, the structure ere long became a confused mass of rock, among which, in verdure and beauty, grew the great oak which had caused the destruction. Thus truth dislodges error: thus her branches spread in splendor above the ruins of the false, and thus "he that exalteth himself shall be abased."—*Anon.*

A man strives to know the everlasting right, to keep a conscience void of all offence. His inward eye is pure and single, all is true to the eternal right. His moral powers continually expand, and by so much more does he hold communion with his God. As far as it can see, his finite conscience reads in the book the eternal right of God. A man's power of conscience is the measure of his moral communion with the Infinite.—THEODORE PARKER.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Monument to Baron and Baroness de Hirsch.

A MONUMENT is soon to be erected in Central Park, New York, in commemoration of the eradication of racial prejudice. The monument will cost upwards of fifty thousand dollars, and the amount is to be raised entirely by voluntary subscriptions.

The sculptor's conception is highly artistic and effective. A female figure in bronze, heroic size, typifying Philanthropy, is represented holding in her left arm a tablet on which are engraved the features of the Baron and Baroness. Before this figure is a smaller one, that of a child, representing posterity, placing on the tablet a bunch of palms.

These figures will be placed on a pedestal of highly polished pink granite. The pedestal will take the form of an exedra, whose majestic sweep of unbroken curves will be intended to convey the idea of the all-embracing arms of true charity.

The motive which prompted the erection of the monument has appealed to all classes. Many letters from clergymen and laymen, college presidents and publicists, have been sent to the Baron and Baroness de Hirsch Monument Association, indorsing the project. A number of these letters were published in the *New York Mail and Express* of January 1, 1901. The Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, wrote as follows:

The movement to erect a monument to the late Baron and Baroness de Hirsch enlists my hearty sympathy. They were unquestionably used in a remarkable degree as instruments in the Divine Love.

Divine Love reforms, regenerates; giving to human weakness strength, serving as admonition, instruction, and governing all that really is. Divine Love is the noumena and phenomena, principle and practice of Divine metaphysics. Love talked and not lived is a poor shift for the weak and worldly. Love lived in a court or cot is God exemplified, governing governments, industries, human rights, liberty, life.

In love for man we gain the only and true sense of Love for God, practical good, and so rise, and still rise, to His image and likeness, and are made partakers of that Mind whence sprang the universe.

Philanthropy is loving, ameliorative, revolutionary; it wakens lofty desires, new possibilities, achievements, and energies; it lays the axe at the root of the tree that bringeth not forth good fruit; it touches thought to spiritual issues, systematizes action, and insures success. It starts the wheels of right reason, revelation, justice, and mercy; it unselfs men and pushes on the ages. Love unfolds marvellous good and uncovers hidden evil. The philanthropist or reformer gives little thought to self-defence—his life's incentive and sacrifice need no apology. The good done and the good to do are his ever-present reward.

Love is the elevator of the human race; it demonstrates Truth and reflects Love. Good is divinely natural; evil is unnatural; it has no origin in the nature of God, and He is the father of all.

The great Galilean prophet was, is, the reformer of re-

formers. His piety partook not of the travesties of human opinions, pagan mysticisms, tribal religion, Greek philosophy, creed, dogma, or *materia medica*. The Divine Mind was his only instrumentality in religion or medicine. The so-called laws of matter he eschewed; with him matter was not the auxiliary of Spirit. He never appealed to matter to perform the functions of Spirit, Divine Love.

Jesus cast out evil, disease, death, showing that all suffering is commensurate with sin; therefore, he cast out devils and healed the sick. He showed that every effect or amplification of wrong will revert to the wrong-doer; that sin punishes itself; hence his saying, "Go and sin no more, lest a worse thing come upon you." Love atones for sin through love that destroys sin. His God is Love.

We cannot re-make ourselves, but we can make the best of what God has made; we can know that all is good because God made all, and that evil is not a fatherly grace.

All education is work; the thing most important is what we do, not what we say. God's open secret is seen through Grace, Truth, and Love.

I enclose a check for \$500 for the De Hirsch monument fund.

MARY BAKER G. EDDY.

"Heir of all Things."

IN Hebrews we read: God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Jesus the Christ daily and hourly proved man's sonship with God. Of the "Son of man which is in heaven" he declared, "all power is given unto me in heaven and in earth." He used this power to benefit humanity mentally, morally, and physically. Of himself he could do nothing, but the power which he received from the Father made him the Saviour of the world. He taught that man, separated from God, could do nothing, but with God's help he could do all things.

Jesus claimed no more for himself than it was, and is, the privilege of all mankind to enjoy. Of the believer in all ages he said, "the works that I do shall he do also." The wonderful works which he performed demonstrated the intelligence and power of perfect manhood, not simply the intelligence and power of one man. He revealed man, created in God's own image and likeness, to whom was given dominion over all the earth. He showed that it is possible for man, here and now, to regain his rightful heritage and enjoy the blessings bestowed upon him by his heavenly Father. His life showed what it is possible to accomplish in this present world, and his teachings pointed the way,—showed how those grand results can be achieved.

The understanding of God's presence and power enabled him to do those mighty works. His teachings declare God aright and of his doctrine he said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Since God is unchangeable and is no respecter of persons, it is not claiming too much for God's goodness and love to say that the teachings of the Nazarene, understood and lived, will accomplish the same results to-day that were accomplished nineteen hundred years ago.

Great spiritual growth is necessary before humanity can enjoy all the blessings of divine sonship. One must be born again and grow "in wisdom and stature" "unto a perfect man, unto the measure of the stature of the fulness of Christ." Of the Christ it was said that "as many as received him, to them gave he power to become the sons of God." Paul says, "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint heirs with Christ."

One must first be awakened to the possibility of grand

and glorious results before he can achieve them. When this awakening comes and opportunities are improved the results are sure. The wise disciple of Truth does not expect to reach in a day or a month what another was years in attaining, but he is content to labor faithfully and receive his reward as he has earned it. The thought that man is heir of all things inspires great efforts and willing sacrifices.

Why should man fear to claim his birthright as a child of God? He has everything to gain and nothing to lose by so doing. It means his salvation, not only from sin but also from sickness and all discord as well. It means that he will one day be able to exclaim, "O death, where is thy sting? O grave, where is thy victory?"

The realization that man is the son of God, made in His image and likeness, brings the greatest measure of happiness to-day and gives the brightest promises for the future. The joy and satisfaction which come as the result of this awakening to Truth is altogether unselfish. Its possessor knows that what he has gained, and hopes to gain, is for all mankind, and he is assured that all the sons and daughters of God will one day realize that they are "heirs of God and joint-heirs with Christ." Then the Fatherhood of God will be understood, the brotherhood of man will be demonstrated, and God's will be done in earth as in heaven.

Among the Churches.

Christian Science in Rockford, Ill.

About one hundred people were gathered at the communion service in the Christian Science Church Sunday morning (December 9). The service which is held in the K. of P. Hall, does not differ from any other, only that there is no preaching. They do not want man to explain and criticise the words of God, but they read those words in a quiet, cheerful, trustful way that seems happy, and there is a wonderful atmosphere of rest and security in the place.

Christian Science as a society has lived for one year in this city, and Sunday the society celebrated its first anniversary. Previous to a year ago there were a number who believed in it and there were many others who had been converted, but there had been no combination on the part of the followers.

Its growth in this city has not been phenomenal, but it has become firmly rooted and the leaders are jubilant and feel that greater success awaits them, not only in this city but in all parts of the world. There were twelve charter members, and during the year new names have been added, so that the society at present numbers thirty members.

Mrs. Weatherwax has had charge of the work in this city, but has been ably assisted by Frank Morgan, E. J. Hollister, and others. In speaking of the society this morning Mrs. Weatherwax had the following to say: "We are very proud of the record we have made in your city and can see nothing but success for us in the future. We have no weak-hearted ones in our midst, but all are firm believers in the faith."—*Rockford Daily Register-Gazette*.

At the annual business meeting of our society our First Reader read the following review of the work in Rockford:

The first step in starting the Christian Science Sunday meetings was taken in the fall of 1897, when a few patients met at the rooms of Mrs. L. V. Weatherwax for the study of the Sunday lesson. In the spring of 1898 Mrs. W. was granted the privilege, under the by-laws of the Mother Church, of holding regular Sunday services, and a card was placed in the church directory of the May *Journal*, 1898.

The meetings were at first held at the rooms of Mrs. Weatherwax, Sunday mornings, Mrs. W. reading from both the Bible and "Science and Health with Key to the Scriptures."

In March, 1899, the necessity for larger quarters arose, and the first business committee was chosen, a hall being secured in the Price Block for our Sunday and Wednesday evening meetings. In the fall of the same year, but little over a year ago, we organized as a Christian Science Society, with twelve members enrolled, electing a board of directors, who elected president, clerk, and treasurer from their number. We held our first communion service in December, 1899.

In January of this year we found it advisable to secure the Knights of Pythias Hall, our present quarters. In July last a lecture was delivered by Judge Ewing, and in the same month there was opened to the public a reading room, supplied completely with Christian Science literature. Within the year over four hundred dollars has been expended for our literature. Fifty-one copies of Science and Health have been sold within the year.

This is our first annual meeting. We may say the past year has been a very prosperous one to us, both in increasing attendance and in growth of spiritual understanding. Many are the sick and heavy laden that have found health and peace through Christian Science, and much of the prejudice of outside thought has been removed.

It is with grateful hearts that we return thanks to our heavenly Father for guiding our infant steps, and for giving us our Mother in Israel, His ambassador.

EDWARD J. HOLLISTER, Clerk.

Church Purchased at Jacksonville, Fla.

An interesting real estate deal in this city has just been consummated in the purchase of the Newman Street Presbyterian Church and lot, by First Church of Christ, Scientist, of No. 1 West Monroe Street, the purchase price being \$5,000.

It is interesting from the fact that this building is known to be one of the old landmarks of the city, and the place of worship for many years of some of Jacksonville's best citizens, and also that a deal of such importance has been made so quietly and unostentatiously by this small body of Christian Scientists.

In order to learn more of the work and progress of this local branch of a denomination which is the subject of so much public attention and discussion, a reporter called upon a representative of the Christian Science Church, and obtained the following facts:—

First Church of Christ, Scientist, began their services as a church organization at No. 1 West Monroe Street, in September, 1895, with an earnest handful of eight or ten people, and the church was chartered under the laws of the state of Florida in June, 1897. Since then members have been received into the church at each recurring communion Sunday, second Sunday in June and December, a number having united last Sunday, until now the membership is over eighty.

Having in view the erection of a church worthy of the cause, a church building fund was started in October, 1898, which has grown to fair proportions. In the mean time, the attendance having so steadily increased and the work of the church demanding more than the one room, the officers have been seeking for some time a more suitable situation, and finally concluded that as a temporary dwelling-place, the Presbyterian property would answer their purpose. The building, which was moved to an adjoining lot by the Presbyterians, will be replaced on the lot in the same position in which it now stands, facing Monroe Street, leaving sufficient room for the erection of a handsome church on the corner in the near future. The building will

be thoroughly renovated inside and out. A reading room and a reception room will be made inside at the front entrance, and other improvements not yet fully arranged. There will be no attempt at unnecessary embellishments, the church being content at present with comfort and neatness.

The method adopted by the members of this church for the raising of funds for any purpose is unique, and might be profitably followed by others, to the saving of time, labor, and many heartaches. No public request is ever made in this church for funds. The members are quietly and privately notified of church meetings. At these gatherings, which are always well attended, the situation is laid before the church, slips of paper passed around, and each contributes what he can, no one knowing what another gives, and the sum contributed has always been more than required, the whole transaction being completed in a few minutes. With the church building fund the same freedom exists; all are made aware of this fund, and then it is left to each one to contribute or not, as he sees fit. This freedom of action necessarily begets unity and harmony, which are notable factors in the progress of this church.

The First Church of Christ, Scientist, is to be congratulated on obtaining one of the most desirable lots in the city.

Florida Times-Union.

Dedication at Santa Monica, Cal.

First Church of Christ, Scientist, which has just been completed, was opened for public worship on the 2d of December. There were two services—the first, or morning, at 10.45; and the evening at 7.45.

Early in 1897 the few Christian Scientists who resided in Santa Monica met at the residence of Mr. and Mrs. E. H. Carpenter on Eighth Street, and on May 11 of that year the church was organized and incorporated with nine members. It has steadily grown with each succeeding week, and about the first of July of this year they felt that the time had come for them to have an edifice at Santa Monica, suitable for the town and the body of believers of which they are a part. The lot on the corner of Seventh Street and Oregon Avenue was purchased, and on September 1 ground was broken for the present pleasing structure, which was formally opened to the use of public worship, as stated above.

The building faces on Oregon Avenue, and is of the mission style of architecture. The exterior is constructed of cement of a gray hue. Entrance to the building is effected through an arched portico opening into the reading room at one side, and at the other into the tower, which is the main entrance to the auditorium.

The interior is divided into four rooms, the main auditorium being 50x32 feet, from which there extends a wing 14x20 feet, which will be used as the reading room.

The main room is richly carpeted, has two hundred and fifty chairs, and is fitted with an abundance of electric incandescent lights.

At the west end the pulpit or reading platform is situated, with two reading desks; and immediately in the rear in an alcove is the vocalion, or organ, which is a superb instrument, having the pipe effect, and is presided over by Mr. O. R. Niskern.

Immediately in the rear of the auditorium there are two rooms for the use of the First and Second Readers, they being Mrs. Violet J. Carpenter and Mr. E. H. Carpenter.

When the occasion requires, the reading room can be thrown into the audience room, furnishing seating capacity for fifty more, and thereby they will be able to seat comfortably three hundred people at any service.

There have been several speakers who have tried the auditorium, and all pronounce the acoustics as nearly perfect as human ingenuity could devise or desire.

The cost of the lot and building was \$3,600, and it is all paid for, there being not a dollar of indebtedness to be raised. In this way the organization starts out without financial burdens to hamper the work.

Besides the Sunday services, experience meetings are held every Wednesday evening; and the reading room, which is cosily furnished with tables and chairs, and is supplied with Mrs. Eddy's works on Christian Science, will be open to the use of all Scientists and the public in general from 2 to 4.30 P.M., daily.

Santa Monica (Cal.) Daily Outlook.

New Quarters at Joliet, Ill.

Wednesday evening, December 5, the Christian Scientists of Joliet, Ill., held services in their new apartments 119 N. Ottawa Street. We have the entire floor, consisting of a large reception room, reading room, practitioners' room, and a hall which will seat between two and three hundred. The walls have been newly and handsomely papered, a new carpet covers the entire floor of the hall, while large Wilton rugs are on the floors of the other rooms.

Our church has maintained a small room open to the public for over five years, but not until recently have we kept all the Christian Science literature on sale.

While to the pioneer workers here the growth has seemed slow, yet faithfulness in the few has made the present possible. Services have been held since the spring of 1892. For about two years the Sunday services were held at the home of one of the students and the mid-week meetings at the home of another. Then a move to the centre of our city to one room, later to two in the same building, and now to four about half a block from our first home.

We were incorporated as First Church of Christ, Scientist, Joliet, Ill., in 1895, with nine charter members, three others being admitted as soon as the organization was completed. There are now thirty members. Several letters of dismissal have been given to people who have moved away and joined other Christian Science Churches. Three of our charter members left us in this manner, and this meant more consecration and faithfulness on the part of those remaining. We feel that the public thought is becoming kindlier toward us; that our church is being recognized as a Christian organization. For all these evidences of "God with us" we are indeed grateful. Our hearts are filled with love for, and gratitude to, our dear Mother, who is leading us out of the darkness of self and has taught us how to read our Bibles.

MRS. L. EMOGENE MOORE, *Clerk.*

Second Church at St. Joseph, Mo.

Second Church of Christ, Scientist, St. Joseph, Mo., was organized in June, 1900, with a charter membership of sixty-three. A suitable hall, centrally located, was engaged and tastefully furnished with one hundred and eighty opera chairs and a handsome double desk for our Readers. Our reading room, which is in connection with the hall in which our services are held, is carpeted and furnished with tables, comfortable chairs, etc., and is supplied with a full line of Christian Science literature and the works of our Leader, Mary B. G. Eddy.

Our hall was beautifully decorated on the day of opening, palms, ferns, and choice flowers being banked around the desk in great profusion. The regular services were impressively read by our First Reader, Mrs. Alice Fairleigh, and Miss Mary E. Cox, Second Reader, and listened to attentively by a large audience. The beautiful solo, "The Holy City," was feelingly rendered by Mrs. Laurence O. Weakly.

Our Sunday School is well attended and the little folks are deeply interested. We notice a goodly number of strangers at our meetings, people who are hunting for

something they cannot find outside of Christian Science. Our Wednesday evening meetings are well attended and many wonderful and beautiful testimonials are given of the power of Truth, and to the fact that we are awake to the loving admonition of the Mother to "work—work—work, watch and pray."—L. D. ARNOLD, *Clerk*.

Organization at Flint, Mich.

First Church of Christ, Scientist, was duly organized at Flint, November 20, 1900, with sixteen charter members. Articles of association were filed and charter issued by the state of Michigan, November 30. The second article of the association reads as follows:—

The purpose for which this society is incorporated is to carry on and transact business necessary to maintain Divine worship in accordance with the teachings of Jesus Christ as found in the Bible and in accordance with "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Last evening, Friday, December 7, a meeting was called for the election of officers, consisting of two readers, five directors, clerk, and treasurer, which resulted as follows: First Reader, Lena Dagg; Second Reader, Annie M. Fitzgerald; clerk, Florence Lomnitz. Services are held every Sunday morning at 10.30 and Wednesday evening at 7.45 at room 3, Loyal Guard building. Strangers are always made welcome, as these services are open to all.

There has been a steady growth of interest since services were first started in Flint more than two years ago.

Flint (Mich.) Globe.

Rapid Growth at Lincoln, Neb.

Fifty-six new members were added to the roll of First Church of Christ, Scientist, Lincoln, Neb., on Communion Sunday. Within a little more than a year the attendance has increased from about thirty to between three and four hundred. The membership, from twelve or fifteen in the spring of 1899, shows a gain of ten members in June and twenty in December, 1899; twenty-two in June and fifty-six in December, 1900. Eight of the fifty-six brought letters from other Christian Science Churches.

The services on Communion Sunday were attended by fully four hundred persons in the morning, and more than three hundred in the evening.—W. H. J., Lincoln, Neb.

Organization at Snohomish, Wash.

First Church of Christ, Scientist, of Snohomish, Wash., was organized and obtained a state charter in April, 1898. Meetings were first held in a small building. At present services are held in Odd Fellows Hall which is elegantly furnished.

Last September a lot was secured for two hundred dollars which was raised by voluntary contributions. We are a small band, but are steadily growing. We have had many grand demonstrations among us, many of the diseases healed were what are commonly called incurable.

We greatly appreciate the efficient work being done at headquarters.—WINFRED E. BAKEMAN, *Secretary*.

Petty cares need great affections to prevent them from disturbing our tempers. Small, insistent, and troublesome tasks require large ends and aims, that they may be diligently and faithfully performed.—HENRY W. CROSSKEY.

Accustom yourself to master and overcome things of difficulty; for if you observe, the left hand, for want of practice, is insignificant, and not adapted to general business; yet it holds the bridle better than the right, from constant use.—PLINY.

From Our Contributors.

The Heart's Desire.

BY A. SOUTHWICK.

HUSH, every mortal sense! Be still!
Now let the Holy Spirit move
Within us freely as He will,
And all our waiting nature fill
With stream of vitalizing Love.

Flow onward, ever onward flow,
O Stream of universal Good!
Delicious all Thy motions grow
As more and more we see and know
Of Thy profound beatitude.

Abide in this refining state
Till carnal dross shall melt away,
And angel thoughts with bliss elate
In highest songs shall celebrate
The risen Sun of Perfect Day.

This silent prayer, O God! to Thee
Shall be repeated o'er and o'er,
Till all within us rises free
From taint of earth's mortality
And erring mind shall be no more.

An Illustration.

BY A. J.

WHEN at school and considered properly advanced to begin the study of algebra my father was asked to purchase a book. But not having any understanding of it himself he wanted to see it before he consented to get the book, so a copy was shown him. But immediately upon looking into it and observing the little *x*'s, *y*'s, and *z*'s, and hearing of the many difficult and perplexing problems that could be solved through its study, he condemned it, for he said he did not believe one word of it, for it did not seem to him to have any sense in it. So he did not get the book, but my teacher was anxious that I should begin, and kindly loaned me a book. After I had gained sufficient understanding to demonstrate some of the problems, I one day handed my father my arithmetic and told him to give me a problem to solve, telling him I was going to work it according to algebra.

After giving out one example after another, and seeing how accurately they could be solved in the "new way," he objected no longer to the study and ever thereafter believed in algebra.

Now I honestly ask where was the lack of sense? Was it in the principle of mathematics, as set forth in algebra, or was it his lack of understanding of that principle?

His experience in this reminds me of those who condemn Christian Science without having any understanding of it. They hear of its wonderful power in overcoming the discords of human life and that much-talked-of book, "Science and Health with Key to the Scriptures," and in some manner procure the book, usually borrow it. They open it, read a few sentences, and because of their material views and its high spiritual teachings they condemn the whole thing and everybody who has anything to do with it. So they decide that, for the benefit of those who might be deluded into its teachings, they had better lecture against it.

Paul had religious views of his own and persecuted the followers of the Christ until the great light of understanding shone into his darkened senses. Then he was willing to suffer the very things he had caused others to suffer.

Christian Science can neither be taught nor demonstrated by one who has no understanding. Those who think they persecute Christian Science only persecute their own erroneous conceptions of it; and those conceptions are so far from the actual Truth that they need condemnation. Those who have an understanding of Christian Science would not exchange it for the whole world.

There are no broken promises, unanswered prayers, and far-away heaven for "all things are fulfilled," "the kingdom of heaven is at hand," and God is seen with men to dwell.

Works.

BY KATE MONTGOMERY BATES.

"THOU believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" Had not the blind received their sight, the deaf their hearing, the sick, dying, and dead felt the power of Life which is God demonstrated by the meek Nazarene and his disciples, their faith would have been as "sounding brass, or a tinkling cymbal." Works proved their faith to be the understanding of an unlimited, infinite Good, ever-present Mind, Life, Love; and this wisdom was their "very present help in trouble." To them sin, disease, and death were mere shadows, fleeing before the Light of Truth which sustained them; their bread which cometh down from heaven, is the true inheritance of all the sons of God, who are joint heirs with Jesus. The Truth or Christ is ours to understand, demonstrate, and live. "By their fruits ye shall know them," and how completely has the Rev. Mary Baker G. Eddy explained the way to keep our Master's command: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

In "Science and Health with Key to the Scriptures," p. 373, Mrs. Eddy says, "Through immortal Mind we can destroy all ills which proceed from mortal mind." She has taught us how to experience the healing power of immortal Mind. We who have gained a better understanding of God and man through her works, have learned to love our Bible more, and have felt the Christ-healing in hundreds of ways. We can forgive those who revile and persecute Christian Science because in their ignorance "they know not what they do." Perhaps they too will soon be healed of their infirmities by the very religion they seek to oppose.

Science and Health has rolled the stone from many sepulchres and revealed the Comforter to the stricken, hopeless hearts within, and should we not love and revere its author, and let our light so shine that all may see our good works and glorify our Father which is in heaven? Our *Journal*, *Sentinel*, and lectures by Christian Scientists are spiritual feasts in our home, and we keep them busy doing their work of love and healing among friends.

How I was Led to take a Patient.

BY MARY LEE FINDLAY.

AFTER having been through a class in Christian Science, I felt that I could try to do the healing work only in my immediate family. Being afraid I would not make good demonstrations I was really denying the Omnipotence of God and limiting Love. I went along in this selfish way for a while, when one day I was left in charge of our reading rooms. I was not there long before a note was handed me from a lady who was visiting her sister in the city, asking the prayers of all the sisters, as she had been ill for a long time. I answered by telling her to come to the rooms immediately if possible, that I wished to talk with her. In a short while she was brought to the rooms in a buggy. After

talking with her, I found that she believed somewhat in "faith cure," although she was taking all the medicine that her mother-in-law, who was a doctor, knew to give her. She said everything that could be done for her in a material way had been done, and still she could not get well.

I showed her Science and Health, and after telling her what would be expected of her, she decided to wait a while before she began treatment. Error was telling me all the while that if she should want treatment I must get some one else to do the work. Three days after, she sent a note to my house asking me to treat her right away, and come to her at five o'clock that afternoon. The note also said that she was much worse, not being able to be up. Fear seized me immediately, but the next thought was, that God was to do the work, and that I must not shirk my part of it. I wrote her that I would begin treatment at once, and would see her at the appointed hour. When I arrived at her house, she met me at the door with a bright, smiling face, saying that she was very much better. I gave her another treatment and sold her Science and Health before leaving. The next Sunday morning she attended our services feeling, she said, perfectly well. Before she left she bought a *Quarterly*, saying she wanted to know more of this grand Truth.

See not the Lions.

BY SEVILLA MAYER.

WHILE sitting in one of our Christian Science reading rooms one day, thinking of God's protecting care of all His children, my thought was directed to the picture on the wall portraying Daniel in the Lion's Den.

While meditating upon this, I noticed the faces of the lions, each of which seemed to vary in expression. One even appeared to be in a sleeping mood, yet all retained a vicious appearance.

As these thoughts came, it appeared to me, these lions represent to us the various phases of error which are to be met and mastered by Truth.

Then I noticed that Daniel, instead of glaring at these lions, as if expecting every moment to be devoured, stood, his face, calm, peaceful, and pure, uplifted to his God, seeing not the lions.

This surely was a lesson to me which I cannot forget. And we understand from the Book of Daniel, 6 : 10, that as soon as he knew of the least error approaching him, he continued praying to his God, and when the greater trials came, he was ready to meet them also.

Then in the same chapter, verse 22, first clause, we read "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 508, we read "Understanding the control which Love holds over all, Daniel felt safe in the lions' den, and Paul knew the viper to be harmless."

These thoughts of Daniel are truly an inspiration to us day by day, as through the earnest study of Science and Health, the Bible is made plain to our consciousness. I have only studied this book about three years, and am grateful to say it has constantly been a source of pleasure, as well as of practical and uplifting thoughts for daily help.

I have also purchased, "Miscellaneous Writings," and the *Journal*, *Sentinel*, and *Quarterlies*, from which I have gained much in this beautiful Truth.

Every rose is an autograph from the hand of the Almighty God on this world about us. He has inscribed his thoughts in these marvelous hieroglyphics which sense and science have been these many thousand years seeking to understand.—THEODORE PARKER.

Testimonies.

Why I am a Christian Scientist.

My father was a Baptist minister, spoken of by all who knew him as a godly man; my mother a woman qualified in all ways to be a helpmate. I was the only child and my father's companion in his library, and in after years in his church work. This home, expressing so much love and earnest striving for the things that perish not, was the abode of sickness from my youth up. The work so dearly loved was done with a great sense of weakness and bondage to frail bodies. The lack of physical strength to meet life's duties, because I was so like my father, was ever expressed in the home.

As the years passed, added duties and cares were mine. I would go to my work on Sunday and be in bondage to pain and suffering the next day. I pondered over this thought so much: the plan of salvation through Christ must be equal to all things—it is all or it is nothing. I read God's promises in the Bible over and over, and rode on the streets in an invalid chair. For years I had the tenderest care, and most skilful attention a Christian physician could give. At last I submitted to a surgical operation.

All that loved ones in the home could do, the earnest prayers of the church I loved so much, with constant watchfulness from the physician, brought me through still to find myself in bondage. I lived in Michigan, and soon after this occurred came to the home of my daughter in Kansas City, Missouri, trusting the change of climate would help me. I had repeatedly sent my name to faith cures to be prayed for, for I never failed to believe God was able to heal me.

A short time after I came to Kansas City I had a very severe attack of spasmodic asthma. My daughter was interested in Christian Science. I said to her something must be done immediately. You must go for a doctor or a Scientist. I do not think anything could have tested my faith more, for we are often asked, "Can Christian Science meet emergencies?" I thought, "How many times I have said to myself, I do believe God is ever-present help, and if I only knew Him aright, knew how to apply God's promises, I should not be in this bondage. This is my chance to know more of God. Go for a Scientist." To sense my suffering was great. The healer sat by me in silent prayer. After an hour omnipotent Love began to silence error. About eleven o'clock my healer said, "I must go to see another patient before the street cars stop. Do you think you can hold the consciousness of God as ever-present and all-powerful?" I said, "I think I can."

This was the first case of Christian Science healing ever witnessed in my daughter's family. The power of Christian Science was not known then as it is to-day, and much fear was manifested. When the healer returned it was to find that error had continued to yield to Truth. She left me in a short time.

In the morning when she came I was sitting by the grate fire. These attacks had always returned for three successive nights. I asked her if they would in this case. She smiled and said, "We do not promise beforehand, wait on God." I grew less and less hoarse during the day, and by six o'clock was entirely free and never had a more peaceful night's rest.

I have always wished I could say that from that hour I accepted Christian Science, but I cannot. Every step of the way from that time till I did accept it was through the compelling power of my necessities, and under the rod of divine Love.

I returned to Michigan, thinking I would go right on in my church work and take Christian Science into the Bap-

tist Church. I had always felt that the sorrows and disappointments of life were God's means of disciplining His children. I would often say, "My Father, what are you trying to teach me?" I reached the point where I feared to pray, "Thy will be done," lest it be more sorrow. Think of my blindness to Truth, when God's will is Love only.

Death entered my home and soon after I returned to Kansas City to learn and accept the priceless Truth of Christian Science. I had believed from my youth that God was all-powerful, but the truth that God is the only Mind, the only Power and Cause, never dawned on my consciousness till I found it in Christian Science. What I seemed to suffer from my belief that error was real, no one but those who have had like experiences knows. This is why I am a Christian Scientist. I cannot be thankful enough that Truth turned and overturned error—the false understanding of God—and has led me in a small degree to be able to demonstrate this Truth for myself and others.

Can I do less than voice my love for our dear Leader, Mrs. Eddy, and express the wish that is uppermost in my heart to be an obedient follower of the Truth she has revealed to a needy world? Rest comes to aching hearts when it is understood that error is unreal because God never created it.

HARRIET HOSFORD WINSLOW, Atchison, Kan.

Earnest Longings Satisfied.

In the summer of 1894 I went through a class in Christian Science with one of Mrs. Eddy's loyal students. The winter previous to this I had spent in Brooklyn, N. Y., at school, and every letter I received from my mother had something about Christian Science in it,—that it had healed her of troubles of several years' standing, and that she wanted me to investigate it. However, I did not investigate it until I came home the next summer. I did not understand what it was and did not care very much then. But from the time I began to read "Science and Health with Key to the Scriptures" there was not an opposing thought in my consciousness, but on the contrary it appealed to me in the strongest possible manner, satisfying a longing I had always felt from the time I can first remember, for something *else*, something higher and better, and revealing the *ideal* as the *real*.

I had always felt a separateness from things and people, could not enjoy games like other children, and was unhappy though from no definable cause. This Christian Science did away with, revealing to me "that Mind which was also in Christ Jesus."

Many physical ills have been overcome. I have felt the beneficent influence of this Truth in every line of action, and am striving to live so as to be worthy the name of a Christian Scientist.

My heart goes out in grateful acknowledgment to our dear Mother, who stands a sentinel on the watchtowers of thought, for all she has done for the world, and what we may do for others as well as ourselves, through being faithful to the teachings of Science and Health. Gratitude is also due, in large measure, to the faithful workers at headquarters in Boston. The *Journal*, *Sentinel*, and *Quarterly* are doing a grand work all over the world, lighting up the dark places with the "light of Life." The *Sentinel* has found its way to the Philippine Islands to a brother of mine, a soldier, and has been eagerly read by his comrades when he has finished it, thus doing a grand work there. This young man has a pocket edition of Science and Health, and though not an avowed Scientist, attributes his good health to Christian Science. The captain of his company is also reading Science and Health, and said, "That is a good book."

MARY B. POWELL, St. Joseph, Mo.

Healed after Many Physicians Failed.

There is only a small handful of workers in Pierre, S.D., but we hold our meetings regularly Sunday mornings at eleven, and Wednesday evening. My boy, twelve years of age, and myself, being the only members of the Mother Church, are the Readers.

Some good demonstrations have been made. I will state two of these. I am a music teacher, and had a pupil who had very sore feet. Her feet at times became swollen, turned dark, and were so painful that she could not walk. She had been troubled during the summer for years, and the doctors had told her that she would be no better until she was sixteen or seventeen years old. She became so bad that she could not come for her lessons and so one day I went down to give the lesson. I was told by the mother that they had done everything they could, believing, as the doctors had said, that she must wait so many years before she could be free from suffering. I explained Christian Science to the mother as best I could, and did so in the presence of the little one. I told the latter that she need not fear anything. I told her that Christian Science would cure her. The mother said, "Oh, what would I give if she could only be cured!"

She, however, did not tell me to treat her, but I could not think of the little one without knowing she was God's own child, and I did deny the mother's fear, but gave no regular treatment.

The next Saturday the girl came for her lesson and recently played at a recital for me. She has felt no trouble since the day I was at their home. It seems it was instantaneous healing.

The second demonstration of which I wish to speak was made by my twelve-year-old boy. I had been doing some papering and had a severe headache, which became so intense in the night that I was obliged to call my boy to treat me. He did so, and finally I asked him to read from Science and Health. He read a little while; and all at once some load seemed to leave the back of my head. I lay right down and told him I was perfectly easy. I rested beautifully, and though we worked very hard for over a week after this, doing the same kind of work, yet I had no more attacks of the trouble.

I cannot tell how much the works of Mrs. Eddy and the *Journal* and *Sentinel* are to me.

I was a great sufferer from many things, and was wondrously healed after having twenty-seven doctors, among whom were some of the best in Chicago, Minneapolis, and St. Paul. I am trying to do all I can for the Cause in Pierre. I am so glad when I am given the opportunity to do something for poor, suffering humanity.

MRS. HATTIE E. GANS, Pierre, S. D.

A Tribute to Science and Health.

Karlsruhe, Baden, October 5, 1900.

Dear Mrs. W.:—Permit me to tell you in a few words how thankful I am for the nice edition of Science and Health, for the most interesting newspapers, and above all, for the *immeasurable* bliss and joy I have derived from Science since I first attempted to live in accordance with it.

I first heard of it from my sister. I studied with her the "little book" you lent her. It pleased me at once that all material things should be denied, that man was thought to be God's pure idea, perfect and eternal as He is; but I could not believe in the practical use of it, for then I had not understood its true meaning, and doubted, because I could not conceive the highest consequences of it, but I began to prove its effect in the day's work, and I believe.

I never was happier in all my life. Life has now a higher meaning for me, I feel strong and happy. Things which I did not like to do have become agreeable. My

headaches, which often made my studies impossible, have disappeared.

My understanding is, of course, but feeble, but I think there must be a great and holy truth in Christian Science, because I already feel that it makes me free and happy. To-day I told a dear friend of mine all I knew, and she took a warm interest in Science too. I read the book every day, and I always find something which gives me new strength and happiness. For all this, I thank you heartily.—C. B.

A Word for our Periodicals.

The *Journal* has been coming to our home for several years, and the *Christian Science Sentinel* ever since its birth. I take great pleasure in writing, that during that time I have never received one copy of either without finding therein some word or message which has been of untold worth and benefit in some direction of thought. For this blessing which has been mine to enjoy, I wish to express my appreciation, and also for the *Quarterly*.

I recall a circumstance which occurred last winter which opened my eyes, I think, a little wider to the Truth. To mortal sense there was quite a difficulty to surmount and, although rising above it enough to continue my duties as usual, I had by no means become conqueror. All at once I felt impelled to study the lesson for the following Sunday. Taking the Bible, Science and Health, and *Quarterly*, I thought, "Our spiritual healing comes through these sermons, and I *know* there is something here for me." As I proceeded, the spiritual import of the Bible and Science and Health references so absorbed my thought, that when the lesson was finished I had lost the discordant note, and the "mountain" vanished. I arose refreshed and strengthened.

I feel it a great privilege to send these few words of appreciation for the good received through the literature, for it comes to the Field through many strenuous efforts of those who are working for the Cause at headquarters, to whom workers in the Field should lend a helping hand

MRS. MAY E. HARRIS, Portland, Me.

Testimony of a Trained Nurse.

Three years ago I first heard of Christian Science. I was a trained nurse at the time and had been obliged to accept a three months' leave of absence from a hospital position, as my health gave way. I was in a wretched state of mind and body, but when I saw the Truth in Science and Health, the world was changed for me, and I felt once more that life was indeed worth living. I had all my life been longing for something better, though I had at times tried to drown that longing in other interests and ambitions, but I never succeeded till Christian Science came to the rescue.

At first when I began to work in Science as a nurse, I found all my old medical theories and beliefs coming up strongly to tempt me, and I had to work hard, but gradually and naturally they dropped from me, till I now know divine Love to be the only Healer of sickness as well as sin.

I am grateful for both moral and physical benefits which I have received from Christian Science, but most grateful for the moral healing it brings. I know we only need to be humble, faithful, and honest to demonstrate that all things are indeed ours.—E. H. A., London, Eng.

Revelation is not enough, the open top-door is not enough, if the door of the heart is not open likewise.—MACDONALD.

We must not let go manifest truths because we cannot answer all questions about them.—JEREMY COLLIER.

Religious Items.

An article in the Philadelphia *North American* gives information regarding the religious beliefs of the ruling sovereigns of about all nations. The Queen of England is a "Broad Church" Episcopalian. Emperor William of Germany is a Lutheran. The Queen of Holland is a member of the Dutch Reformed Church (Presbyterian). King Christian of Denmark and King Oscar of Sweden are Lutherans. Emperor Francis-Joseph of Austro-Hungary in a devout Roman Catholic. Carlos I. of Portugal is also a Roman Catholic, though apathetic in his adherence to his church. President Loubet of France, the Prince Regent of Bavaria, the King of Wurtemberg, King Leopold of Belgium, and King Victor Emanuel of Italy are all Roman Catholics. The premier of Canada, President Diaz of Mexico, and the presidents of all the Central and South American Republics are Roman Catholics, although in some cases only nominally such. The Czar of Russia, King George of Greece, King Charles of Roumania, and King Alexander of Servia are all adherents of the Greek Church. Menelik II. of Abyssinia belongs to one of the Oriental churches regarded by Roman and Greek Catholics as heretical. Among the non-Christian religions Mohammedanism claims the largest number of rulers, including the Sultans of Turkey and Morocco, the Khedive of Egypt, and the Shah of Persia. The royal family of Japan are disciples of Shintoism, and the Emperor of China's official religion is Confucianism.

The London correspondent of the (Episcopalian) *Church Standard* says: "Mr. Hall Caine, in an address on 'The Old Century and the New,' expressed himself as satisfied that the world is constantly growing better and happier. He claimed that the morality of the world has been loftier in this, 'The People's Century,' than at any previous period. Having christened the coming time 'The Century of Humanity,' he predicted a rapid and glorious march of ever-increasing conquest. 'Every man,' said the lecturer, 'who educates himself is educating coming generations of men, and thereby lifting up the whole world. And this I hold to be the very essence of the Christ idea. To be twenty years of age in 1901, with the prospect of seeing 1950, is to be heir to an inheritance better and greater than the richest millionaire can leave behind him.'"

In one of a series of articles discussing the awakening of religious leaders to the necessity of making the Christian life conform to the standard set by Jesus, the *Homiletic Review* says: "This tendency, which has become so powerful in our day, was admirably expressed in the celebrated sermon preached in 1855 before the Queen at Balmoral by Principal Caird. His brother, Dr. John Caird, says of the sermon: 'Its theme was the necessity of carrying the religious spirit into all the ordinary practices of life, and the hollowness and worthlessness of any religion that wastes itself in feeling, in zeal for orthodoxy, or in the formalities of worship, and fails to consecrate the whole secular existence of man.' If the life is Christian, why should not its Christian light illumine everything on which it falls.'"

An article on "The Power of Good Words," published in the *Christian Register*, contains the following: "The sententiousness of the Bible has been one of the causes of its vast and abiding power. Its quotableness in short sentences has made of it a whole literature, a little compact library held in millions of minds. The preacher's words, his amplifications and expansions, often leave the text where it was,—a nugget of pure gold, saying all in the narrowest compass, portable, adequate, ready to be stored in the poorest memory and brought forth for ready application when needed. The point, directness, and simplicity of texts have given them a circulating power that nothing but money equals. The most ignorant have some of them stored in the mind, if even in a mutilated form."

An editorial article in the (Unitarian) *Christian Register* on "Jesus, the Friend," begins as follows: "Jesus more and more appeals to the common heart and the common conscience as the one who brings into sight and seems to make possible the life that is life indeed. Creeds are falling away. Sacraments are becoming human. Churches are shaping themselves around human needs, and the life of man here upon the earth is becoming more worthy of attention. The hope of immortality is more tender and helpful than ever before. The belief in God as a present and universal helper was never so strong."

"Receiving Correction Meekly" is the title of an editorial in the (Baptist) *Examiner*, in the course of which the editor says: "If we presume to point out to others errors they do not see, we should be obliged to others for pointing out to us errors in ourselves which we do not see. To be angry with him is a contemptible requital of the friend who tells us of our fault. What if he does it awkwardly? Still let us thank him. Even an enemy in anger may give us a salutary lesson. It is of less importance how, or from whom we learn, than that we learn."

The *Congregationalist* says: "What becomes of the Jews of modern times. The *Spectator* says that they have not more than doubled their numbers in fifteen hundred years, and that there are not now in the world more than eight million Jews. As a rule they have large families and their children are well cared for. What becomes of the children? Is the conjecture of the *Spectator* correct that the great majority of the Jews, in spite of their racial exclusiveness, are merged into the nations with whom they live and cease to be Jews?"

The *New-Church Messenger* says: "It is when at last we throw back every bolt, unclose every gateway, remove barrier behind barrier that we have placed between ourselves and our Lord so that there is a clear, shining way to him, and he has an unobstructed way to us—it is when we are ready to give ourselves to him fully, wanting everything he has to offer and repudiating everything else—it is only then that he can do his best for us."

"The Gospel of Book and the Gospel of Man" is the theme of a writer in the (Baptist) *Standard*, who says: "Men will doubt the Bible in these days, but they will never doubt the man who will shed his blood, breathe out his life, lay his all on the altar of humanity's great need. Men will turn away from the book, but they will instinctively and forever turn towards the man of the Book, who appeals to the soul's deepest longings."

Arthur C. Kempton says in the (Baptist) *Standard*: "The double-minded Christian shall never behold the divine vision in its beauty. He scarcely knows whether to serve God or Mammon. To-day he hearkens to the voice of duty, to-morrow he obeys the call of desire. He sings: 'I love thy house, O Lord,' but he shows that he loves the world too. Such an one never sees anything clearly."

In an editorial entitled "God with Us," the *New-Church Messenger* says: "To think of the divine Being as a cold, impassive, and imperturbable Creator, who lives away from the affairs of men, absorbed in the enjoyment of His own inconceivable greatness and glory is inexpressibly sad. Such an idea of God is one of the most deplorable conceptions of His nature that can enter the mind."

The *Literary Digest* says: "Quite apart from the Zionist propaganda, the success of which is as yet problematical, a strongly backed movement exists among all classes of European Jews for reviving Jerusalem as the centre of Jewish life. The London *Jewish Chronicle*, which has continuously opposed the Zionist plans of Dr. Herzl, looks with much favor upon this new movement."

The *Universalist Leader* says: "It is quality of life, rather than many years of existence, that counts in our estimate and comparison of values. The noble and the good of all ages are a holy influence through all time. In lesser or in larger ways the impression of honor, of truth, of fidelity, of sympathy, of sacrifice deepens with the years that make history and leave us memory."

The *Christian Register* has the following: "The Bible men of other times have become the giants of ours. Endless riches are still unmined between the covers of the Bible. There is still new light to break out of the Scripture, even in our day."

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

The Forward Company of London, which was granted exclusive rights for a term of thirty years from 1897 to control navigation on the San Juan River, by a concession of the Nicaraguan Congress, has filed a protest with the British Government against the acceptance of the Hay-Pauncefote treaty. The British Government is consequently delaying the matter. The San Juan River is an important part of the canal route recommended to Congress.

A petition signed by two thousand Filipinos, representing the educated classes of Manila and vicinity, was presented in the United States Senate on January 10, by Senator Teller of Colorado. The petitioners pray the government of the United States to cease "its persecution of men struggling to be free—struggling against greater odds and greater wrongs than those which inspired the fathers of the Republic."

The annual report of George E. Roberts, director of the mint shows that the coinage of the past year was in excess of that executed in any previous year in the history of the service, aggregating \$141,351,960, as compared with \$136,855,676 in the last fiscal year. The value of the gold coinage was slightly below that of the previous year, being \$107,937,110, as compared with \$108,177,180.

Judge Henry E. Burnham of Manchester, was nominated for United States Senator by an overwhelming majority in the caucus of the Republican members of the New Hampshire Legislature on January 10. He will succeed Senator Chandler, the decision of the caucus insuring his election.

The administration bill to reapportion the congressional representation of the various states in accordance with the figures of the last census having been previously passed by the House of Representatives, was passed by the Senate January 11, and was sent to the President.

With a single exception the Minnesota delegation in Congress is giving its united support to the proposed National Park and Forest Reserve in the Leech Lake Indian reservation in northern Minnesota.

An effort is being made in Delaware to bring sufficient influence to bear on the Legislature to have the whipping-post and pillory abolished.

It is announced that the inauguration of Governor Orman of Colorado on January 8, cost exactly five dollars.

Foreign News.

Dispatches from South Africa have contained accounts of battles and minor con-

flicts between the British and the Boers almost every day. The Boers seem to gain steadily in strength and last week they were bold and determined in their attacks. Lord Kitchener, in reporting an affair last week, said: "On the night of January 7 the Boers made simultaneous and determined attacks upon all our posts at Belfast, Wonderfontein, Nootgedacht, and Wildfontein. Intense fog prevailed, and, taking advantage of the cover it afforded, the Boers were able to creep up close to our position. A heavy fire continued until 3.40 A.M., when the Boers were driven off. One officer was killed and three were wounded, while 20 men were killed and 59 wounded. The loss of the Boers was heavy, 24 dead being counted."

Engagements such as the above, of greater or less magnitude, are now a common occurrence, and it is said that without considerable reinforcements the British will not be able to spare enough men from garrison and guard duty throughout the annexed territory, to suppress the quick moving Boer raiders.

The Servian minister to England, according to a London press dispatch, boasts that the Balkan states will henceforth not tolerate interference from Europe. He is quoted as saying that Greece, Roumania, Bulgaria, and Servia are ready to federate for purposes of common defence, and he declares that they have a combined army of three quarters of a million men, perfectly armed and equipped, and that they could go into battle at a moment's notice. These countries make their own rifles, cannon, and ammunition, and the minister says that they have sufficient stores of food, not only for their armies, but for their entire population for at least one year. He says that there is not a pauper in all Servia.

A Manila dispatch says that General MacArthur has ordered the deportation of Generals Ricarto, Del Pilar, Hizon, Ilanera, and Santos to the island of Guam. Nine regimental and four subordinate officers, with eight civilians, including Trias, Teeson, and Mabini, notorious assistants of the revolutionists, have also been ordered deported. It is General MacArthur's intention to hold most of the active leaders of the rebels who have been captured in Guam until the resumption of a condition of peace has been declared.

After the Chinese plenipotentiaries were instructed to sign the "joint note," in approval of the demands therein made, which were to be fulfilled as a necessary preliminary step toward peace negotiations, objection was raised by some influential viceroys, and the Empress Dowager ordered the plenipotentiaries to withdraw their assent to the demands; but after several days of conflicting and confusing counsels, the press reports stated that the demands had been finally accepted.

Industry and Commerce.

Honolulu news dispatches dated January 1, announce that "Wireless telegraphy between Honolulu and various islands of the Hawaiian group will be in practical operation next Thursday. Stations on several islands have been established and tests showing everything is in perfect order have been made. On Thursday commercial messages will be received. The new service and accessories will include all the islands except Kauai. There are three stations, one at Honolulu, one at Hilo, and one on the Island of Lapa'i."

An Altoona, Pa., dispatch of January 7 says: "Four big deals were consummated last week, by which forty thousand acres of coal lands changed hands at a price of a little over one million dollars. The most important of these deals was a sale outright of twenty-two thousand acres of coal lands in Young, Blacklick, and Conemaugh townships, Indiana, at forty dollars per acre flat."

A Philadelphia press dispatch dated January 7, says: "It is reported here that Andrew Carnegie is to build an independent railroad to the seaboard. The road is to run from Pittsburg to Uniontown, then to Wheeling,

W. Va., connecting there with the Baltimore and Ohio. It is said that the contract was signed last week."

The United States produced pig iron to the value of \$238,078,737 in 1900.

General News.

Nikola Tesla, having set up the fascinating theory as to the possibility of communicating with the people of Mars, the London *Daily Mail* sought the opinion of Mr. Marconi, who is conducting experiments in wireless telegraphy near Poole, and Mr. Marconi gave the following reply: "In earlier experiments before my apparatus was perfected I often received signals apparently from nowhere. This was undoubtedly due to atmospheric electricity. One of the greatest difficulties has been to produce an apparatus which would eliminate them, but this I have lately succeeded in doing. I should attribute the alleged signals from Mars to local disturbances in the atmosphere."

One of the few persons in New England who have lived in three centuries is Mrs. Mary Drew Peavey, whose home is with her daughter, Mrs. John W. Tower, at 11 Atlantic Street, South Boston. Mrs. Peavey will be 106 years old May 16th next. Her hearing is but slightly impaired, she sees well, speaks distinctly, and has a good memory. According to the record in the old family Bible, Mary Drew was born in Hollis, Me., May 16, 1795. Mrs. Peavey has lived through the four American wars of this century, 1812, Mexican, Civil, and Spanish-American. Washington was serving his second term at the time of her birth.

Prominent coal men of Pennsylvania have decided to erect a monument of coal to Philip Ginter, who discovered coal at Summit Hill, near Mauch Chunk, one hundred and nine years ago. While out in quest of game for his family, whom he had left at home without food of any kind, he built a fire of wood to roast a fowl, and placed around it some pieces of black rock lying near in order to keep the embers in a good bed. To his surprise the stones began to crackle and glow: in short, he discovered that the black rocks were good for fuel.

In China the alphabet took form about 3500 B.C., or, as some think, possibly 5000 B.C. Confucius, the name being Latinized from Kung-Fu-tze, is the recognized founder of Chinese literature. Bamboo fibre furnished the material upon which writing was made in tablet shape. Paper of rags was used in China 100 B.C., and printing on solid blocks of clay was known as early as the first century A.D. In Greece writing is believed to have been known 700 B.C., and reading and writing were taught as early as 500 B.C.

In an article in the January number of *Success*, Thomas A. Edison says: "Electricity as a science should be made one of the studies in every school in the land. It should rank with spelling and arithmetic; for, the more it is used, the more potent it becomes as an important element in all the world's general affairs, and its value in connection with practical business and business affairs, cannot be given too prominent a place in America's future."

The *National Magazine* says: "Edward Wigglesworth, Hollis professor of divinity at Cambridge, in a little pamphlet published in the portentous year of 1775, must have had a correct idea of the prosperity of this country during the century just closing, as he predicted that the population of the British-American colonies in 1900 would be eighty millions."

The population of Russia was estimated at about 75,000,000 in 1861, the year of the emancipation of the serfs. It is now calculated to be over 136,000,000, according to a statement just published by the ministry of finance. The Russians alone number 86,000,000, or 66 per cent. There are 4,000,000 Hebrews.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Railroad to Frozen North.

THE railroad newly started which is to connect the great lakes with Hudson's Bay will open up a country hitherto to a great extent unexplored. It will tap the resources of a region vastly productive in furs, and will exploit the coal fields of the valley of the Saskatchewan, through which runs a river navigable by steamers, affording every facility for transportation. These coal fields are believed to be among the greatest in the world. Hudson's Bay itself, which is almost a landlocked sea, with three thousand miles of coast line, abounds in whales and fishes commercially valuable.

Hudson's Bay is the southernmost of a great system of sounds which runs up into the Arctic. Its only outlet is through straits which, being in 60 degrees north latitude, are blocked by ice except for two months in the year; and even during those two months they are so obstructed that the passage is difficult and dangerous.

Two hundred and ninety years ago Hendrik Hudson, the famous navigator, had wintered in the bay, after making a fourth attempt to find the much-desired north-west passage to the Pacific, and, being out of provisions, was about to return home, when his crew mutinied. The mutineers set him adrift in an open boat, with his son and seven others—never to be heard of again, though doubtless they perished of cold and hunger—and coolly navigated the ship back to England.

In 1670 Prince Rupert organized a joint stock association, and King Charles I. granted to him and seventeen other noblemen and gentlemen a charter incorporating them as the "Company of Adventurers of England Trading into Hudson's Bay." To this Company he gave lordship over all the country watered by rivers flowing into the bay, with sole right of trading and the privilege of building warships and establishing forts. In return for this enormous grant the association was to pay to the sovereign the skins of two elks and two black beavers annually.

The Company from that day to this has made a great deal of money. Its business is the getting of furs, and chief among these are the pelts of the beaver and the marten. The region's wealth in animals valuable for their skins will be best shown by quoting figures for the year 1890 (the latest readily obtainable), which state the output for that year at 64,246 beaver, 64,689 marten, 8,180 otter, 11,445 lynx, 22,047 fox, 1,388 wolverine, 10,542 bear, 4,237 wolf, 29,363 mink, 574,743 muskrat, 36,286 rabbit, 5,658 fisher, 2,445 badger, 12,583 skunk, and 2,195 hair seal skins. The fisher is a big gray-headed marten, and the foxes are some of them jet black, some silver, some red, some white, and some blue.

Eiderdown and goose quills are by-products of the Company, and another is castorum, which is a substance contained in certain glands in the body of the beaver.

The polar bear is found in the northern part of Hudson's Bay, and elk and the woodland caribou are numerous on the west side of that body of water.

Under its original charter the Hudson's Bay Company was practically sovereign over 4,500,000 square miles—a territory one third greater in area than the whole of Europe. All this vast region is still under the influence of the Company, though nowadays it carries on its business only as a private concern.

The climate of the region, as might be supposed, is exceedingly severe. In winter the thermometer goes down to 60 degrees below zero sometimes.

In summer there are innumerable mosquitoes, which are a great pest, and there is a luxuriant sub-Arctic vegetation which develops with great rapidity.



The principal depot of the Company is York Factory, which has been described as,—

A monstrous blot
On a swampy spot
Within sight of the frozen sea.

The Company's posts are scattered at wide intervals throughout the almost uninhabitable country, and to these places the Indians bring things for sale.

The Company does all it can to prevent the extermination of the fur-bearing animals, by prohibiting the killing of females in the breeding season, as well as the destruction of any such animals in hot weather, when the fur is out of condition.

The Company allows no spirits to be brought into its territory, and it encourages its people, who are mostly French-Canadians, to marry the Indian women, as a means of securing the good-will and trade of the tribes. Thus a considerable half-breed population is growing up, and the young men of mixed blood are educated by the Company and retained in its service when they are capable.

As early as 1640 the French colonists pushed their way into the interior from Lake Superior up the Saskatchewan, established posts, and intercepted the Indians on their way to trade furs with the agents of the Hudson's Bay Company. A combination of these traders in 1783 gave rise to the famous Northwest Company of Montreal, which at one time employed as many as five thousand persons. Hostilities broke out, and for more than forty years the conflict raged. There were many fights, and not a few lives were lost.



A deplorable state of affairs was brought about, until, in 1821, the two concerns united, the Hudson's Bay Company absorbing the other one. In 1869 all the rights held under the original charter by the Company were bought by Canada, and as a sovereign power it ceased to exist.

The governor and directors of the Company reside in London and delegate their authority to an official resident in the Hudson's Bay territory, who is called the governor of Rupert's Land. The Company's officers in the fur country are nearly all of them Scots or Orkney islanders, and are enlisted for five years. Their employment, however, is for life ordinarily. There is a regular system of promotion, and if they are not content with Indian wives the Company will send home to England and provide them with

mates according to specifications. The rank and file of the employees, as already stated, are French-Canadians.

A couple of years ago a lost tribe of Eskimo was discovered by a whaling ship on Southampton Island, at the north end of Hudson's Bay. The people, numbering only fifty-eight individuals, were still living in the Stone Age, knowing no metals, and their houses were built of whales' jaws, put together and covered with skins. Their subsistence was obtained chiefly by catching whales, and from the whalebone they made all sorts of utensils, even to cups and buckets, as well as sleds.—*Boston Herald*.

Map of the Skies.

To photograph and map out the entire heavens—to search, with the camera the profoundest depths of space—to bring to light all the heavenly bodies far beyond the vision of the most powerful telescope—to tabulate and catalogue millions of stars—is the stupendous task which the International Astrographic Congress set itself to perform when it convened in Paris, April 16, 1887.

The work of this Congress is nearly completed, and already sections of the star charts are being printed and sent to the eighteen different observatories interested in the undertaking.

Mapping the entire heavens will prove an epoch-making enterprise. Future generations will chronicle the achievement as one of the greatest of this century, and each astronomer aiding the work will hold a charter to fame.

Fifty-five delegates, representing the fifteen most enlightened nations, deliberated for nine days in Paris in 1887, deciding to make the great star map, and eighteen observatories were appointed to do the work. The meeting was the result of a suggestion made on June 4, 1886, by Dr. Gill, of the Royal Observatory, Cape of Good Hope. It was fitting that Dr. Gill should originate the work, for it was from his famous photograph of the comet of 1882 that astronomers the world over turned their attention in the first instance to star photography.

The new star map is an amazing work. The patchwork of photographs will cover an immense globe having a diameter of twenty-four feet. During the work forty-four thousand photographs will be taken, and a catalogue of two and a half million stars will be made. Each photograph, to avoid errors, will be duplicated. Altogether more than thirty million stars will be photographed.

Previous to the middle of this century such a work would have been considered beyond the bounds of possibility. To tabulate these stars in the ordinary way would take thousands of years, and the stars themselves would change their places before the work could be half finished. It is only through photography that it can be done at all. The entire work could be done in one night, so far as the actual photographing is concerned, but varying conditions of atmosphere, climate, and season have rendered necessary the spending of a number of years.

Wolf's great map of the Pleiades, whereon but 671 stars were shown, took many years of the closest visual observation to complete. To-day, photography, in an hour's exposure shows 1,421 stars of the same group, furnishing accurate data for calculations unattainable by visual means. Telescopic observations during eclipses are now subordinate to photographic records. Rapidly changing objects in the heavens—objects too fleeting to be observed by the eye—are caught on the sensitized plate and stored up for leisurely study.—*New York World*.

Be what your friends think you are; avoid being what your enemies say you are; go right forward and be happy.

BRICK POMEROY.

Selected Articles.

Reply to an Editorial.

Editor the Church Messenger.—The October issue of your paper, containing an article severely criticising Christian Science and Christian Scientists, has come to my notice.

The lecture by Mr. Edward A. Kimball of Chicago, delivered in Convention Hall in Kansas City, and published in full by the *Kansas City Star*, was made a basis for this article.

We are pleased to know that you acknowledge there is a "true Christian Science," and your answer that "it is a knowledge of the doctrine of Christ," is a very acceptable answer, so far as it goes, to a Christian Scientist; but we feel the answer would be more complete to read thus: It is a knowledge of the doctrine of Christ and its practical application. A knowledge of anything is of very little use to us unless we put it into practice.

It is because of this lack of the practice of Christ's teachings that we have so many lukewarm Christians in the world to-day.

Christian Science does not claim to teach any new doctrine, but to show mortals how to make an every-day practical use of the teachings of Jesus, and to obey his commands to preach the gospel and heal the sick, which commands are as imperative to his followers of to-day as they were to his disciples nineteen hundred years ago. An honest difference of views expressed in a Christian and courteous manner is always commendable; but to indulge in slurring personalities and ridicule of others' honest convictions on any subject, is hardly carrying out the Scriptural command, to do unto others as ye would that they should do unto you.



The lecturer is referred to as "High Priest Kimball," and yet we do not know who could better bear to his brethren the words of salvation, not only from sin but from sickness as well, than he who had been lifted from a disease (the ravages of which the best medical skill in this country and in Europe could not stay) by Christian Science—the understanding that God does heal to-day the same as He did ages ago, and that "He is all-in-all and there is none beside;" that it is His will that His children be harmonious and free and never in discord.

The following misquotation from the lecture would lead your readers to have a false impression of what Mr. Kimball would convey, which you would not desire to give.

"No person ever 'caught cold' from 'wet feet.' He caught it from his imagination of fear. A duck has no imagination of fear—*ergo* a duck never catches cold from wet feet!"

We admit the above is more amusing than instructive; but let us give the correct and full quotation:—

"The common belief that if a person gets his feet wet that that occurrence will make him take cold is erroneous and unlawful. It is the universal belief and the concurrent fear, rather than matter, which bring to pass what is termed the cold. The human body very largely consists of water. Now, I ask you is there any good reason why water should take cold when it gets wet? Is there any good reason in scientific cause and effect why the water in a man's foot should take cold when it gets wet, any more than the same water in a duck's foot or in the tail of a fish? Take all the substances that are said to compose the body, such as water, lime, starch, iron, phosphorus, etc., and aggregate them in a mass or body minus the mind, and that body will not take cold or congest. If matter knew enough to take cold when it got wet it would always take cold under similar circumstances, and all bodies would do the same thing.

"It is not material causation, but mental that governs

the case, and such mental influence and procurement is not a necessity under natural law, but is the unnatural and abnormal consequence or penalty of erroneous human belief and fear on the subject."

Mr. Kimball was trying to show that fear is largely the cause of disease. A medical practitioner will always charge his patient to keep calm and keep down all fear, if he would speedily recover. And no one knows better than a Christian Scientist the part fear has in producing disease; and destroying the fear destroys the influence of the disease upon the body.

Mr. Kimball gave here much food for honest thought which, in all fairness, could not be called "bombastic trash."

Among the Christian Scientists will be found the best business men of the country, and people of as high intelligence as can be found in any other religious organization, at least they were so considered when in the other churches.

In that audience were fifty or more Leavenworth people, the majority of whom were Christian Scientists, and to speak thus disparagingly of that immense congregation of people is to cast insinuations upon friends and neighbors and upon members of a sister church, which we feel you would not care to do with any other church in the city.



The Christian Science Church is a religious organization, so recognized by the Congress of Religions at the World's Fair held in Chicago in 1893, and First Church of Christ, Scientist, of Leavenworth, is a legally organized body, holding a charter under the laws of the state. While we may differ from our brothers and sisters of the other churches in our views as to God's care for His children, yet we have the highest Christian consideration for their honest convictions, and wish them Godspeed in their work of lifting mortals into a higher understanding of God, whom to know aright is life eternal.

Christian Science does not teach "matter as the greatest evil," and our highest good in getting rid of it, but that giving up to the demands of matter, and relying upon it for health and harmony instead of trusting God, who is ever-present Good, is where the evil lies, and what we would be rid of, is this false belief that matter and material things can give us real and lasting satisfaction. Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Christian Scientists are not trying to get rid of matter, but learning to live above its evils by practising daily the teachings of Jesus as he promised we should when he said, "He that believeth on me, the works that I do shall he do also."

In God's kingdom there is no such thing as pain and disease and death, and God's Kingdom is wherever God is, and as He is ever-present, His Kingdom is here and now, and just in proportion as mortals realize this ever-presence of God's allness, are they free from the claims of disease; but so long as they believe they should be sick and in pain and distress, and that God so afflicts them, will these evils be manifested, not as imaginations but as stern realities to their sense of what life is. But nothing is real except what God made, and as He made all that was made and it was "very good," so sin, sickness, and disease, being evil, were not made by God, hence are not real, but are false manifestations of life which are destroyed by the understanding that "God (Good) is all and there is none beside." They are real only to the mortal senses.

If, out of the many who come for Christian Science treatment after all material means have failed, an occasional one should pass away and you should be called upon to conduct the funeral services, we cannot see why you should look upon that one as a "victim" any more than you would upon the many who are daily passing away under the care of *materia medica*, as "victims" for whom you are fre-

quently conducting such services. They were no worse off for trying Christian Science, and were "victims" more of over-drugging than otherwise.

We agree with you that the Church ought to be able to interpret the Scriptures; but it would have us believe they are interpreted and there is nothing more to learn; and when some God-fearing, spiritual-minded man or woman has God's truth come to them, lifting them out of the wilderness of material dependencies into the sunshine of God's love, healing them, not only from sin but from sickness as well, and they would carry the glad tidings of God's word to others about them, the cry of "heresy" is heard.

It were better to heed the advice of Gamaliel: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Christian Science teaches that God is the same yesterday, to-day, and forever, and that He has no favored people; and as He healed His children ages ago when they trusted Him (which all Christian people accept), so is He able and willing to heal His children to-day when they trust Him, which Christian Scientists are learning to do.

Christian Science is not a "pious fad," but it is the understanding of God as an ever-present help in all times of need.

It lifts up the fallen, and where sickness, despair, and sorrow reign, it brings health, happiness, and joy by showing that God is a loving Father who careth for His children. Such is the mission of Christian Science.

As the *Messenger* has presented one view of Christian Science, will you kindly give space to another view, that your readers may be better able to judge as to its merits.

EDWARD H. KEACH.
In the *Church Messenger*.

In Reply to Professor Sheldon's Lecture.

St. Louis, Mo., December 7, 1900.

To the Editor of the *Globe-Democrat*.

Sir:—Kindly permit me space to reply to a lecture delivered by Professor W. L. Sheldon, Sunday, December 2, before the Ethical Society of this city, on the subject of Christian Science. In his references to the subject he says: "I am bound to say that I came to the treatise Science and Health with a decided prejudice, judging from various quotations which I had seen from it; and I shall have to own that in my opinions I have not done it justice by any manner of means. One could go through that book and cull any number of beautiful gems of spiritual truth and make of them a chaplet of pearls to wear for all of one's days." He also says, referring to the teachings of Christian Science, "On the practical side there is certainly a great deal of wholesome common sense in what Mrs. Eddy has to teach. Thousands and thousands of persons have probably been helped and made better in body and mind through following her suggestions. One cannot help feeling what a lot of good it would do to have this system tried even on an extensive scale."

So far, the professor's kindness and perception of the teachings of Christian Science are to be appreciated, but I am sure that he will pardon me for differing from him in what I consider to be his misconception of Christian Science rather than any intention to criticise it unjustly.

He refers to the text-book, "Science and Health with Key to the Scriptures," as the "Bible" of Christian Scientists. If he uses the word "Bible" in the sense of its original meaning (book), then Science and Health is a bible or book, for it is the text-book of Christian Science, having its basis in the Bible, but it by no means takes the place of the Holy

Scriptures, for Science and Health reveals the spiritual import of the Bible, making its teachings practical and beautiful.

Then he proceeds to say, "One cannot help wishing that Mrs. Eddy had been just a little more acquainted with the actual theories of the modern physical science which she has attacked so vigorously. In that case her book would be in certain directions more readable and satisfactory." Here he touches the vital question inherent in the beliefs of the centuries—that of the necessity of knowing matter as well as Spirit, yea, of the necessity of knowing both good and evil; the suggestion of the serpent which caused the downfall of Eve and brought the curse upon the race. The understanding of Spirit explains matter, the understanding of Good explains evil, therefore, if Spirit and Good are understood as realities, their opposites must be unrealities.

Christian Science is the Science of the Christ, or Christianity, and, therefore, must be purely spiritual.

Mrs. Eddy does not vigorously attack physical science as the critic avers, but she scientifically explains it. To the wise Pharisees, who were students of the so-called sciences, and, as a rule, familiar with the science of meteorology Jesus said, "Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" thus rebuking their reliance upon material science as their guide.

It will be seen by a careful and unbiased study of Christian Science that its teachings coincide with the Scriptures and with the practice of Jesus and the apostles. There is no record of Jesus ever referring to physical laws as being necessary in any way to his work of healing. He never asked if the disease were hereditary, acute, or chronic, but he healed epilepsy, deformity, blindness, leprosy—in fact, he healed all manner of diseases and sin, and raised the dead, all by the same spiritual understanding, and directly contrary to all material laws. He taught his disciples to do likewise, and commanded that they go into all the world and preach this Gospel of healing from sickness and sin to all nations. He also plainly said, "He that believeth on me, the works that I do shall he do also."



Then the speaker is also reported as saying, "There is always danger in handling familiar words which have lost their concise significance to the average person, like much-worn coins. They seem more readily understood by the half-educated person than by the close thinker." Then he denominates these words used by Mrs. Eddy as "being," "matter," "spirit," "divine," "mind," "science," "love," and "truth," and that they belong, the most of them, to the most abstract or abstruse thought of modern times. It is obvious to the youngest student of Christian Science that the critic does not catch a glimpse of the true import of these words, as used in the writings of the Discoverer and Founder of Christian Science.

Of the above criticisms one might say as the Master said to a teacher and ruler of the Jews, Nicodemus, who failed to catch the spiritual import of the Master's words, and received this reply: "Art thou a master of Israel, and knowest not these things?"

Then briefly touching upon the statement made concerning Science and Health as having been compiled from various philosophies and sciences, and yet not being original with its author, the speaker said that he preferred to go to the original sources, since they had become so diluted in passing through the mind of Mrs. Eddy. I wish to say these same charges have been refuted so many times that it is hardly necessary to refer to them again. Christian Science is the Science of Christianity, and since the larger term for Science is Omni-science, then Science belongs to no age or class, but is of God, and will continue throughout all eternity, without losing any of its truth or reality. Mrs. Eddy does not claim to be the origi-

nator of Science, but she is the Discoverer and Founder of the system denominated as Christian Science, which has divine Principle for its basis. The miracle of Christian Science is, that it is not teaching some new thing, but that through its teachings, life and light are put into that which has been cast aside by scholasticism and much learning.

Professor Sheldon also speaks of Mrs. Eddy as not being a student of the Bible of the new or modern version, or, as he terms it, the "Bible of the scholarship," which he says is far more moving and inspiring than the Bible as interpreted by Mrs. Eddy. In regard to this, I will say that Mrs. Eddy usually quotes from the St. James version of the Bible, because it is more generally in use, and I beg leave to differ from the critic, if he really thinks that Mrs. Eddy is not a close student of all the new or modern versions of the Scriptures, or even of the "Bible of the new scholarship." Her library is complete with all the most useful literature of the day, and it is said by those who know her that she is one of the most diligent students of the age.

In conclusion, the theology of Christian Science is inspiring and regenerating in its character, touching most deeply the spiritual nature of the individual, binding him more closely to the Holy Scriptures, and especially to the teachings of the Gospel of Jesus Christ, and thus inculcating a desire for a purer and holier life.

As to its therapeutics, it is easy to dismiss with a wave of the hand the class of diseases that Christian Science, "of course, cannot heal;" it is not so easy to dismiss the living witnesses in our midst who know whereof they speak, and who exclaim with the blind man, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes." Above all, it is a truly wise man who remembers "how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

JAMES A. LOGWOOD.

In the *St. Louis Globe-Democrat*.

The Lectures.

At Princeton, Ind.

On Sunday afternoon, December 23, an intelligent audience listened attentively for fully an hour and a half to a lecture on Christian Science delivered by Judge William G. Ewing of Chicago. The *Evening News* of this city commented on it as follows:—

Judge William G. Ewing of Chicago, lectured on Christian Science yesterday afternoon at Odd Fellows Hall. The audience was composed of about three hundred people and all gave the speaker the best of attention. The visit and address of Judge Ewing will have much effect in Princeton and will no doubt bring many to the faith which he represents.

The lecturer was introduced by Hon. C. A. Buskirk who spoke in part as follows:—

Ladies and Gentlemen:—The followers of Christian Science are asking for it an honest and intelligent examination. It is that which is false which suffers from close inspection. The search-light of fair investigation serves only to discover more plainly the eternal symmetry and divine energies of Truth. This afternoon, if you recognize any message of Truth knocking at the door of your thought, we trust you are willing to welcome it with hospitality.

To be misunderstood, to be reviled and misrepresented, even to be hated unto the cross, was the lot of Jesus when on earth, loving and lovable as he was; but this was not the real bitterness in the cup he drank. The real bitterness was this: that the majority of men, because of spiritual sloth and indifference, because of opposing self-interests, passions, and appetites; because, in short, of that carnal-mindedness which is enmity against God, refused to come into the gracious temple of Truth, even when its shining corridors invited their steps and its everlasting gates were thrown wide open to welcome their entrance. This carnal-mindedness still walks the earth. But it is the duty of all lovers of Truth to keep their armor unspotted by the rust of discouragement.

You have been invited here to listen to a lecture on Christian Science under the immediate auspices of First Church of Christ, Scientist, of Princeton, Ind. Whatever others may say or think, Christian Scientists know of the blessings, great and manifold beyond description, which have come into their lives as the direct and indisputable fruitage of their understanding of Christian Science. They know that all its literature, its text-book, its accredited periodicals and tracts, its lectures, are ennobling in their influences. They know thoroughly that they can best succeed in demonstrating the limitless power of Truth over error in casting out either moral or so-called physical sickness, as they best succeed in attaining pure hearts and clean lives. They may grievously fail in living up to their ideals, they may stumble upon their way, but they know from experience that their every effort to become purer of heart and cleaner in life brings its blessing, and the light thrown upon their shortcomings by the searching logic of Christian Science proves that it is indeed true, that only the pure in heart can discern God. They have learned more and more, month after month and year after year, to trust God and the immanence of His love. They have learned this by repeated demonstrations over various forms of physical ailments in themselves, their families, and others,—ailments classified in *materia medica* as acute, chronic, functional, and organic. Every one of them has thus learned, from individual experience and observation, just as you learn to trust arithmetical rules after repeated trials of their trustworthiness, that the Scriptural promises are true. It is because of these practical, every-day proofs, or "signs following," as they were called in the days of the gentle Nazarene, that there are Christian Science students in this city, as now in almost every country on earth, who know that it is proven to them, beyond all questioning or doubt, that Christianity as taught and practised by Jesus and the early Christians, who "preached the gospel," "healed the sick," and "went about doing good," is a glorious and unchanging and unchangeable verity, and that materialism, infidelity, agnosticism, and atheism are terrible mistakes. When Christian Science students have gone this far upon the road, they feel that they have no right to hide the light which gives them so much joy and blessing, but that it should be allowed to shine forth before all who are ready and willing to have their way thus brightened.

Men and women need the whole of Christianity as it was taught by our Saviour when on earth, not just a part of it. In order that the Christ-Truth may shine full-orbed and undimmed into all corners of the earth, a Board of Lectureship was established about two years ago by the Christian Science Church of Boston, Mass., and it has about fourteen lecturers in the Field, in the United States, Canada, and Europe. These lecturers are men and women of broad learning and high thinking. Eminent among them is the gentleman here to-day. Whether you agree or disagree, in whole or in part, with what he shall say this afternoon, you will, at least, be sure to carry away with you many uplifting thoughts which will benefit your lives.

I now have the honor and the very great pleasure of introducing to you Judge William G. Ewing.

Correspondence.

At Austin, Tex.

Those who heard Judge Ewing's lecture at the Opera House (Saturday, December 8), on Christian Science, listened to a masterly exposition of a subject which is attracting great attention. The lecturer spoke in a quiet, conversational tone, characterized by great earnestness, and his audience evinced great interest in his remarks. This was Judge Ewing's first appearance before an Austin audience, and he was presented by Mr. Robert L. Ziller, C.S.B., who, introducing him, said:—

I am persuaded that something more than a passing interest has assembled this large audience to hear what may be said on the mighty theme of the Science of Christ, or Christian Science. First Church of Christ, Scientist, under whose auspices this lecture is given, extends a cordial welcome alike to those who are in sympathy with this movement and to the avowed sceptic. We feel that the former will increase their store of faith and understanding, and we trust the latter may depart with prejudice so softened that the windows of their souls will gently open and let in beams that perchance may sometime glorify and illumine their lives with the light of Christ.

In discussing his subject this evening the distinguished speaker will do violence to the opinions of no man. The exponents of Christian Science are not abroad seeking to turn men from anything that brings them health or genuine happiness. But there is a message for those who are looking for something better and higher, and who are not able to find it in philosophies and doctrines which, alas, are too often void of practical results. To such, Christian Science says, in the words of the Master: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Who could be better qualified to speak of these things and clear away the many misconceptions concerning this Science than one who has experienced the blessings bestowed by God through Christian Science, and been rescued from his grave into which he stood looking while the dull voice of despair mocked his agony? The lecturer who will address you this evening will speak with a conviction born of experience. Anticipating the many things in store for you, I will no longer defer the pleasure of introducing to you the Hon. William G. Ewing, who will now address you.

Daily Statesman.

Lectures at Other Places.

Fortuna, Cal.—F. J. Fluno, November 17.

Notice.

REMITTANCES should be made by post-office money order, express money order, or exchange on Boston or New York. Exchange on Chicago and other cities not named above, will not be accepted.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Mch. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for April, May, and June.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Limitations.

MORTAL man is painfully aware of the limitations which beset him on every hand, yet he has pictured to himself that state of freedom wherein the days of his existence will move in ever-widening circles until he knows no bounds but infinity. To escape the limitations of material existence has been the purpose of all the scientific researches, inventions, and achievements which have marked the path of progress during the centuries that have passed. All the teaching of the ages, religious, political, and philosophical, had this in view. That he has made great and rapid progress, especially during the last century, cannot be denied; but while he has advanced in some respects has he not lost ground in others? In many instances the very things which he hoped would set him free have bound him, as it were, with fetters of iron.

This is especially manifest in his endeavors to free himself from the bondage of sickness and suffering. Believing that life inheres in the body, and that health is a condition of matter, he has sought to know the laws of matter which, if obeyed, would bring health and a long life. In his investigations he has never hoped to find the fountain of perpetual youth. Of nothing else has he been more firmly convinced than that health would finally become impaired and that life would result in death; but he has hoped that through obedience to what he believed to be the material law of life and health, he would be able to increase the number of his days and enjoy a reasonable degree of health.

But his researches in this direction have not accomplished the desired result. Sickness has increased and the list of so-called incurable diseases has multiplied at an alarming rate. The very thing that it was hoped would deliver from sickness, has greatly increased the fear of it by showing how easily it can be induced. In many instances this has caused mortal man to give up in despair as he contemplates the Herculean task of observing the material laws of health. However firmly he may be convinced that obedience to these laws would save from sickness and suffering, yet he is as deeply impressed with the thought that such obedience is impossible. Thus the invalid oftentimes concludes that he is the victim of circumstances and might as well give up in despair. All this is due to mortal man's limited sense of existence. He must learn to look away from a finite material body for life and health.

Mortal existence is but a finite or limited sense of Being which is infinite. It is impossible for mortal man to comprehend the Infinite. Infinite Life—Life without beginning or ending—infinite Intelligence, Power, and Presence are the very antipodes of mortal man's concept of Being. Thus while he has endeavored to escape the limitations of mortal sense he has looked no higher than matter for help. With an ideal that is limited one cannot hope to make any great progress, for it is certain that one can rise no higher than his ideal. On the other hand, if one has an ideal which is illimitable, and he is inspired with the thought that sometime he will be able to make that ideal his own, who can say what he will be able to accomplish in overcoming the

limitations of the present and gaining a higher and broader thought of life and its environments?

It is evident that human consciousness must greatly enlarge its borders to free itself from the limitations of the mortal and material senses. The all-important question is, How can this be done? How can man gain the mental freedom which will enable him to transcend the limits of the physical senses?

Is it not evident that the contemplation of the finite will not reveal that which is infinite? Then one must look beyond the finite to the Infinite. As he contemplates the Infinite, thought rises above the sense of limitation and catches a glimpse of the real man's heritage wherein there is no error to say to honest, conscientious endeavor, "Thus far and no farther." The apostle James says, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

First, there must be the perfect model in thought and then, so far as it is possible, all the affairs of life must be shaped in accordance therewith. Because one is not able to demonstrate perfection is no reason why he should not have a perfect model. Because one's present sense of existence is limited is no reason why he should not look to that which is limitless. The wise man does not claim for himself any more than he has already accomplished. He aims at perfection and works to that end. Whenever he speaks of himself he does so in the words of the Apostle, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

He who brought to human consciousness the highest ideal of manhood, and who revealed to the world the "glorious liberty of the children of God," said to one and all, "Ye shall know the Truth, and the Truth shall make you free." The fulfilment of this promise must not be limited by human belief, for it declares the omnipotence and omnipresence of Truth which is able to make all men free indeed. Truth is infinite in every sense of the word and there is no limit to what it can do for man. But to receive the blessings of Truth one must not have a limited sense of Truth. The windows of thought must be opened wide and the sunlight of Truth allowed to enter and dispel the illusions of darkness. If one limits Truth his blessing must of necessity correspond to his limited sense of God's presence and power.

Escape from the limitations of material sense must come as the result of spiritual growth and development—growth in the realization of God's presence and power. The understanding that God is Omnipotence—all-power—takes away the seeming power of evil. Jesus said, "No man can serve two masters," but is not this what mortals are attempting to do when they believe in the power and presence of evil as well as Good? Evil is but the belief that Good is finite, just as darkness is the absence of light. One who closes his eyes cannot see the light, even though the sun may be shining with the brightness of noonday: so when one believes that evil has presence and power he closes his eyes to the Scientific fact that Good is infinite. He who sows sparingly reaps also sparingly. He who limits Good will see good limited on every hand, while he who entertains a large sense of God's presence and power will see that presence and power manifest in a corresponding degree. The great need then is to turn thought away from the mortal and material to the contemplation of the immortal and spiritual.

One must not expect to accomplish this great work in a day, a month, or a year. The work begins in time but is finished in eternity. However, the honest effort of to-day brings a present reward which is sufficient to inspire a

greater effort to-morrow. Thus each to-day foreshadows a brighter to-morrow if thought is rising Spirit-ward and unselfish and noble deeds are keeping pace with uplifting thought. Paul pointed out the way of escape from all evil when he wrote the Philippians, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Among the Churches.

Opening Services at Evanston, Ill.

Once more through these columns, which herald glad tidings from field to field, the Christian Scientists in Evanston desire to refer to their new church building. Exclusive of the amount paid for the property, \$7,300 has been expended upon the house, making it suitable as a place for worship.

The opening services were held November 7, but as this building is not regarded as the permanent edifice, there was no dedicatory address; instead the splendid lesson supplying our need was read both morning and evening. The two solos had special import, and were sung in a spirit of love and strength.

Many kind friends from neighboring places, and the welcome stranger too, joined in these services of praise and glory to God, and the heart of every loyal Scientist was filled with joy and gratitude overflowing for the blessing this demonstration has and will bring to all mankind.

In the audience of some five hundred were many who afterwards testified to the atmosphere of holiness and health which permeates the church. Many visited our reading room adjoining the auditorium, where they learned something of its nature and relation to our Cause.

We have a membership of ninety-seven, but our congregation is over two hundred and the number is rapidly increasing.

The interior of the church is unique with its rough, grayish plastered walls, low and arched ceilings, and countless small panes of a soft, amber-shade glass in the windows. The furnishings in green and mahogany, the white wood-work and gold lettering on the walls, lend artistic beauty and simplicity.

Over the Readers' desk and on either side are these texts, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," "Ye shall know the Truth, and the Truth shall make you free," and the one so dearly loved and studied by us all from "Science and Health with Key to the Scriptures," p. 490: "Divine Love always has met, and always will meet, every human need."—E. L. W., Evanston, Ill.

Opening Services at Philadelphia, Pa.

The opening service of the Third Church of Christ, Scientist, in Beth-Eden Baptist Church, corner of Broad and Spruce Streets, yesterday (Sunday, December 16) with a membership that had outgrown the old quarters in Odd Fellows Temple, was a momentous occasion to the little band of Christian Scientists who organized just a year ago. This is the history of all their churches, the Christian Scientists say. First meetings are held in a hall, sometimes in a private dwelling, and then in an almost incredibly short space of time there is a thriving church organization which presently owns its own church edifice. Although their churches are everywhere remarkable for their beauty and great cost, no church building of this denomination is ever dedicated until it is free from debt.

There are four Christian Science Church organizations in the city, and the church edifice which will be hereafter occupied by the Third Church is well known as one of the handsomest in Philadelphia.

The Christian Scientists claim that their growth has been more rapid than that of any other religious body in the world. In its ranks are found some of the brightest intellects, the foremost educators, and the largest capitalists of the country, and prominent judges, doctors, lawyers, and ministers of other denominations are among its converts.

The church has been tastefully fitted up and interior decorations added at a cost of about one thousand dollars. Besides selections which were sung by two noted soloists, letters were read from the other Christian Science Churches in the city congratulating the Third Church upon its auspicious opening and rapid progress.—*Evening Telegraph*.

Valuable Property Purchased at Oneonta, N. Y.

At a meeting held by members of First Church of Christ, Scientist, last evening (January 1, 1901), which has been holding its services in the Tobey Block at 159 Main Street, for the past six years, it was decided to purchase the valuable site at 25 Chestnut Street, known as the Burton property. The lot has a depth of 232 feet, and a frontage of 120 feet, making it a valuable location for a church. Possession will be obtained on April 1, and it is the purpose of the church to remodel the lower rooms of the house, by removing partitions, and making other changes, to provide a convenient auditorium for services. They will also remove their reading rooms to the same location at the date mentioned.

The growth of Christian Science is certainly remarkable and the zeal of its adherents commendable. It is stated on good authority that from four to six churches have been organized monthly in the past few years, and the church attendance shows an average yearly increase of about forty per cent. Engaging in this enterprise with the dawn of the twentieth century should portend a joyous outcome for the future.—*Oneonta Daily Star*.

A Word from Auburn, Me.

The Church of Christ, Scientist, in Auburn, Me., wishes to report a step forward. It had been the desire for some time to find a place where all the meetings could be held in one building. The first of December pleasant quarters were secured in the fine, new Odd Fellows Hall on Pleasant Street, which is a very desirable location. Sunday service is held in the main hall on the second floor. Wednesday evening meeting is in the beautiful parlor on first floor. The reading room is in a sunny, front room on the second floor. Ample room is afforded the Sunday School in the reading room and ante-room adjoining. The Sunday School has been necessarily divided into two classes within the past year. The first service was held in the new hall Communion Day, December 9. There were seventy-eight people present and all rejoiced that so great a blessing had been given to the church.—M. FANNIE WHITNEY.

Site Purchased at Des Moines, Ia.

The Christian Scientists of Des Moines have purchased a choice building lot, 99x124 feet, fronting on West Eighth Street, between School and Crocker Streets. This is a beautiful location and will make the Christian Scientists an ideal building site. The purchase price was \$3,200, which was paid spot cash. The trustees of the church state that the funds are being raised for the erection of a good, substantial church building, the probable cost of which will be about \$20,000.—*Register*.

An Interesting Event.

Detroit, Mich., January 2, 1901.

Dear Brother:—Thinking that the enclosed clippings may contain some thought of interest to the Field at large, I venture to send them, with a copy of the Mayor's letter to myself. It was he who introduced me at my lecture in November, and at its close expressed a great deal of interest in the subject. At his request, I prepared the article referred to, and it was laid away with the others to be opened a century hence, no one but the writers being aware of the contents at the present time, so far as I know.

Yours in Truth,

ANNIE M. KNOTT.

Executive Office, Detroit, Michigan,
WILLIAM C. MAYBURY, Mayor.

December 29, 1900.

Subject: "Growth of Christian Science in Detroit in the Twentieth Century."

My Dear Madam:—I am particularly desirous that those who witness the coming of the twenty-first century shall have every evidence that those who are permitted to see the opening of the twentieth century have appreciated the glorious inheritance of the century closing, and I am desirous that there should be put on record letters from men prominent in the commercial, religious, professional, and moral ongoing of the city and state. The letters so prepared will be placed in a box and sealed, to be opened a century hence. I have therefore asked ladies and gentlemen prominent in these various departments of life's work to prepare for me a paper, yours to be on the subject named above, made as concise as possible, and to be deposited as heretofore stated. I will place in the box with the papers a certificate that each paper was handed to me on the closing day of the nineteenth century, that the box was deposited in the archives of the city on the opening day of the twentieth century.

If such a box had been deposited one hundred years ago, how many facts of the history of Michigan, as well as of Detroit, would be disclosed that are now lost, and things which we now look upon as history would, from such a record, be proven to be but legend or fable.

I believe that the papers which I am seeking to put away in this form will be invaluable in the long future, and that the generation which is privileged to open the box will be grateful for what we have done for them. Please do not disappoint me, but prepare, on good paper, such an article, retrospective and prospective in character, and for the purpose for which I intend it. The paper should be in my hands Monday afternoon or evening, without fail.

Thanking you in advance for your kindly aid in this matter, I am,

Most cordially yours,

W. C. MAYBURY, Mayor.

P. S. Please send your letter sealed, putting the subject and name on the outside of the envelope.

The following account of how Mayor Maybury's unique idea was successfully carried out, was published in the *Detroit Evening News* of January 1, 1901.

Mayor Maybury's office was crowded with the city officials, members of the various municipal commissions, prominent citizens and their wives and families, last night, to witness one of the most unique and impressive ceremonies that has ever taken place in the history of Detroit. It was nothing less than the sealing of the greetings of Detroit of the present to the Detroit, its mayor and government and people, of a hundred years from now.

Mayor Maybury read to those assembled the message to the people of that far-off time which he had prepared in his position as chief executive of the city. To those gath-

ered in the office, it was a time of great solemnity, for the mayor referred to the fact that not one of those present would be present at the opening of the box. Before he had finished the reading the City Hall clock struck the first stroke of twelve, and the waiting crowds outside broke into tumultuous applause and cheering as a welcome to the new century.

Then the mayor finished reading his beautiful greeting, and the listeners cheered. For a few moments the crowd went out upon the front steps of the City Hall, where a flash-light picture was taken by C. M. Hayes. Then they again came within and the box, containing its many documents, was officially sealed by Benjamin Guiney to be kept unopened in the city archives until the beginning of the twenty-first century. The mayor's message to that time and generation is as follows:—

Detroit, December 31, 1900.

To his honor the mayor of Detroit in 2001 and the generation whose privilege, and, I trust, pleasure, it will be to read the contents of this box—health and greeting:—

The papers herein contained, now for the first time brought to light by you, after a retirement of one hundred years, were prepared at my request by men and women prominent in the activities of Detroit at the close of the nineteenth century. Our desire is to convey to you across the long span of the century as clear an insight as is possible, into the social, religious, moral, commercial, and political affairs of Detroit. It will be to you a testimony from living witnesses of the events which they chronicle and conditions which they describe. From testimony so transmitted you will be better able to discern what advancement you have made from the modest beginnings to which we are witnesses.

We are well aware that the century closing has been marvelous in its achievements, and we might be fairly excused for believing that the limit of possibilities has been accomplished in many ways; but on the contrary, we do not so believe, because the past has taught us that what seemed to be impossible has been already accomplished, and we would therefore not be greatly surprised at greater accomplishments in the future.

We communicate by telegraph and telephone over distances that at the opening of the nineteenth century were insurmountable. We travel at a rate not dreamed of then. The powers of electricity have been applied marvelously, and compressed air and other agencies are now undergoing promising experiment. We travel by railroad and steam power from Detroit to Chicago in less than eight hours, and to New York City by several routes in less than twenty hours. How much faster are you traveling? How much farther have you annihilated time and space, and what agencies are you employing to which we are strangers? We talk by long-distance telephone to the remotest cities in our own country, and with a fair degree of practical success. Are you talking to foreign lands and to the islands of the sea by the same method?

And so throughout all the various pathways of human progress, the papers in this box will bring to your notice a knowledge of present conditions, and possibly words somewhat prophetic of the future. How correct our prophecies may be we know not, for we write them in doubt and yet in hopefulness. We write them in the fervent belief that you will stand upon a vantage ground of experience far higher and more resplendent than our own. We ask, therefore, for those who assume to prophesy, your kindest consideration and judgment, especially when we assure you that these prophets are not without honor, even in their own country and in their own time.

'If we may judge from the history of human life and all experience, very few, if any, of the three hundred thousand souls who are now inhabitants of Detroit will exist when

you have opened this box which we have so solemnly closed. And yet it may be possible that much which we accept from faith may be to you then knowledge, and possibly that that knowledge may come with consciousness that we may be witnesses and even listeners to the voices that will interpret the words we have written. Begging that you will accept for helpfulness all that tends to your information and good, and look most kindly upon these which may seem at your time to be at fault, I close this tribute.

May we be permitted to express one supreme hope—that whatever failures the coming century may have in the progress of things material, you may be conscious when the century is over that, as a nation, people, and city, you have grown in righteousness, for it is this that exalts a nation.

Respectfully and affectionately submitted,

WILLIAM C. MAYBURY, *Mayor.*

Young Lincoln's Library.

When Abraham Lincoln was a small boy he had very few books. There was no need for him to consult a list of the hundred best books. His earliest possessions consisted of less than half a dozen volumes—a pioneer's library.

First, of course, was the Bible, a whole library in itself, if properly understood, and containing every sort of literature—stories, poems, dramas, addresses, orations, histories, some simple enough for the youngest child, others taxing the wisdom of the learned. Second was "Pilgrim's Progress," with its quaint characters and vivid scenes related in simple, vigorous English. "Æsop's Fables" was a third, and introduced the log-cabin boy to a wonderful range of characters—the gods of mythology, the different ranks and classes of mankind, and every animal under the sun. Fourth was a history of the United States, in which there was the charm of truth and a more modern tone, and from which were learned the lessons of patriotism that Lincoln's manhood put into action. Last came Weems' "Life of Washington," a queer, stilted book, but one full of detail that made Washington seem a living example.

These five books were the beginning of Lincoln's education; and what wise man has outgrown them all?

From the Bible, "Pilgrim's Progress," and "Æsop" the boy Lincoln learned the power and beauty of plain English words, and saw that the grandest thoughts and most poetic imaginings needed only the strong little words of every day. When, therefore, in later life he wished to be sure he understood any matter, it became his custom to translate it into words such as a child can understand.

Read again the Gettysburg address and the second inaugural, and learn how Lincoln could make the homespun words of common use move the hearts of his fellow-men.

St. Nicholas.

Doing the Disagreeable.

Naturalists say that, when examined minutely with a microscope, it will be found that no creature or object in nature is positively ugly, that there is a certain harmony or symmetry of parts that renders the whole agreeable rather than the reverse. So the most disagreeable tasks in life, when viewed in their proper proportions, reveal a poetic, an attractive side, hitherto undreamed of. Turn on the sunlight of good cheer, the determination to see the bright as well as the dark side, and you will find something pleasant even in the most dreaded task.—December Success.

Every sincere wish and prayer for goodness, every earnest attempt to fulfil difficult duty, is sure to help on our spiritual progress, either directly or indirectly. By one road or another, every such effort brings us nearer to God.

JAMES FREEMAN CLARK.

From our Contributors.

The Gardener.

BY MARION P. HATCH.

He does not say,
As day by day
Passeth without result,
There is no bud in bush,
There is no rose in bud;
Rather, his faith prevails
And he applies himself
To do his part,
Which, if well done,
He knows will bring
In time, the rose;
Though how it grows,
Or where such beauty
Found repose
Before unfolding unto him,
He cannot say—
Unless he knoweth God.

Emancipation.

BY GRACE E. COLLINS.

THROUGHOUT the ages philosopher and poet have searched for Truth, the Real, and only as they have touched the Principle of Being has Truth been revealed.

Jesus said: "Ye shall know the Truth, and the Truth shall make you free." This prophecy is being fulfilled to-day in the true liberalism which Christian Science is giving to the world,—mental, moral, and physical liberty.

To know Truth is to know God, to understand God is to understand the liberty of the sons and daughters of God.

Christian Science educates in true freedom, it teaches us to think good, do good, be good, expect good, and help our neighbor to do the same by seeing him as God's image and likeness; therefore free to work out his own individual salvation.

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 123, we read: "Love and Truth make free, but evil and error lead into captivity." In infinite Love is infinite Liberty. Reflecting Love means reflecting the divine Ego. True liberty consists in greater breadth of intellectual attainment, greater liberty of action for both men and women, and the rights of individual conviction.

The character which has been developed through understanding true Liberalism is progressive, generous, expansive, tolerant, and compassionate. Growth into freedom of the Spirit is in proportion to our unity with Infinite Mind.

God's law of Love is perfect; human law can no more protect Love than medicine can protect Life, but in infinite Love is infinite protection.

How vast is the word liberty, men have fought for its attainment, religions have crucified men only to find that human actions, laws, and creeds lead to greater bondage.

Just as each ray of light is independent of every other ray and yet mutually dependent upon the same source of light, so the individual liberty of the Spirit is found, as reliance is placed upon God.

It is almost impossible to conceive what the dawn of spiritual power, divine Law, and universal brotherhood will bring to social relations and a sin-sick world. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Where we touch the chord of Love, the vibrations of true harmony are set in motion and we sing in unison the perfect

harmonies of Soul. The tones of Love are *free*, clear, and true, expressing peace, joy, and healing.

Christian Science reveals the joy and freedom of the Spirit, but we possess this freedom only as we give up all mortal desires; then the resting place in Mind is found.

Sorrow, pain, failure, worry, death are concepts of the mortal. Joy, love, honesty, purity are attributes of the Divine, and there is no justification for limitation in the Divine. Every deed of love and mercy sets the soul that does it free, every aspiration for spiritual understanding is a step in true liberalism. Every time self is lost in universal good, liberty is found, and the joy of sharing, of selfless humanhood, is ours.

Watchfulness over all thought, temperance in all pleasures, perseverance in all tasks, leads to spiritual liberty. Obedience to the first commandment will bring the certain results of the promises.

When we wake out of the world's sleep, from the dreams of the night, we shall see the rose of the New Day, the Light of the New Heavens, hear the song of divine melody, and wake to Life *here, now*.

Ever on and ever upward,
Step by step with joyous song,
Making Love our only watchword,
Heaven is come for which we long.

Faith in God.

BY LADY VICTORIA MURRAY.

Be still, and know that I am God.—*Psalm 46:10*.

If we could but realize what this divine command means for us, we should surely hasten to obey it. At first it seems so simple and perhaps easy to fulfil, but when we try to put it into practice, we find it contains much more than is at first seen. It is a command against idolatry, against fear, and against a blind belief unsupported by understanding.

First of all, we are told to "Be still," which means that in our hearts we are to feel perfect ease and rest, without fear or worry, but with peace and trust, conscious of a higher hand guiding our affairs and moulding our thoughts into purer desires and higher aspirations. We must recognize that this demand of trust is made on us at all times and under all circumstances, and it is impossible to fulfil this until we understand who it is that demands our obedience. As we look into our lives to-day, do we find ourselves able to "be still," casting all our care upon God, who indeed careth for us always?

We can but answer no; for we see fear and worry on every side, and why? Because mortal man has no idea of trusting himself or his business to God, but on the contrary, he believes everything depends on himself and his fellow-creatures. He goes on to the end of his days wishing to produce harmony but finding only discord in its various manifestations. Some may think they trust God, but do they?

We have been taught from childhood to fear the so-called powerful enemy, the devil, and have been warned against the power of evil in all its different forms, and to stand in awe of being dragged into its terrible clutches. It is no wonder that in the face of all this, we have found it impossible to feel rest and peace in God; and we never shall be able to obey this command until we renounce the devil as Jesus did, when he defined him as a liar and the father of lies—nothingness! The Scripture declares that the Lord is God, and there is none beside Him.

Christian Science has come to teach us to know with the Master, that God is All-in-all, that He is almighty, and that He has made us perfect, and that we as His children reflect divine power. We are able through the recognition of our true inheritance as sons of God to cast out all manner of suppositional evil, in whatever form it may present

itself. Science and Health teaches us that the only power of evil is our belief in it, and as we work along this line of thought we shall find our faith in its power gradually fading away, till we behold blessings on every side. Then when the darkness of error is closing in and the clouds seem thick around us we must bar the door of thought and strive to realize the immortal presence of God—Good—that casts out all fear, and in the radiant sunshine of divine Love, hear the still small voice of an angel whisper, "Be still, and *know* that I am God."

A Timely Suggestion.

BY ALBERT METCALF.

WE are accustomed to refer to Science and Health as not only the Christian Science text-book, but the book covering all there is to be said on the subject. We of Christian Science cannot dwell too much or too emphatically on the value of Science and Health. It is the *multum in parvo* of our blessed faith. But I want now to plead for a more general and studious reading of our Leader's other publications.

I was surprised recently on reading the last edition of "No and Yes," to find how full it is of genuine education in Christian Science. I gained new impressions of the subject and of its value in making clear to students the doctrines of Christian Science and of the importance of a fuller understanding of doctrines which stand for the immediate uplift of every thoughtful reader. "No and Yes" is good for daily food. It cannot be read too often. Its contents seem fresh at each opening and strengthen our faith in God and in the life and teaching of His Son, Jesus Christ.

And so all the supplementary works of Mrs. Eddy are distinct helps and should not be ignored.

While commenting upon the value of Mrs. Eddy's smaller works in addition to that of our text-book, "Science and Health with Key to the Scriptures," I must not forget to urge upon students the importance of the regular perusal of our *Journal* and *Sentinel*. And let us not be too free to depend upon borrowing these two valuable periodicals, of our neighbors for our weekly and monthly perusal, but let every Scientist be a subscriber to both. We owe it to ourselves as Scientists having the best interests of the Cause at heart, to increase the circulation of all Christian Science literature. It is due to the Publishing Society that the circulation of both the *Journal* and *Sentinel* be greatly increased.

This is due to the Cause of Christian Science. Why? Because these publications convey good tidings to such as read them, and the world is waiting for just this good news. Think of the labor bestowed upon the *Journal* and *Sentinel* by the editors, the judgment used to choose only such reading as shall be Christian and Scientific and therefore helpful. All articles have been subjected to a careful winnowing process and this is known to be pure and elevating. We all want to be helpful in disseminating the doctrines of Christian Science, because they have done so much for us, and we know they will help others just as much. This is one of the ways by which we can be serviceable to mankind and to our dear Leader and Teacher in particular. All we need is to be more thoughtful of our opportunities for service.

The world sits at the feet of Christ,
Unknowing, blind, and unconsolated;
It yet shall touch his garment's fold,
And feel the heavenly alchemist
Transform its very dust to gold.

WHITTIER.

Testimonies.

A Business Man's Testimony.

A little over a year ago I had an experience which I shall never forget. It was in August, 1899, that I found myself face to face with that grim monster death, after having failed to be cured by five different doctors of as many different diseases, any one of which was enough to make the stoutest heart quail.

Under the old regime I had taken medicine until it ceased to act, turned against me, and was rapidly making me worse. Sleep without it was impossible, pain was intense. My agony knew no bounds. Though seemingly brave I thought I realized my position, and that some sort of a crisis was at hand. In my despair I left the hotel to go, whither I knew not, in search of help.

While crossing the street I was suddenly seized with a deep, sincere desire to be a better man. Up to that time I had only thought of myself and money-making. Now I saw that there was something else to live for, and desired to be spared that I might do some good in the world. Immediately there came to me a feeling of relief and sweet repose, and I proceeded slowly on my way. I went down town and entered the office of an old friend who was a believer in Christian Science, although at that time I knew not what it was that took me there, in the hour of my distress. Looking up from his desk he greeted me and inquired how I was.

I told him not very well. He said, "I can see that. Now I'll tell you what you do. A Christian Science practitioner was in my office an hour ago, and if you will go to him he will cure you." As a drowning man grasps at a straw I shot a glance at him and said, "Do you realize what you are saying?" He said yes; and that he meant every word of it.

For me to think was to act. I immediately secured an appointment by telephone and a few minutes later called in person to see this gentleman, who was a loyal student of one of Mrs. Eddy's students.

Being somewhat a judge of human nature, his appearance and words impressed me favorably to begin with. As he was about to depart with his family for a suburban trip for the day I only had a moment to talk with him, but long enough to ask two questions of all importance to me, viz.: Have you ever handled any such cases as mine? and Did they all get well? His answers were yes, and that I could get well in the same way. That settled it with me, and I told him to come to my apartments as soon as he got back. He spoke of the author of "Science and Health with Key to the Scriptures," and advised me to secure a copy of this work at once, whereupon I gave him five dollars and he brought it to me that night.

He explained somewhat the method of divine healing and cited many cases of marvelous cures, yet I was unwilling to give up my medicine until he refused to treat me unless I did. Then I capitulated and Truth began its work. He told me to go right ahead with my work and not to take any medicine at all. This astonished me, sick as I was, but strange to say the next morning I found myself able to do so. From that time on I never missed a day at the office, in fact had a clearer perception and did better than when I was well, and at the end of the month I got on the train and went to San Francisco where I visited friends a couple of weeks and came back feeling better than ever. My healing of six ailments, including sin, was not instantaneous, but lasting. It saved me from a surgical operation that I thought meant sure death.

Now by sticking to the book I keep well and happy, and have been able to make many beautiful demonstrations myself. I have since induced many other sufferers to take

up Christian Science as a remedial agent and they too have been shown the true way.

Possibly this is the work that I was spared to do, for what greater good can there be than thus helping our fellow-man. Besides physical benefits received I have also had some remarkable business demonstrations, which go to show that whenever we have matters of importance to decide we should gently hold back a little and wait for Principle to guide us aright, and it will do it every time.

Among my personal experiences are the following demonstrations which I have been able to make through Christian Science:—

A lady who had a stiff neck and neuralgia of the face was cured by my denials while she was telling me about her sickness and how long it had been upon her. No return of the ailment.

While splitting some wood I hit my thumb with the axe helve by just missing the block with the axe and catching the thumb between the axe and the block. By quickly declaring the Truth all pain disappeared from the bruised member. I seriously burned my right hand on the top of a lighted bicycle lamp, and by earnestly denying the sensation of error and declaring the presence of divine Love, the great truism of man's exemption from suffering was made manifest to me.

Besides these many other helps have been realized in every-day life, until now I have learned to depend entirely on infinite Mind for my physical and spiritual needs. I have not taken a drop of medicine for fourteen months. My wife and child have also received many benefits from Christian Science, and I am very grateful to Mrs. Eddy, the Founder thereof, for the priceless blessings bestowed on me and mine.—W. A. CARROLL, Portland, Ore.

Love's Protecting Power.

Once I was asked if I would trust to Christian Science if my boy had scarlet fever. The disease had at that time made its appearance in the city. "What I shall do in the future," I answered, "I know not. As the day, so shall my strength be; but Christian Science is as much a preventive as a curative, so I see no need of getting to that point."

One Saturday soon after this, I sent my boy to play with a child who had had the fever, and was still confined to the house. Let me add here that the doctor had pronounced all safe and the young son who had been sent away had returned, but still the neighbors feared to allow their children to go in. I would not unnecessarily expose my boy to what mortal mind says is danger. We have enough errors to overcome as it is.

Monday morning as I looked from the window, I saw the fever sign returned to my neighbor's door, and at the same time heard my bell ring. Feeling what was coming, I went to the door myself. There stood the neighbor looking hopeless, and she said, "You've seen it? Don't blame me. I didn't ask you to let S. come in. F. has it. The doctor says we probably did not fumigate properly. Oh, I am so sorry, what will you do?"

By this time, her breath being exhausted, I had a chance to speak, and told her not to think any more about us. My boy was all right and I assured her he would not have the fever. I did not mention the boy's visit to the rest of the family, but went to work to realize Love's omnipotent care, and that purity alone came from and to God's children. This I did each day during the weeks the disease was in the city, and he never showed any signs of the fever.

A year later, the subject of scarlet fever was brought up. My neighbor, telling her experience, mentioned my boy's visit and said, "My mother was with me at the time, and declares scarlet fever cannot be contagious, because of S.'s exposure and freedom." "We should believe he had

taken it," she added, "but we watched carefully and saw him out at play each day."

This is only one case out of many where, for four years, Christian Science has proved able to keep us safe as well as to land us safe after short—very short—trips, compared with mortal mind experiences, on troubled seas. One such experience confined me to the house two days and to the bed one. The same trouble had, under *materia medica*, confined me four weeks.

I desire to express my gratitude, first to God that this Truth reveals a perfect indestructible man; second, to the Master for the love he showed in fulfilling his mission, proving what Truth is and does for man; and third, to the Mother, for living so pure a life, that when the time came she was able to see God's Truth in the Master's life and words, and able to realize the strength of omnipotent Love, by which to give to a waiting world the Principle and rules that enable each, in turn, to prove God "an ever-present help in trouble."

There are yet discords to be silenced by Truth, but I have learned that I must, at all times and under all circumstances say with the Psalmist, "I delight to do thy will, O my God: yea, thy law is within my heart," before I can gain my place in perfect harmony.

MRS. M. FLORENCE EUSTIS, Chelsea, Mass.

An Illusion Dispelled.

While my entrance into the understanding of Christian Science was not through physical healing, I yet belonged to that large class who suffer from the many ills to which mortal flesh is heir, and to whom the changes of weather and the succession of the seasons bring, with dreary regularity, a train of ailments, fears, and miseries. As I look back to those days of bondage, from which, through Christian Science, I have happily escaped, I can readily understand why it is said of mortal mind that it deceives and deludes us, that it lulls to sleep and terrorizes with frightful dreams, calling them realities. Under its fatal spell the evil tares were so mixed with the good wheat, that life was often a burden—the winter was too cold, the summer was too hot, the spring too wet, or the autumn too dry and chilly—in short, the days were never just right. Now, however, in this blessed thought, all days are good and all seasons are healthful.

A trouble which held me firmly for many years was that of hay fever. I will not go into the details of its seeming symptoms and the absurd belief as to its cause and prevalence. Some years ago it was asserted that ripe peaches were the cause of the malady, and so we confiding victims religiously avoided that fruit just when it was most tempting and delicious. Last August I had forgotten about the hay fever, when some one still afflicted by it began to tell me how badly he was suffering, and while I denied its reality, that very night I was attacked by the old enemy. In the morning I went to Science and Health and armed myself with the Truth. Then, recalling the fable of the peaches, I put into practice my denial of the reality of the trouble by deliberately buying several peaches and eating them during the day, and that night the trouble entirely disappeared.

Now, the point of the above, and the lesson of it to me is, the illusive evidence of the so-called physical senses. It might be said that the Truth cured me of this disease; but this experience taught me to go further, and to assert that there was no disease to cure! To recognize it as a physical malady to be cured, would be to give it a reality, whereas it was only a delusion of mortal mind, not to be treated or dealt with, but simply to be mastered. It came from nowhere, it went nowhere, it never existed. Therefore, without a cause, without existence, there was nothing to cure. Here is the glory and power of Christian Science, that it opens the understanding, that it purifies the thought

from all error, and reverses the old order of living by transferring the source of health and strength from the "beggary elements of the [external] world" to the inner spiritual consciousness.

EDWARD H. TOBEY, New York, N. Y.

Saved from Injury.

One evening my husband, little daughter, and myself were riding in a street car. My little girl's hat blew off, and acting on the impulse of the moment the child sprang out after it; the car was running very fast. My husband and two men who jumped out when the car slowed up as they thought sufficiently were thrown down.

As I saw the child fly through the air, I sat perfectly still declaring the Truth until they brought her back to me. The first thought that presented itself was the beautiful words of the ninety-first Psalm: "He shall give his angels charge over thee, . . . they shall bear thee up in their hands." I heard as in a dream the expression of mortal mind, "Did you hear that crash? She came down on her head." They brought her back to me and put her on my lap, perfectly conscious, scarcely soiled, and presenting no appearance of injury, only very white. We rode about twenty minutes longer, and when my husband lifted her from the car she insisted on walking home, a distance of one long block. I saw no bruise on the body except two small spots on each side of one of the elbows. She slept peacefully, and only seemed to suffer from a sense of the shock for a couple of days, which manifested itself in inability to retain food. She said there seemed the first night to be a large lump at the back of the head. I did not look for anything, and she said the lump was gone before she slept the first night, and there was no sense of soreness.

I should like to add that after the first expression of fright from the occupants of the car, which was full of people, the calmness was remarkable, and when we got out several remarks were made, "She is all right;" "Just see her walk." I have seen the conductor several times since and he calls it a miracle.

MARY I. DEGROFF, Port Richmond, N. Y.

Many Reasons for Gratitude.

I was an invalid for more than six years. At last I was stricken down with nervous prostration, and was in bed eight months under the doctor's care, but received no relief. On hearing of Christian Science, I accepted its teachings at once.

I have experienced many wonderful demonstrations. On one occasion I jumped on a board which had a three-inch nail in it, the nail going through my shoe and into my foot as far as it could. It took some exertion to free my foot from the board. My healer was sent for, and the next day I could walk just the same as ever. I was perfectly healed.

Another demonstration was the overcoming of escaping gas. My mother, two children, and I were the only ones in the house at the time, and all were sound asleep. I wakened suddenly, to find the evidence of the senses very terrible; but through the power of Truth, we were all saved and recovered very quickly.

But the most marvelous demonstration which I have had is that over limitation. I have to depend upon my work to support myself and one child, and knowing that God is the source of all my supply, I find that I am daily loaded with benefits. This sense of limitation was not met in a day, but I have had to work out the problem during the five years that I have been in Science.

The Bible and Science and Health are my daily companions. I am thankful to God every day, and grateful to all my dear friends, who have been very kind to me.

ADALINE M. APER, Detroit, Mich.

Religious Items.

"What if we Believe in God?" is the significant title of part three of a serial article in the (Unitarian) *Christian Register* by Rev. C. F. Dole. A portion of one paragraph reads as follows: "The innermost secret of life is to love. We have said that God is love. Is it conceivable that it makes no practical difference whether or not we believe this? When we do not believe it, we are not half alive. When we see this it is as if the universe were behind, lifting us. It is as if an infinite Friend were at our side and holding our hands. We give ourselves to the motion of the sublime good-will; and we are in that instant alive,—complete men, sons of God. Did any one ever try this, and find it to fail? Ask yourselves at what times you have most completely lived, at what times you have best known peace, gladness, and the fulfillment of your being. Were not these the times when Good-will, or Love, had free course in you, and you only did what God bade you do?"

In an article on "Temptation" the *Universalist Leader* says: "We may feel assured that there are multitudes of men, for example, who pass daily and almost hourly by gilded and glittering saloons, to whom they are no temptation, in whom they excite no desire for strong drink, and on whom they impose no duty of resistance. They are passed by unnoticed, or with no other notice than that of sorrow and regret. They are no lures, but rather awaken a sense of repulsion, since in such men the appetite is in full accord with the moral sense. It is the subjective, or inner conditions that decide the matter and makes them superior to temptation."

The (Methodist) *Christian Advocate* says: "How difficult it is to keep self from having too prominent a part. Is it easy for the preacher to keep self out of his sermon? for the singer to keep self out of the song? for the worshiper to keep self out of the prayer? Nature clamors for self. While the spirit seeks after God and the good of others, the flesh still pushes self to the front. If we could only understand, and have courage to trust the philosophy of the gospel, we should have little trouble about self. The science of Christianity reverses nearly all the maxims of the world and all the wisdom of the sages."

The *Homiletic Review* says: "It is affirmed that much of the preaching of the day is shallow, dealing with things rather than men, with externalities rather than with the perplexing problems of the mind, the anxieties of the heart, the profound concerns of conscience, and the deep thoughts of Scripture. Vital experiences are neglected, while the times, the politics, the sensations, the general occurrences of the day are discussed, as if the newspapers were taking the place of the Bible in the pulpit. What rules the day may pass away with the day, and he who lives for it has a bubble's life."

The (Baptist) *Examiner* says: "No greater folly ever entered the mind of man than the notion that it is desirable for young men to 'sow their wild oats' before settling down to sober living. For what is that but to say that several years devoted to sinning is a better preparation for life, than the same years spent in following after righteousness? As well might it be said that the best way to begin the study of arithmetic is to learn a wrong set of rules or the study of painting by cultivating the worst possible taste in art. The best way to begin life is to begin it right."

In an editorial the (Unitarian) *Christian Register* says: "The garment of God is unrent. It is one, indivisible. It is only the mechanic mind of man that, on a theory, parcels it, divides it into epochs, periods, ages, centuries. It is a seamless robe wrought into close and even texture, all interdependence, unity, and harmony. It is one with eternity, this time of which we speak. There is no welt or joining where one ends and the other begins. Like the star-sown vault of ether, it has no bounds."

The (Baptist) *Standard* says: "Eloquent tongues have failed. Brilliant prophecies have come to naught. Profound knowledge has limped away from a soul humiliated and vanquished. Shrewd schemes, plausible methods, elaborate plans, have all gone to the wall. Hundreds of ministers have made but little real headway, and their regrets at the same are sincere and pitiful, but I do not believe any man who loves God better than man, and loves every other man better than himself, ever made a failure."

An article in the (Baptist) *Watchman* headed "A Christian Science Service," begins as follows: "The size of the audiences, composed of well-to-do and presumably intelligent people, that attend the Christian Science Church in Boston disturbs some of the common notions about making a service attractive. . . . There is no sermon and the main part of the service consists of passages of Scripture read by a woman, and passages from Mrs. Eddy's book, *Science and Health*, read by a man."

Rev. Julian C. Jaynes says in the *Christian Register*: "So it runs through all the history of humanity,—first the struggle with the earth, then the struggle with the animal instincts, then the struggle to bring in the kingdom of heaven. So it runs through the life of the individual man,—first the conquest of physical forces, then the conquest of the demons of self, and then the vigorous life going back to win the cause of those who have fought and been defeated."

Rev. J. M. Foster gives in the *Outlook* some of the reasons why the Reformed Presbyterian, or Covenanters Church refuses to vote or hold office under the Constitution of this land. Mr. Foster says, "We cannot conscientiously swear to support the Constitution because it does not acknowledge God as the source of all authority, the Lord Jesus as the ruler of nations, and the Bible as the fountain of all law."

The *Sunday School Times* has the following: "The worst that anybody's malice can do for us is to make us malicious; and the great thing to fear, in any encounter, is that we may be the authors of hatred rather than the victims of it. Emerson said of Lincoln that he had a heart as large as the world, but there was not room in it for the memory of a wrong."

The *Sunday School Times* says: "We date time from the birth of Jesus Christ, as if there had been no years before he was born. There were many long centuries before that time—no one knows how many. But somehow centuries without Christ do not count for much. The years seem like long rows of ciphers with no numeral preceding them to give them value."

The *Universalist Leader* says: "It is, after all is said, the good life which is law unto itself, and that passes along from day to day, in the peace and joy of obedience. But such a life does not come in answer to an idle prayer; nor as the atheistic school of thinkers would have us believe, from the force of intellectual culture. It is a Christian growth."

The *Christian Register* says "The mission chapel is a species of condescension that many resent. The exclusive spirit must break down if the church is to regain its hold upon the world, which, some think, it is now losing. Brotherhood must become a more vital principle, and a common feeling of need and of mutual helpfulness must prevail more largely."

In an editorial article the (Baptist) *Watchman* says: "Covetousness alone of sins is identified with idolatry, because, as Marcus Dods says, there is more choice in it than in sins of the flesh, it is more a sin of the will and of the whole man unresisting. Above all others, it proves that the man in his heart is choosing the world and not God."

Zion's Herald has the following: "God seems to put the sunniest dispositions into

many souls who dwell in the shadiest corners of life—for the same reason, doubtless, that pink arbutus blooms under the edge of a snowdrift, and stars are visible in the daytime from the bottoms of deep pits."

The Scriptures are now translated into more than four hundred languages. Nine-tenths of these translations are the product of Christian study and labor in the century just closed.

"Doubtless we must work as well as wait; but there is no work like subduing our own selfish will," said Dr. Cyrus A. Bartol in an article quoted by the *Watchman*.

"We be brothers all, is the watchword for our time and all times. Till we believe that we shall plunder and trample one another," says the *Universalist Leader*.

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CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, WATCH." *Jesus.*

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Items of Interest.

Political and Governmental Notes.

Matthew Stanley Quay, after a short absence from the United States Senate, owing to the success of the reform forces in creating a deadlock at the last session of the Pennsylvania Legislature, was again elected last week in spite of determined and influential opposition in his own party, and the known coldness of the national administration toward him.

Thomas M. Patterson of Denver, editor of the *Rocky Mountain News*, the most important free silver Populist-Democratic paper in the West, was elected last week to succeed Edward O. Wolcott as one of Colorado's representatives in the United States Senate. Mr. Patterson has been a leader of the anti-Republican political elements in his state for many years. He is an able lawyer and an effective speaker. Senator Wolcott, who is the state leader of the Republicans, received but eight votes.

George Frisbie Hoar was re-elected United States Senator by the Massachusetts Legislature for the fifth time last week. He received the votes of all the Republicans of both branches of the Legislature, which were fifty-four votes more than he needed, and five Democratic votes besides.

W. A. Clark, the Montana multi-millionaire mine owner, who was turned out of the United States Senate last year after an investigation which showed that trickery had been practised to secure his election, was again elected by the Montana Legislature on January 16, on the first ballot.

William P. Frye, the veteran Republican Senator from Maine, was re-elected last week for another term. Senator McMillan of Michigan, and Senator Tillman of South Carolina was also elected last week to succeed themselves.

The complete record of exports and imports for the year 1900, published last week by the United States Treasury bureau of statistics, shows a volume of international trade unparalleled in the history of the country. The exports amounted to \$1,478,050,854, against \$1,275,467,971 for 1899, and \$1,255,546,266 for 1898. The imports amounted to \$829,052,116 against \$798,967,410 for 1899, and \$634,964,448 for 1898. The favorable balances for three years thus stand at about \$1,672,000,000, which is far beyond the estimated charges against the United States for freights and interest on foreign capital invested in this country.

Attorney-General Knowlton in his annual report, gives his views upon the subject of capital punishment in language which amounts to a recommendation that the death penalty be abolished in Massachusetts. He says: "It is a relic of barbarism, which the community must surely outgrow, as it has already outgrown the rack, the whipping-post, and the stake."

Alexis E. Frye, who has been superintendent of schools in Cuba for a year and a half, and who was married on New Year's Day to a Cuban schoolteacher, has resigned his post because the military authorities framed a law which deprived him of the power requisite to carry out his plans for education in the island.

General Francis V. Greene, grand marshal of the presidential inaugural parade, has invited the sons of former presidents to serve as aides on his staff on March 4. Robert T. Lincoln, Fred D. Grant and U. S. Grant, Webb Hayes, Harry Garfield, Chester A. Arthur, and Russell B. Harrison are in this class.

At a dinner given last week at the Waldorf-Astoria in New York by the Holland Society, Ex-President Cleveland was present as a guest, and made a formal speech on anti-imperialism, which has been highly praised by former leaders in the Democratic party in all parts of the country.

The army reorganization bill passed the United States Senate by a vote of 43 to 23 on January 18. The bill was then turned over to a conference committee appointed by the two houses.

Foreign News.

Lord Roberts has issued from the British War Office a stirring appeal to the country for a prompt response to the call for five thousand yeomanry, whose past services in South Africa he highly commends to the gratitude of the nation. The authorities seem to recognize that vigorous measures are necessary in South Africa. The proclamation of martial law throughout almost the whole of Cape Colony, Lord Kitchener's strong measures against the population of the republics, the placing on reduced rations of the wives of men on commando, and similar measures go to show that there is still heavy work ahead.

The State Department was advised January 16 of the formal signing by the Chinese plenipotentiary of the Peking agreement. The next step probably will be a reconvention of the ministerial council at Peking, and it is probable that the gathering will be attended by the Chinese representatives, so that the proceedings will from this point on follow closely in the line of the usual form of peace negotiations.

A Peking press dispatch of January 15 says: "This afternoon the French railway engineers have made a breach in the western wall of the Chinese city, through which they will bring in the Paotingfu railway. The Tientsin line will be extended to the line of the Tartar city."

The two hundredth anniversary of the founding of the kingdom of Prussia was celebrated in Berlin and all parts of the kingdom on January 18. Emperor William made it the occasion for awarding a number of patents of nobility and other kindly honors.

The marriage of Wilhelmina, the young Queen of Holland, to Duke Henry of Mecklenburg-Schwerin will take place in Amsterdam February 5.

The British War Office rigidly declines to issue further permits for newspaper correspondents in South Africa.

Industry and Commerce.

Engineers are now at work upon plans which contemplate the draining of extensive swamp lands in Louisiana and reclaiming the land of three entire parishes to the uses of agriculture. A month ago \$250,000 worth of bonds were sold to raise the money for this purpose, and within a year a system of canals will have been put in operation in the parishes of Rapides, Avoyelles, and St. Landry, whereby the waters which cover a large portion of them for a great part of the year

will be drained off into the Red River and lakes in the interior.

M. Alfred Picard, president of the Permanent Commission on Customs Values, in a review of France's foreign trade, says that France and the United States alone among the great countries show that their exports are increasing more rapidly than their imports, though France's increase is not nearly equal to that of the United States. England, Germany and Belgium show that their imports are increasing more rapidly than their exports.

Mexico buys more American books than does France, and nearly as many as Germany. Much of this trade is due to the large resident American population to be found in Mexican cities, and to the demand from mining camps where Americans are living, and not a little is due to the growing spread of English among the Mexican people. There is a strong tendency in favor of popularizing the English language.

The Carnegie Company has taken the first step to fight the American steel sheet company, the \$52,000,000 combine now controlling the steel trade, by awarding contracts for machinery for a thirty-mill plant at Duquesne on the Monongahela River, above Homestead. The plant will be larger than any single one owned by the combine. Estimates of the cost of the plant place it at \$2,000,000.

General News.

The *Saturday Evening Post* says: "The arid region of this country is larger than the entire area of some of the nations of the earth. It includes portions of Montana, Wyoming, Colorado, Utah, Nevada, Arizona, and New Mexico, and smaller portions of North and South Dakota, Nevada, Kansas, and Texas, hundreds of thousands of acres in California, two-thirds of Oregon, one-third of Washington, and almost all of Idaho—altogether a total of over a million square miles, enough, in fact, to accommodate one-half the people of the United States when the land is made productive."

Thorough demoralization seems to have come upon Leland Stanford, Jr., University. Following the enforced resignation of Dr. Ross last November because his teachings regarding property rights displeased Mrs. Stanford, and that of Professor George E. Howard on January 14, came, on January 15, the resignations of Professor William H. Hudson, Charles O. Little, and Boiton Coitt Brown, and on January 19 Professor David Spencer, formerly of Harvard, tendered his resignation. It is hinted that all the students may leave.

Plans for the erection of Chicago's Art Palace and Lake Front Exposition Building are fast nearing consummation. According to the members of the Chicago Commercial Association and the committee of citizens devising ways and means, the outlook is bright, and it is likely that final action placing the project on a satisfactory basis will be taken at a meeting to be held. It is the intention to build the two million dollar structure on made ground east of the Illinois Central Railroad, as this is under the jurisdiction of the State.

In response to an appeal from Mayor McGuire, Andrew Carnegie has agreed to give two hundred thousand dollars to the city of Syracuse, N. Y., for a public library. Each year during his five years' service as head of the city administration, Mayor McGuire has written Mr. Carnegie urging the need in this city of an adequate public library.

The greatest bill for darning on record will be presented to the French Government for payment when the mending of the State tapestries, just commenced, is completed. There are in all ninety of these artistic properties, and it is said that the cost of restoring them will approximate one hundred and fifty thousand dollars.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Buried City in Mississippi.

Supposed Habitation of Some Prehistoric Race.

ONE of the scientific puzzles of the state of Mississippi is the Brandywine Stone Wall. It has long been a problem that is yet unsolved. Some time ago Mr. Thomas Watson of Hazlehurst, sent Governor Longino a pencil drawing of an immense pile of stone in the southeastern portion of Claiborne County, suggesting that the stone might be utilized in building the new capitol.

In a letter which accompanied the drawing Mr. Watson stated that these stones piled high on each other, cover an area four miles square. Each stone is six feet long, three feet wide, and two feet thick, and they are joined together with an excellent quality of cement. No man knows how they came there. They may have been there for thousands of years.

The builders must have been some prehistoric race—it could not be otherwise. This structure is supposed to be a continuation of the great "Chinese wall," which seems to begin below Raymond, in the southern part of Hinds County, and which is traceable through Copiah. It is broad enough to accommodate two or three wagons abreast, and is one of the wonders of the world.

Mention of this remarkable exhibit, says the *Hazlehurst Courier*, has elicited no little comment—in fact, has brought a letter to Mr. Watson from the warden of the United States penitentiary at Leavenworth, Kan., and also a letter to Dr. T. B. Birdsong from another distinguished source, it being known that the latter some years ago investigated the matter. Mr. Watson, however, has given the subject more patient thought and gone over the ground more thoroughly than any one else.

He calls it the Brandywine Stone Wall, and says this wonderful and massive structure or parts of structure of masonry done in stone, which has withstood the ravages of time for, perhaps, many thousands of years, still stands an enduring relic of a prehistoric civilization and a knowledge of the art of building not inferior in many respects to the present day. These stone buildings lie, for the most part, buried in the earth in the southeastern portion of Claiborne County, and lying against the Copiah County line, on the slopes overlooking the valley of the Brandywine Creek from the west side.

These walls run from northeast to southwest. They are built of white or grayish white stone of immense size, weighing from two to three tons, measuring from six to eight feet in length and three feet wide by two feet thick.

These blocks or slabs are laid in a very fine quality of cement and as perfectly as brickwork. The joints are perfect and very close.

At one place the wall is exposed by the earth being washed away to a width of sixty feet and a length of ninety feet; this exposure has the appearance of a brick hearth.

At another place the stone has been quarried for domestic use to a depth of three layers of slabs, which is six feet, a width of twenty-four feet, or eight blocks, and a length of twenty-five blocks, or one hundred and fifty feet. The

length of this wall, as indicated by the croppings, is about one thousand feet.

At another place about five hundred yards away from the place just mentioned, is a wall jutting from under a slope for a distance of nearly two thousand feet. The stone work is exposed in a great many places over an area of four miles.

The sides and angles of the blocks of stones are so perfect that they resemble pressed brick. The tops of these walls are perfectly horizontal and without regard to the unevenness of the earth's surface. The seams between the tiers are perfectly straight, and each block of stone is perfectly horizontal in position, and these blocks are smoothly dressed on the edges and ends, while the broad surfaces are rough, showing a broken surface brought down to a level plane, but not dressed. They are held so firmly together by the cement that it is with great difficulty that they are broken up.

A personal inspection of these great structures as they lie partly buried in the earth would relieve the minds of the most sceptical of all doubt of it not being the work of the hands of man.

In all that is above mentioned in connection with numerous cavings-in of the earth's crust, which represent the existence of underground caverns, abundant evidence is found to bear out the theory of the existence of a great buried city in that locality.

The information above given is vouched for by other parties who have visited the scene in recent years, and bears out the theory advanced by Mr. Watson. Truly, there is work for the scientist here.—*Boston Herald.*

Aerial Navigation.

COUNT ZEPPELIN, whose new airship now has the world in a flutter, has received from Uncle Sam a patent for a flying locomotive which will draw in free air a vestibule train of aerial trailers loaded with men and freight. Inasmuch as he made good his original ambition to give the world a steerable airship which would transport men, there is some substantial foundation for the anticipation that we will all—early in the dawning twentieth century—be riding about in his aerial express trains of detachable cars—trains which literally run upon "air lines."

Now, this is how the successful airship inventor promises to build his vestibule train of flying cars. The details are set forth in his own specifications, now filed in the patent office. The locomotive and trailers are all to be Bologna sausage shaped, and similar in general appearance to the Zeppelin airship now being tested. Beneath the aerial locomotive and each trailer is to be placed a gangway or running board rigidly connected to the main framework. Along this the conductor is presumably to walk while collecting fares and directing operations. The crew is to use this passageway to gain access to all parts of the train. From it rope ladders run up the sides and to the roofs of the cylindrical bodies of the respective vessels.

The locomotive for this Zeppelin train is to be the only

vehicle provided with motive power. At each side are to be placed two air screws like large electric fans, held free from the sides by brackets resembling the outriggers of racing boats. Then there are to be rudders above and beneath at the prow. The locomotive is to be connected with the forward trailer, and the trailers are to be joined to one another by couplers extending from the centre of each balloon cylinder's rounded end and jointed to bend in any direction. Thus connected, a long train a la Zeppelin will have the appearance of a string of giant sausages. The vestibule at each point of juncture will be a covering sheet allowing free movement, but preventing wind from blowing in between the trailers and causing resistance. With these coverings in place the connected train will appear like a gigantic elongated worm.

The passengers, crew, cargo, fuel, and supplies of this queer aerial train are to be carried in what appear to be little open rowboats, two of which are attached to the gangway under each balloon cylinder. Between these boats and from the centre of each balloon hangs a long pendulum with a round weight at the bottom. The locomotive and each trailer are provided with this novel balancing gear.

The Express Gazette.

The Ideal Life.

THE ideal life is to be found only in work. That work must satisfy our mental powers and make use of all the heart power of which we are possessed. It must be a work that we go to eagerly in the morning and look upon with satisfaction in the evening. We must have an object in view. It need not necessarily be a material object; we only need to feel it within ourselves. It may be to lead a pure, harmonious life, so that others, seeing how we adjust ourselves to the stones, or flowers, as it may chance, found in our path, will take heart and cease to strive against the inevitable. We will not only assume cheerfulness, but will be the embodiment of a cheerful spirit. Like the flowers, we will turn our faces toward the sun and, like them, give to the world heartsease. We will realize that we can do no greater thing for humanity than to live cheerfully, hopefully from day to day. How few of us realize the good one pure, well-rounded life does in a community. If we did there would be fewer restless, longing hearts among us.

Even in this ideal life there will be barriers here and there to check our progress. It will take time to remove them, but instead of falling back in despair we will wait with patience, and "we will fill all the stops of life with tuneful breath." We will be content. We will feel that the place we occupy is our niche in the wall humanity is building for eternity, and we will be busy beautifying it.

We will live not only among the people, but be one of them, taking a living, active interest in all, as a whole and individually. Our home, in which each member will feel a personal interest, will be a place of peace, sweet peace, and abiding love,—a home that will satisfy the heart,—a home into which is brought from the world nothing but charity, and where love for all mankind is fostered. Our home life will be the strongest link in the chain that connects us with the eternal home.

Our life will be so full we shall have no time for yearnings after the unattainable. No folding of the hands, looking and seeing not, dreaming that life is beauty, but feeling that it is duty. We will take up the duty nearest with a willing hand and cheerful heart, and will find in it a hidden beauty.

JULIA M. DALTON.

In the Galveston Semi-Weekly News.

The truth of things is indeed the only refuge from the look of things.—MACDONALD.

The Lectures.

At Minneapolis, Minn.

Edward A. Kimball, C.S.D., of Chicago, delivered an address on Christian Science at the Metropolitan Theatre yesterday afternoon (Sunday, January 6) under the auspices of First Church of Christ, Scientist, of Minneapolis. The theatre was crowded, and the address was an interesting one and well worth hearing, even to the uninitiated. Mr. Kimball is a member of the Christian Science Board of Lectureship. His address yesterday received marked attention throughout. It was interesting, instructive, and to the point.

Mr. Kimball gave a clear exposition of the postulates of the faith in which he is a firm believer. The power of Mind over matter was the keynote of the address. Christian Science, he stated, was an actual, demonstrable Science, and one that had withstood every test during its comparatively brief history. He declared that every known disease had been cured in hundreds of instances by the aid of Christian Science; on the other hand, *materia medica* admitted there were many incurable diseases.

"Christian Science," said Mr. Kimball, "penetrates every nook in every walk of life, and is the most practical thing that has touched the consciousness of any age."

The speaker was introduced by W. G. Hollis, chairman of the board of trustees of First Church of Christ, Scientist, of Minneapolis, who referred to Mr. Kimball as "a living witness to the power of God to heal the sick through the understanding of divine Love, as taught in Christian Science."—*Minneapolis Times.*

At Little Rock, Ark.

An appreciative audience met in Concordia Hall, Tuesday, December 18, to hear a lecture by Judge William G. Ewing on Christian Science. All we have heard from were delighted with his presentation of the subject.

Governor Daniel W. Jones of Arkansas introduced the lecturer with the following remarks:—

Ladies and Gentlemen:—On the question of Christian Science, I will confess myself to be an agnostic. I do not profess to believe in it or disbelieve in it, because I know nothing about it, but I have come here, possibly like some of you, for the purpose of learning something about it. Among our people, we are always willing to listen to any man of intelligence who may wish to present what he thinks is true, consequently it is a great pleasure for me to introduce to you a gentleman of high character and whose integrity warrants me in saying to you that you will have a good talk, and no doubt we shall all learn something more than we have known. I believe, so far as I am concerned, I shall know more about this matter than I have ever known before. I know that you, as citizens of Little Rock, as it is customary to do, will give your most profound attention to this gentleman, and I therefore have the pleasure of introducing to you Judge William G. Ewing of Chicago.—*Correspondence.*

Lectures at Other Places.

Oklahoma City, Okla.—William G. Ewing, November 26.

Shamed be the hands that idly fold,
And lips that woo the reed's accord,
When laggard Time the hour has tolled
For true with false and new with old
To fight the battles of the Lord!

WHITTIER.

Selected Articles.

The Ideal and its Realization.

It is nineteen hundred years since the Christian era dawned. The Christ appeared as man upon the world's arena, reversing all human laws, ways, and means, establishing a new code for human government, teaching it in the clearest, most unmistakable language, and illustrating it in his own life and works. That code was Love—unselfish, self-sacrificing Love.

So far above the apprehension of the majority of his hearers was it, that it aroused the bitterest antagonism, not only in the world secular, but the religious authority of that day, and its following went far beyond the world—so-called—in the condemnation of the new teacher and his strange, and to them blasphemous, teaching.

The ideal of the good, the true, and the beautiful, his own consciousness, he could not impart to others. He could only give to each one who received him, the power to become a son of God, through the realization of the same perfect ideal. Striving with purest, most self-sacrificing, patient love, to reveal God to man as Life, Truth, and Love; and man to himself as the offspring of this one true God, capable of fulfilling the perfect law of Love—of Good—because it was his true and only Life.

Looking back through the long vista of nineteen centuries, we see how this perfect ideal has been slowly working its way into human consciousness, in men and nations. Or better, how it has been working outwardly from man's innermost thought. Following the line of Light and of Life that runs in golden gleams from then to now, we see—from the awful tragedy of Calvary, and the subsequent demonstration of Life as supreme over death—Love proving itself superior to even the most cruel manifestations of hate; blessing mortals even in their fierce, strenuous enmity against the benefactor and the blessings he gave; Truth establishing its own eternal laws, despite the angry protests of error; the growing ideal of the one altogether lovely, the manifestation of that ideal, the man, Christ Jesus.

With the Pentecostal baptism, the divine consciousness wrought wonders in and among men, the same Life and Love and Truth manifesting itself in deeds of power and lives willingly sacrificed to the high Ideal that had come, to be sooner or later realized upon earth.

There are many names deeply graven on the tablets of fame. Not a century has passed that has not been illumined by heroes animated by this pure and high ideal, who have helped to lift the standard of men and nations higher. And uncounted hosts who are all unknown to fame on earth, "whose names are written in Heaven," "of whom the world was not worthy," have received the perfect ideal and blessed the world that has not known or honored them.

Through these individual lights along the often fearful darkness of the long vista of the added years, the consciousness of nations has been quickened into life. Hegel, in his "Philosophy of History," calls it growth in "Self-Conscious Freedom of Spirit." The pure ideal of man as the Son of God—all men the offspring of Spirit—of God, the Father—manifesting this God—good, pure and perfect Life, was an ever-growing consciousness of good that would make man more and more a law unto himself. In this "self-conscious freedom of spirit," the law or life of liberty has grown into a high realization of itself, especially in this, our own America "sweet Land of Liberty," where the true law of liberty has not only been proclaimed in and by the fundamental law, the constitution of these United States, but the law of the Spirit of Life, as Love and Truth,

has been here re-discovered, as the true law or Life of man individually and collectively.

Never was this principle declared, as the absolute rule for the government of a nation, "that all men are created free and equal," until the Declaration of Independence was given to the world. Yet even then its authors were holding their fellow-men in slavery, and well we know the awful conflict that was necessary to set free the slaves of this free nation.

The question is certainly a pregnant one: "Are we pagan, or Christian?" Never in the history of the world has the ideal, Christ Jesus, been so exalted, revered, adored, and longed for as to-day. That the ideal is not nationally realized we grant, but in truly "self-conscious freedom of Spirit;" in truly realizing the universal freedom of man as a Son of God; seeing and following with intense earnestness and practical desire to reach the ideal; in the realization of the Truth of Being, in being and doing right; being practically Christian, in thought, word, and deed; there are multitudes of earth-born, in ever-growing numbers, proving themselves Christian.

Whatever uncovers the error in practice, showing how far short of the ideal we as a nation are, will aid in the destruction of error, for each individual who lifts his own individual standard higher, will help to raise the national standard to a higher plane of thought and action. Is there not a grave responsibility with every individual of this nation to do this? The forces of evil seem in fearful league as ever "against the Lord, and against his Christ."

It is much to have a high ideal. It is more and better to work up to it with constant faithfulness. Love is as diametrically opposite to selfishness and greed, as it was nineteen hundred years ago; Truth is the very antipodes of error; Life cannot know death, or anything that leads to it; hence if we are to reach the ideal of the perfect life on earth it must be in the footsteps of him who overcame all human error with divine Truth, Life, and Love: healing the sick, raising the dead in trespasses and sins, cleansing the leper, casting out demons.

In the World's Congress of Religions the most glorious manifestation of spiritual progress the world has ever given to the world, was heralded, when all the religions of the world, including those of so-called heathen, pagan, infidel nations, with all the leading sects of Christendom, met with fraternal greetings and proclaimed the great principle of the "Fatherhood of God, and the Brotherhood of man," as the one true platform upon which all could meet and love each other.

That the nations there represented, have not yet reached the practical application of this glorious perfect principle, only goes to prove how the glorious ideal of men and nations goes before them with radiant light, calling on the great and good of earth to follow it despite all fears, doubts, difficulties, and seeming disasters, knowing that the goal can and will be reached by each one who is faithful to it.

Thus through individual faithfulness to Principle, Life, Truth, Love, in every clime, on every continent, in every age,—the grand ameliorative work has gone on, and to-day we can stand on a glorious height in the world's history and see how all the revered leaders, through whom the radiant "Light that lighteth every man that cometh into the world," has shone forth, have helped onward the blessed consummation we behold at this pregnant hour.

Even to name those that are best known would take page upon page. Antediluvians, prophets, historians, philosophers, poets, artists, princes and peasants, apostles, popes, and pensioners; never a heart, however lofty or lowly, yielded in self-sacrificing love to the one high and

perfect ideal, that has not added its iota to the glorious consummation we see now unfolding to us, as we turn from the retrospective soul-satisfying view, to gaze enraptured on the Promised Land, where "nation will no more war against nation," where all men will truly love each other, because each will be truly lovable, fully manifested as the offspring of Love.

This one Life, or unity of Principle, being the only basis upon which practical realization of liberty, equality, and fraternity can be successfully demonstrated, the immense practical importance of the re-discovery of the spiritual law, which Jesus proclaimed and applied in the most practical way possible, in destroying everything contrary to the perfect harmony of man, as the Science of Christ, or Christian Science, can in a measure be seen.

The ideal of man as the veritable son of God, and of the earth as the arena upon which this ideal is to be brought into visible, tangible presence, because man is here and now spiritual and immortal, is the ideal that is "taught, illustrated, and demonstrated," in the words—oral and written—of Mary Baker Eddy, the Discoverer and Founder of Christian Science.

The practical application of this spiritual law, if spiritually understood and scientifically applied, will enable man to establish the Kingdom of Heaven, which has many synonyms, the Kingdom of God or of Good, the Kingdom of Christ, of Truth, of Love, of Peace, so long prayed for on earth.

Through this teaching man is now doing this, and proving himself to be the man made in the "image and likeness of God," to whom his Heavenly Father gave in the beginning dominion over all the earth.

Knowing Christ Jesus as his elder brother, he is able to obey his commands, and to do in some measure the works he did, making love the law of his daily life, and proving that man and men—all men—can fulfil the heavenly law of Life.—*Dayton (O.) Herald.*

What Christian Scientists Believe.

Jersey City, December 26, 1900.

Editor *The Observer*.

Dear Sir:—There seems to be a general impression, gathered from various sources, that Christian Science is not in accord with Scriptural teaching; that its text-book is used as a substitute for the Bible, and that prayer is of no avail. It may be that some of your many readers would like to know something of this religion, which is not only attracting the attention but drawing within its folds many of the brightest intellects of the day; and as quite a number of persons in this city are becoming interested in it, I beg space in which to correct the false impressions made upon those who are not familiar with the teachings of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Mrs. Eddy does not deny the personality of God, except as that term implies a humanly circumscribed form. Inasmuch as "no man hath seen God at any time," what presumption it would be for any human being to pretend to determine for mankind the precise form or outline of God, or to clothe Him with material attributes? All Christians, including Christian Scientists, believe that God is omnipresent; that He fills all space. Here is a common ground of belief; but Christian Science teaches—and logically so—that to outline Omnipresence would be to define the limits of limitless space. Conversely it may be stated that if the supposed outline or form of the person of God is not coincident with the infinity of space, then He cannot be what He is declared to be—omnipresent. This paradoxical illustration can be explained only by admitting that finite sense cannot grasp the Infinite, nor can the under-

standing of God be reached through material comparisons. There is no ground for claiming that prayer is of no avail, simply because Christian Science teaches a spiritual sense of Deity, instead of adhering to the prevalent idea that God has a form and is located somewhere, instead of everywhere. Jesus said, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."

That the prayers of Christian Scientists do avail is evidenced beyond doubt by thousands upon thousands of cases of healing, of all manner of diseases, in a large percentage of which *materia medica* had failed. This accumulated testimony proves the superiority of Mind. It also accords with the Scriptural teaching, "the prayer of faith shall save the sick," and this exact result was promised by Jesus when he said, "The works that I do, shall he do also." Christian Science being based solely upon Scripture, has divine authority. Its text-book was never intended as a substitute for the Bible; but by its spiritual interpretation thereof, it has imparted to the sacred pages a new light, giving to this age an understanding of "the mystery of godliness."

The world has for ages been seeking a religion based on a fixed principle. A religion suitable for all the needs of humanity in every-day life; capable of healing the sick, reclaiming the sinner and comforting the distressed. That Christian Science is such a religion can be as satisfactorily proven as that two and two make four. Jesus affirmed that the healing work he accomplished was not of himself, but of the Father. He never employed drugs, and yet he healed all who were brought to him. The inference is that his work was governed by a principle, which must have been divine—hence eternal—that is, forever existent; both before and after his appearance on earth. If eternal, it is quite evident that it exists now, and is as operative to-day in healing the sick and sinful as it ever was.

This is the discovery made by Mrs. Eddy in 1866, and named by her Christian Science. To deny this conclusion is to admit that God is changeable, and also a respecter of times, places, and persons. It may truly be said of those who understand this ever-living presence and power that they have found "the pearl of great price." Surely the "great and precious promises" were not made to deceive humanity, but rather to bless and to save all who believe them.

To emulate the ways of Jesus and to imitate his works is the ideal which Christian Science inculcates, and which he enjoined upon his followers. To obey him is certainly Christianly Scientific and requisite in attaining a knowledge of what God is and what He does for man.

Yours very truly,

T. W. BURGER.

In the *Observer*, Hoboken, N. J.

Defends Christian Science.

To the Editor of the *Standard Union*.

Dear Sir:—On the assumption that the Rev. E. P. Marvin was correctly quoted in your issue of the sixth of November, as having spoken against Christian Science, I beg your permission to correct the false impression which may be given to your readers by the statements credited to this gentleman. Mr. Marvin finds fault with Christian Scientists because they have "not a solitary foundation in physical science." Christian Scientists stand on a surer basis than man-made philosophies or humanly evolved sciences. The first chapter of Genesis, wherein it is recorded that God, who is divine Mind, Spirit, created all that was made, is the foundation upon which Christian Science rests. In this account of creation there is no hint about a physical origin of the universe.

The Science of Mind is the understanding of God as

Spirit, of His universe and man, and man's relation to his Creator. If an understanding of the causation of all things be not Science, and if a faithful adherence to Christ's commands be not Christian, then, indeed, Christian Science is a misnomer; but such is not the case. The Rev. Marvin concedes that many Christian Scientists are "moral, intelligent men and women." He should give credit where credit is due, and an investigation would show that the morality and intelligence which he notices are due to a closer communion with God, and a better understanding of man's spiritual reality, as given by Christian Science.

The criticism that Christian Scientists are "derationalized" can have no force when one meets in the daily walks of life the hundreds of men and women whom Dr. Marvin has found to be moral and intelligent. The further fact mentioned by Dr. Marvin, that "Christian Scientists have made more converts during the last ten years than have all the other denominations put together," ought to mean something, even to the biased or prejudiced mind.

Mysticism has no part in Christian Science. The Bible is interpreted spiritually, and the profound truths which have for centuries been clouded by dogmatic assertion, cloaked in scholastic beliefs, and hidden under a material, human concept, are brought out in all their simple grandeur by Christian Science. The eternal facts of Being, that God is Good, and that He "made all that was made" and pronounced it good, and that man was made spiritually, in the image and likeness of his Creator, are the only doctrines of Christian Science.

It is absurd to say that the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, does not contain a sentence that is grammatical, or that has any meaning. If our critic fails to understand it, it is for the same reason that he has failed to understand Jesus' words when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." The Christian Scientist believes and knows that this was meant for all time, and that there has never been a special dispensation when the word of God applied to His children only afterwards to become null and void; for God's word is eternal and changeless.

Yours truly,

— WILLARD S. MATTOX.

In the *Daily Standard Union*, Brooklyn, N. Y.

Doctrine of Christian Science.

PEOPLE who do not understand Christian Science have the opinion that it is an idealism, incapable of practical application and demonstration. Its followers, who have made it a study, do not think so. On the contrary, they maintain that it is as logical and capable of demonstration as a problem in mathematics.

Its operations extend to the simplest minutiae of our daily lives, lifting us above the worries and cares of life. Even a little child can prove its efficacy. On the other hand, it solves the most abstract and momentous questions of the Science of Being. It heals the sick man and reforms the sinner. It brings peace to the desolate, comfort to the broken-hearted, and purifies the consciousness of the evil-minded. It is a rebuke to vice and sin of every name, and an effectual one, for it goes to the root of the matter, and shows the wrong-thinker there is no pleasure in sin, and in proportion as this is understood its power over him diminishes.

One of the leading tenets of Christian Science, as given in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is that "happiness is spiritual, born of Truth and Love," and is never gained from a material

basis or from sense-testimony. Christian Scientists believe with Paul, that the powers that be, are ordained of God (Good) and there are no other powers. God is all, the all and in all, and the only power there is. Mankind has been believing so long in two powers that it seems hard to overcome the fundamental faith in materiality. This is done individually. We do not change things. We simply change our concepts of things. God's universe is spiritual. Because we have been looking through a glass darkly, we seem to see it materially. What remedy have we, then, but to follow Paul's injunction and "be transformed by the renewing of your minds"?

Jesus the Christ taught and practised the Science of Being. He demonstrated that so-called material forces should be and are in entire subjection to spiritual power, and that this power was not a gift, but the application of an understood Principle. He was the Master Metaphysician. By his scientific understanding of cause and effect, his life of purity and goodness, and his clear understanding of his sonship with God, he was enabled to make the most surprising demonstrations of history.

Christian Scientists of to-day are but beginners in this new-old religion, just beginning to learn its alphabet, hence their limited realization of good. Yet the writer has seen nearly every so-called incurable disease healed by Christian Science, and that, too, after the patients had been given up by the physicians.

Christian Science is a beautiful religion, an uplifting, practical, powerful, and provable religion, one that lifts its followers to spiritual heights hitherto undreamed of, and this, too, not from a basis of emotional ecstasy, but a reasonable, rational understanding of divine Principle. Christian Scientists cordially invite all who are not entirely satisfied with their present spiritual state to examine the teachings of Christian Science.

EDWARD E. NORWOOD.

In the *Chattanooga* (Tenn.) *News*.

Notice.

REMITTANCES should be made by post-office money order, express money order, or exchange on Boston or New York. Exchange on Chicago and other cities not named above, will not be accepted.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Mch. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for April, May, and June.

The Diamond Cutter.

As sires and sons, through lines of long descent,
At weary labor sit in joyless lands,
With piercing, straining eyes, and steady hands,
With honesty which is like sacrament,
With patience which defies all accident,
And, on the whirling disk, with shining sands
Of diamond, shape the diamond till it stands
At last a perfect gem, for which are spent
Whole kingdoms, that some boastful king may call
The stone his own,—

So crystal truths are wrought,
Patient, unnumbered, and unnoted all
As autumn leaves, whole generations fall
To shape and polish one immortal thought,
Which some chance king will think that he has bought.
Selected.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A Letter to the Children.

Pleasant View, Concord, N. H., December 27, 1900.

To the Sunday School Children.

Beloved Children:—It was very lovely in you to remember me on Christmas and send me a pretty pen tray. Among my rare gifts none seemed sweeter than thine. When I saw it I said in my heart I wish I could see those dear children, I wish I knew their sweet faces on the street that I might bow to them, and I hope sometime to see them at our Hall in Concord and address them there.

May the loving Christ still keep you, dear ones, in his arms, and give your young lives love, purity, peace, health, holiness—is the prayer of her who loves you.

Ever yours,

M. B. EDDY.

The Joy and Satisfaction of To-day.

THE mission of Christianity is to bring joy and gladness into the lives of mortals. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." The world has nothing to lose but everything to gain by the advancement of the true idea of Christianity. If the world has opposed the Christian religion or has been indifferent as to its acceptance, it is because the life and teachings of its Founder were not understood.

A thought that frequently presents itself to the man or woman of the world is that Christianity, while it may prepare one for death and insure a happy and harmonious existence beyond the grave, it will take away the joy and satisfaction of living in the present. This thought is due to a misconception of the character and mission of Christianity, and when this false sense gives place to the true it is seen that Christianity bestows all things and deprives man of nothing that is real and eternal.

Jesus' mission was to give to the world the true idea of God—what He is; what He can do and will do for humanity. Mortals read that "God is Love," that He is unchangeable, "the same yesterday, and to-day, and forever," and yet how little do they realize of what there is in this Scientific statement of God's character to bring heaven down to earth. The thought of serving God through fear rather than through love is the idea of Christianity entertained by many. They think of God as an all-powerful personality who inflicts terrible, and perhaps endless, punishment upon those who do wrong. They can hardly conceive of a person choosing to serve God because they love Him and because they find their greatest joy and satisfaction in so doing.

When this thought gives place to the understanding that "God is Love," then it is seen that "He is a rewarder of them that diligently seek him." Neither the fear of punishment nor the hope of a future reward is the motive which inspires one to serve the Giver of every good and perfect gift. The fact that such service brings the greatest joy

and satisfaction *to-day* is a sufficient reason for accepting and putting into practice the teachings of the Master.

Paul declared that the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost," and Jesus said, "the kingdom of God is within you." If these sayings be true, then the Christian has a right to expect peace and joy and harmony and satisfaction, here and now. The Psalmist sang, "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore." "Fulness of joy" and "pleasures forevermore." What then would not man give to abide in the presence of the most High?

Since Christianity offers so much for the present as well as everything for the future, then that teaching that will enable man to take a firmer hold upon Christianity or cause Christianity to take a firmer hold upon him is worth more than anything else, more than all that the world has to offer. That Christian Science is accomplishing this grand work thousands upon thousands of living witnesses are daily testifying.

Christian Science is demonstrating that the saving power of Christianity is a present salvation. It brings God nearer to human experience, or rather it opens the blind eyes and causes them to see that God is here, an ever-present help. It shows how it is possible for man to trust God implicitly and to know that He does give the needed help.

That Christian Science heals after all material means have failed is no longer an open question. That it has brought joy and peace into the lives of thousands of those who were bowed down by care and sorrow is also an established fact. That these same persons believe more firmly in God than ever before, and that Christianity is to them no longer a theory but that which is capable of proof at all times, is evidence of the practical worth of Christian Science.

Ask any person who understands Christian Science, if he believes in God and has faith in Christianity, and he will tell you that he believes in God more firmly than ever before, because he understands more of what God is and he sees more clearly what is man's relation to God. He will also tell you that his faith in Christianity was never so strong as it is to-day, because it brings him richer blessings in the present and promises infinitely more for the future.

In Christian Science he has found health and strength. Whereas he was once burdened with the weight of many cares now he is joyous and free, all because of the understanding of Truth he has gained. Who can say to such an one, Your faith is vain, or you do not believe what you profess? He knows in whom he has believed and he has within himself the assurance that his faith is not in vain.

When he recalls how he was restored to perfect health after the physicians had said there was no hope; when he remembers how that at one time there was not even a silver lining to the dark cloud above him, and now he has been restored to health and the dark clouds have disappeared and he enjoys the glorious sunlight of God's unchanging love, is it any wonder that he is often heard to exclaim in the language of the Psalmist, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever"?

This has been the experience of thousands and it may be the experience of all who are willing to seek diligently the understanding of Truth which Jesus declared would make free indeed. Christian Science emphasizes the Scriptural teaching that God is Love; that He is unchangeable; that He is no respecter of persons. This thought of God lifts one above the discords of earth and causes him to sing with the Psalmist, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come into his presence with thanksgiving, and make a joyful noise unto him, with psalms. For the Lord is a great God, and a great King above all gods."

Among the Churches.

Reading Room Opened at Troy, N. Y.

The new free reading rooms of the Christian Science Church were opened for public inspection yesterday (January 1, 1901) from 3 to 9 P.M. Several hundred persons visited the rooms during the afternoon and evening and were cordially received by a committee of members of the church. The rooms are the finest of the kind in northern New York. They are located at No. 15 Second Street, near Broadway, and although not entirely completed were handsomely decorated for the opening. The furnishings of the interior are artistic and most inviting. The visitors were cordially received, and after a thorough inspection of the rooms, were ushered into the reception parlors. A feature of the evening was an interesting address by Mrs. E. K. Betts. She said:—

It has seemed good to begin a new branch of the work of Christian Science in this city, viz., the opening of free reading rooms in a locality easily accessible to all.

In these days of modern research and scientific thought, the demand is made that whatever is accepted and believed by man must be so done on the ground of its reasonableness. Heretofore, religion has been to some extent exempted from this requirement. Religion is taught as a system of faith more than one of understanding. Yet, surely, if it be true, it must be grounded on a scientific basis. All God's creation is formed and governed by and through law. It is impossible to break God's law. Any attempt thereto must, and invariably does, result in suffering. The only guarantee of safety lies in knowing what the law is, that it may be obeyed. It would be unreasonable and foolish to work in any of the sciences without first acquiring a knowledge of the principles which govern them. How much more absurd it must be to attempt to comprehend Christianity, the Science of sciences, without an accurate statement of the Principle which underlies it, as well as the understanding of its rules and their application.

The acquisition of the knowledge of scientific fact is generally gained through books and lectures. Those who have learned true things teach those who would learn them. For this purpose academies, colleges, universities, and libraries abound in civilized lands. The Science of Christianity should not depart from these rules. Books are mainly the medium through which the knowledge of true things can be gained. There are few things which bring greater delight to humanity than the appeasing of man's insatiable hunger after knowledge. If it be possible to learn the underlying facts that govern the universe; yea, more, the laws that govern man's spiritual estate and the methods by which he may surely gain success, peace, heaven, then, surely, there can be no higher delight than the discovery of these laws and methods. It is with a hope to expedite such discovery that these reading rooms are opened in our city.

Christian Science is having a phenomenal growth. It appeals to all sorts and conditions of thought. It alleviates suffering, elevates mankind, giving purer ideals and disclosing a certain method of attaining them. It departs from accepted theories and practices in a marked manner. It teaches that Life is God, and is never in matter nor at its mercy.

Evolution is the generally accepted theory of mankind as an explanation of progress; supposing Life to be in the atom and thence to go on developing until the full spiritual perfection of man is reached. Can it be really possible for God to be in an atom? If Life could be put into atoms or matter in any form, would not God be divisible? Christian Science teaches that He is forever intact, perfect and complete, and that His universe is but the reflection of His being.

The man of Galilee was intensely Scientific. He knew the truth about God, Life, and Love. He knew how to demonstrate his understanding. He lived to teach this Truth and show to his brethren the way out of sorrow into peace.

Christianity as he taught it was Scientific. From the mountain, where he spake the beatitudes, he descended to the valley to heal the sick. He demanded of his disciples the proof of healing. Unless they could show the superiority of Mind over all conditions of disease, they could not give the required proof of discipleship. Because of the marvelous power his students attained as the result of his careful instruction, the Church grew and thrived in the first century.

Can it be possible that law, which once operated, has since ceased to act? That the gospel, which once saved the sinner and healed the sick, cannot to-day repeat these mighty works?

The discovery of the Divine rule of salvation has been made in this age. It seems at first abstract and impracticable. It is hard to believe that thought, directed by the divine Mind, can alter the secretions of the human body, assuage pain, even produce chemical changes in the system.

Once Galileo declared the world was round and was ready with his proofs. Cardinal and priest read in the Holy Scriptures of "the four corners of the earth," and condemned the man who stated a great truth, because their interpretation of the Bible was material rather than spiritual. Yet truth survived, and later their folly became apparent. Even so to-day, Truth forces man to a higher basis of understanding.

If Christian Scientists have laid hold of a better conception of Being; if they have really discovered the uselessness and illusive nature of disease and sin, ought they not to bend endeavor to bring this knowledge to their fellows? Among their ranks are to be found thousands who have been entirely healed of what is called incurable disease, through mental methods alone. You cannot convince a man who has been cured of consumption in its last stages—a man whose once decayed lungs have been replaced by healthy tissue, and through Christian Science alone, that he is deceived by vagaries and falsities; nor the woman who for years has been confined to her bed or chair by paralysis, but who now walks free and happy, through knowing that God is the only Life and that she reflects Him, that Christian Science is a fad—a criminal invention of money-making people. It is the constantly increasing number of such cases that daily swells the ranks of those loyal, earnest, grateful followers of the dear Teacher and Master, Jesus the Christ.

These are the reasons for our opening these free reading rooms. To give to the people, who are in great need of freedom, an opportunity to examine into this system. To offer them a quiet and attractive place where they may think and study and learn. If there be no Science of Christianity, the sooner this is known the better. Let Christianity go if it be not true. But if it be true—if it be founded on a purely Scientific basis, should not those who have, in a small degree, apprehended this Science offer it to those who have not yet found it?

We hope the public will understand that we have not entered into a crusade against the high benevolence that has for centuries actuated the best thought of advanced men and women. For all the good the past has given; for the devotion and unwearied efforts to benefit mankind, we thank the heavenly Father and His loyal workers. We feel, however, that this new study will help all others, as it has helped us, and in the spirit of our common humanity we hope to work side by side with all Christians. We particularly invite professional men to come and examine the system of Christian Science. What we all need is Truth—nothing less can satisfy us.

All the Christian Science literature, including the writings of the Discoverer and Founder of Christian Science, Mary Baker Eddy; and the publications of The Christian Science Publishing Society of Boston, will be accessible to the public. It will be our constant and earnest endeavor to give unto others what we have ourselves gratefully received.

Troy Record.

Progress at Ottawa, Ont.

The annual meeting of First Church of Christ, Scientist, Ottawa, was held last evening (Tuesday, December 4) in Christian Science Hall, 123 Sparks Street, a large number of the members being present. This church is incorporated under the statutes of Ontario, the purpose of the organization being to impart to mankind "the spiritual understanding of the Bible as taught in the text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy, which enables mankind to follow in the footsteps of Jesus the Christ in preaching the gospel and healing the sick and the sinful as did his disciples."

The reports of the different officers were most gratifying, the membership during the past year having increased nearly three hundred per cent.

From the statements of the Christian Scientists it would appear that the movement is making rapid progress all over the world, and its followers may now be found in the five great divisions of the globe. The text-book, *Science and Health*, has now reached its two hundredth edition of one thousand copies each and the sale has doubled in the past five years.

The officers of the church were, for the most part, re-elected for another year at last night's meeting. The congregation expects to enter its newly acquired premises at the corner of Metcalfe and McLaren Streets for the Christmas services.—*Ottawa (Ont.) Citizen.*

In welcoming the congregation and the strangers present to the new chapel Mr. Ormond Higman spoke in part as follows:—

On behalf of First Church of Christ, Scientist, Ottawa, I extend to you a cordial welcome to this the first anniversary service of our organization and the opening of our new chapel home. To those who are members of other denominations and who are attending a Christian Science service for the first time, we extend a loving greeting, and trust that your prejudices—should you have any—may be dispelled and that you may be so impressed as to yearn for more of the uplifting and healing Truth of the Gospel that these services are intended to proclaim. To the citizens of Ottawa generally, we come with a message of peace, good-will, and love.

Christian Science is no new doctrine; but is the religion taught and practised by Jesus Christ and his disciples nineteen hundred years ago, and which Jesus said might be demonstrated in all ages by all people who followed in his footsteps.

The growth of our church in Ottawa during the past year has been truly remarkable, not alone in point of membership, for that of itself is of comparatively little value if the fruits which the Master said should follow his teaching are absent; but the efforts put forth to lift poor, suffering humanity out of sickness and sin have indeed been blessed of God. The harvest truly is great but the laborers are few.

We are, however, encouraged by our growth in numbers, and the increase of nearly three hundred per cent during the past year is a bright augury for the future. To this little band who compose the membership of this church is vouchsafed the inestimable privilege of being pioneers of

this great reform movement in the Ottawa country. As such it behooves us to guard sacredly the message that has been given us by that noble woman, the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science. For thirty years she has labored to clear away the accumulated debris of centuries; so that to-day the healing religion of the good and pure Nazarene is again being preached by the wayside. Let us guard this great trust sacredly, let us watch and pray that we enter not into temptation.

The new chapel occupies the whole of the first floor of the building, and on the second floor are reading rooms, which will be open to the public every day. The handsome oak reading desks in the chapel are the gift of a member of the congregation.—*Correspondence.*

Christian Science in Cedar Rapids, Ia.

The year 1900 was eventful to the Christian Scientists of Cedar Rapids, in securing an audience room for the exclusive use of the Church of Christ, Scientist, and establishing a free public reading room adjoining, centrally located, on the same floor as the public library in Dows' Building, opposite the post-office.

The walls and ceilings are in tints of green, with beautiful mottoes in gilt, taken from the Bible and the text-book of Christian Science, "Science and Health with Key to the Scriptures."

Mahogany folding opera chairs, double desk for the Readers, rugs, library table, rocking-chairs, steam heat, electric lights, screens, and awning make it complete in all its appointments.

The expense incident thereto together with the current expenses of the year, which include two free public lectures, one given in the Opera House, and one in the new Auditorium which were heard by about eighteen hundred people, amounts to \$1,527.14 which, together with \$160.72 added to the permanent building fund, makes a total for the year \$1,687.86.

This sum of money has been realized without personal solicitation, all coming freely from those who have received benefit from Christian Science, spiritually, morally, and physically. The church finds itself free from debt with a surplus in the treasury, indebtedness not being permissible in Christian Science churches.

The object of the lectures given by one appointed to the Board of Lectureship is to correct false impressions that prevail concerning Christian Science.

The object of the reading room is to place the literature of Christian Science before the public. The following is a list of books written by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science:—

Science and Health with Key to the Scriptures; *Miscellaneous Writings*; *Christ and Christmas*; *Retrospection and Introspection*; *Pulpit and Press*; *Unity of Good*; *Rudimental Divine Science*; *No and Yes*; *Christian Science vs. Pantheism*; *Message to the Mother Church*; *Christian Healing*; *People's Idea of God*. These, together with *The Christian Science Journal*, a monthly magazine, and the *Sentinel*, a weekly newspaper, are found in the reading room for perusal as well as for sale.

The public is cordially invited to come in hither and to investigate this literature, not only in theory, but in reality, even to the healing of sin and disease. The gospel of Truth has never changed. It is manifest to this age "with signs following" as written in Mark, 16 : 17, 18, thus proving its validity.

The reading room is open daily from 2 to 5 P.M., except Sunday, with a Christian Science practitioner in charge.

Cedar Rapids Evening Gazette.

A New Year's Reception.

January first was a happy occasion for the Christian Scientists of Lima, O., for it marked the opening of their reading room in its new quarters in the recently erected Masonic building. This building is the finest office building in the city, and is very complete and well arranged. The Masonic lodge opened the building formally on New Year's Day, inviting the public to inspect it. This opportunity was appreciated by the Scientists, who hastened to occupy their new rooms and open them to the public also. The reading room is on the second floor over the main entrance, and its door is the first to meet the eye as one steps from the elevator or comes up the stairway. It is a room 16x26 feet, with two large windows. The door stood invitingly open, revealing the cozy interior, with its large table, easy chairs, writing desk, bookcase, etc., and hundreds of people came in to sit a moment or to inquire what place it was. All received a cordial greeting from the Scientists, and few departed without literature for future perusal. Many were the kindly comments and testimonials given by the visitors, many of whom spoke of friends who were interested in Christian Science. Others had been benefited by reading our literature, and were glad to take more.

The audience room, which opens from the reading room and hallway, was open for inspection also, though as yet unfurnished, and many were the expressions of surprise and pleasure over its bright and pretty aspect, giving promise of so much when furnished. We feel sure that the Field will rejoice with us in our possession of a new home and will be interested to hear further when it is complete.—MRS. JULIA D. LINNEMAN, Lima, O.

Change of Location at Ouray, Col.

The Christian Science society of Ouray has moved from the A. O. U. W. Hall to a room of its own in the Munn Building on Sixth Avenue. The room has been nicely carpeted and two new reading desks have been donated to the society by the Sunday School. The room is electric lighted and is comfortable and cozy.

We intend, in a very short time, to open our room as a Christian Science Reading Room through the week, due notice of which will be given later. Our Sunday evening services begin at eight o'clock, and any one wishing to attend will be most welcome.—GEO. A. BROWN, Clerk.

In the *Silverite-Plaine* dealer.

Property Purchased at Glens Falls, N. Y.

The First Church of Christ, Scientist, has purchased the property at the southwest corner of Warren and Jay Streets belonging to Mrs. Amy Shields, where eventually they expect to erect a church edifice. The lot has a frontage of 65 feet on Warren Street, 135 feet on Jay Street, and is 81 feet wide in the rear. The society will take possession about April 1, and purpose to use the present building for a year or two for the meeting place of the society, and then to erect a handsome church there. The price paid for the property was \$6,000.—*Glens Falls Morning Star*.

Was that Somebody You?

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "Tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right.

Was that somebody you?—*Selected*.

From Our Contributors.**True Freedom.**

BY IDA FULLER MOORE.

THE freedom of a Son of God
Is mine, who am "joint-heir"
With Him that with the Spirit's rod
O'ercame the world's great care.
Free to express Good every hour
Free always to deny the power
Of lust, and hate, and greed,
In thought, in word, in deed;

How free we are to prove we're free;
How free t' enjoy all good;
How free to have true harmony
And true love, if we would.
Free to reflect the perfect One,
Why should we longer serve
An evil lie, its errands run?
From Truth why ever swerve?

Why cleave to wrong, when Right we know?
Why love in chains to be,
Fettered and bound, when we might go
So joyful, loving, free?
With truest freedom ever told
Let's run the heavenly race,
The truest Life we may behold
Reflecting face to face.

Redemption.

BY M. BETTIE BELL.

THERE is music in the word redemption. It means rest from all our labors. God has promised to redeem His people. They *shall* be redeemed "from the curse of the law." The curse of the law is sin, and "the wages of sin is death." Redemption removes the curse, overcomes mortality, abolishes death, and reveals true Being in the light of Spirit.

To be redeemed, we must understand both the letter and spirit of Christian Science. Divine Science teaches that both are necessary to our redemption and salvation. To be redeemed, we must learn how to overcome self, through understanding the Principle and rule of Christian Science, and demonstrate unselfishness and spirituality. Unselfish love redeems and saves us. Growth, knowledge, and understanding awaken us from the dream of unreality, and purify us through the Word of God. "And he shall redeem Israel from all his iniquities."

Repentance, regeneration, spiritual baptism, demonstration, and understanding are steps leading to redemption. Justice, true judgment, righteousness, faith, hope, and charity are the pillars of redemption.

Repenting of, and overcoming sin takes us through the fires of affliction and purification, consumes the dross of evil, and redeems us through the revelation of the Christ idea.

To circumcise the heart is to repent of sin, overcome the laws of mortal mind, and rise in newness of thought to behold the Christ idea through the lens of spiritual affection.

When we look to drugs to heal us, we are *desolate* of spiritual light, and when we look to scholastic theology to save us, we are robbed of our redemption. Revelation of our innocent selfhood in Christ comes through our understanding, sacrifice, prayer, and the blood of the Lamb. We must realize that we are washed clean in His redeeming love.

A child who is petulant, headstrong, wilful, and stubborn needs the fiery trials, the sharp thorns, and the cross. Every chastisement seems to be grievous, but every trial is needed to advance our redemption. Step by step we grow into a manifestation of real manhood and womanhood.

The road is straight and narrow. Can we leave our time-worn habits and let the scales of human theory peel from the faculties of thought? Are we willing to part with superstition? Do we deplore our ignorance? Are we willing to subject the old man to tests of persecution, until we can lay him off, and rise with David to say, "I shall be satisfied, when I awake, with thy likeness"? If so, we are ready to advance. Taking one step compels us to take another. There is no going backward; "no cloak for their sin." The narrowness of the road often causes a sense of nervousness, and the straightness a sense of impatience, but we cannot turn to the right or left, for the road is straight and narrow. By-and-by we get accustomed to it, and find ourselves praying that nought shall turn us away from its straightness and narrowness.

Along the road grow the flowers of patience, meekness, humility, love, tenderness, faith, joy, and courage. The thistles of discouragement, sadness, and despair; the thorns of pride, conceit, and selfishness, peep up from the soil, and prick our feet, and hurt our heart, but near a thorn the lily says: "I am beside thee," and near a thistle the rose is saying: "See how sweet I look," and thus, as we advance, thorns prick on one side, and flowers shed their perfume on the other, when, finally, the road broadens, until there is no road at all, and no thorns at all, but God is everywhere, and All-in-all, and His flowers are sprinkling their dewdrops under our feet and in our hearts, and we shall find ourselves redeemed.

Money.

BY HANSON W. WHEELER.

MONEY typifies the dominant thought controlling mortals. The miser and the spendthrift are governed by the same motive,—the gratification of desire,—though manifested differently. The man dwelling in poverty is in bondage to the belief that money is power, just as truly as is the rich man who is striving to gain more.

Then it is not money, but the "love of money," or the controlling thought, that is the "root of all evil." The poverty bound is just as much in bondage as the grasping rich, for in both cases they are worshipping "gods that are no gods," the one believing in a power to deprive and the other conceiving that his worldly gain is a satisfactory protection. A man may give a fortune to what he *thinks* is God's work and yet not render unto God His due. That man who thinks that because he is poor financially he will escape the law that declares that a rich man can hardly enter the Kingdom of Heaven, is deceiving himself, for he is placing a value upon his thought that is little less than self-righteousness.

The rich man does not strive to increase his wealth because he needs it, but in order to gratify ambition or some other impelling motive. Men sacrifice money to uphold or maintain cherished opinions, beliefs, or doctrines, in politics, business, and religion; and religious opinions bind men more relentlessly than any other. Opinions fastened upon the mind by tradition and the teachings of years are exalted above everything else, and the acts of mortals are made to justify their beliefs, thus fulfilling the law of sin and death.

The Pharisees of old refused to surrender their preconceived notions of God and His manifestation, and fought Truth at every step, despite the fact that Jesus and the disciples demonstrated their time-honored teachings to be erroneous. They would make everything subservient to

their material interpretation of God and His universe, including man.

It is plain that the only thing a man really possesses is what he holds in thought. The insane may have untold millions, but if he believes he is penniless he cannot be made to accept the situation in any other light than as he thinketh. The young man turned sorrowfully away from Jesus because he was unwilling to surrender his possessions. "Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein." The Master knew that adults could become as little children only in thought,—i.e., surrender their human opinions and humble themselves and be willing to accept his teachings with childlike faith. In Isaiah, 55 : 2, is a rebuke to the spending of money and labor for that which profiteth not. Mortals follow their own conceptions or wills (minds many), seeking harmony through self gratification, but all emanating from the false sense—selfishness. Paul says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

God is Love.

BY BERTHA L. RICE.

Yes God is Love; a thought like this
Can every gloomy thought remove.
And turn all tears, all woes, to bliss,
For God is Love, for God is Love.

THERE are no better words to express my heartfelt gratitude for all I have received, than by quoting the above verse from one of our hymns. Knowing aright this God of Love has turned my "woes to bliss."

When, two years ago, burdened with the yoke of bondage, our God of Love heard my continued cry and set me at liberty, I had been sentenced by two able physicians to a life of uselessness. After having been under the care of two of Boston's best oculists for nearly a year, I was told by the last one employed that I must go to California a year at least, for a complete change, or I would lose my sight altogether. Just at this time I met a lady, who heard me say I was going to California in a short time for my eyes, and with the hope of regaining my health, and she said to me, "Do you know anything about Christian Science? if so, you need not go to California to gain help." That was the beginning; the end is not yet. Never hesitate, dear one, when God prompts you to deliver His message; no word of Truth is ever lost. That dear disciple found one of her friends and asked her to call me to her to hear of the Truth that makes free. A message came to me the next day from this stranger asking if I would come. I went immediately to hear, I knew not what. Although I had lived in Boston for the past twelve years almost within sound of our church chimes, yet I was nearly ignorant of the name Christian Science. Love so filled this dear little woman, and was so clearly reflected by her, that it was instantly received into my hungry heart, and my eyes, health, and happiness were made perfect that same hour.

Having worn glasses for fifteen years, and having been unable to use my eyes at all for the past year, it seemed so glorious to lay aside my thick prism glasses, never to see them again except to put them in their cases.

After having spiritually starved for twenty years, no one but a Scientist knows how complete and abundant my life now is. When I sit in the dear Mother Church the spiritual illumination fills to overflowing my former barren life. It seems as if the whole world itself was not big enough to hold God's love that has come to me. He makes His face to shine upon me, and gives me peace.

Yes, dear hungry-hearted and heavy-laden one, "God is Love."

Testimonies.

Awakened to Health and Happiness.

About four years ago I was liberated from bondage by the still, small voice of Truth. When I first heard of Christian Science I was at a sanitarium. The physician told me that a doctor who would say I could be healed, either knew nothing about his profession or had no regard for the truth. That night my pillow was wet with tears. Suddenly the sweet thought came, "The doctor is mistaken, you will get well." The tears were wiped away and I rested sweetly.

In a short time I received a letter from my mother, which told me of the healing of a friend, who had been an invalid several years, and whose case was considered hopeless. She had been under the constant care of prominent specialists in the north, and finally, when all material means had failed, she, as a last resort, had Christian Science treatment and was healed. She sent me the name and address of the lady who had treated her, with the request that I apply to her for help.

The thought of Christian healing appealed strongly to me, but I did not understand how a lady in Chicago could help me, and I so far away. I thought if this is God's work, why cannot I go direct to Him for help? This I decided to do. I went home, and while using material remedies, I prayed to a corporeal God to bless them, and to please let me get well.

Seeing that our prayers and remedies were unavailing, we decided that travel and a change of climate would prove beneficial, so we went to Texas, traveled from place to place, drank mineral waters, and consulted physicians. Finally, we went to San Antonio, and I was placed under the care of a noted specialist. After four months faithful work he gave up the case. He was puzzled to note that the medicine had the opposite effect from that intended. The last physician who treated me, gave me morphine in large doses to quiet the terrible agony I suffered at times. He did not hope to cure me.

About seven years from the time I first heard of Christian Science, I was visiting my mother in Mississippi. A young lady called, whose presence animated me with hope. I had met her in San Antonio a few months before, where she had gone for treatment, and judging from appearances, I thought she would never get well. At the time of her visit she seemed the very embodiment of health and happiness. I said at once, "What has brought about this wonderful transformation?" She told me about her healing and about "Science and Health with Key to the Scriptures," and that many were healed by simply reading it. I saw in the expression of her face, and felt by the mental touch, that she was in possession of the Truth for which I was famishing. I said, "What you have I want." I ordered the precious book from the nearest available point. So hungry was I that I could scarcely wait for it to come. When it did come, on my birthday, I gave myself up entirely to its perusal. Day by day I read and pondered the words in my heart and was *awakened*. Never shall I forget the sweet uplifting that came. I forgot I had been sick, I forgot all else, in a sweet realization of the ever-presence of Love. In a short time I was healed. The last four years have been years of health and happiness, and I owe it all to Christian Science.

This summer it was my privilege to attend services at the Mother Church, the church at Concord, and the First and Second Churches of New York. Ever since I was healed I have so longed to look upon the face of the one whom God chose to explain the spiritual law to this age. On the 14th of July my desire was granted. Twice I saw her sweet face, and once I was very near her.

We went from Galveston to New York by water. On

Saturday the thought came to me to hold Christian Science service on the ship. At once I made all preparations necessary, and then, accompanied by a young lady Scientist whom I met on the vessel, went to the captain and asked his consent. This was readily granted, and on Sunday morning, July 1, about sixty passengers listened attentively to our Lesson-Sermon. The captain joined us in the responsive reading and the singing of the hymns. During the voyage several troubles were overcome for passengers. I was able to prove, to my own consciousness, that seasickness is an illusion, and does not exist in Truth. Love afforded me protection from that trouble.

To say that I enjoyed my sweet Sabbath of rest, is but feebly to express the happiness that has been mine. I return to this field with heart overflowing with love and gratitude to the Giver of every good and perfect gift, and my earnest desire is to become a more able instrument in my Father's hands, for the furtherance of the glorious gospel of "peace on earth, good-will to man."

The Cause of Christian Science is prospering in the Lone Star State. On last Easter Sunday, First Church of Christ, Scientist, of Houston Tex., held its first service in our lovely little building. This house was erected for Sunday School purposes, and has a reading room. When we grow to larger needs, a church edifice will be erected on the adjoining corner, space having been reserved for that purpose. In point of beauty, symmetry, and harmony, our little temple of worship is a fitting symbol of the "structure of Truth and Love" (Science and Health). Much healing is being done, and some are healed at the services. May our Father-Mother God bring each one of us into conscious at-one-ment with Him and with one another.—JENNIE MAY MYERS, Houston, Tex.

Learning the Lesson of Patience.

One morning last summer I seemed to have a great sense of depression and discouragement. The day was sunny and most beautiful, but I felt as dark as possible, and went about my usual duties in a mood anything but joyous. When these duties were finished I sat down to study my Sunday lesson, but, instead, I found that I was sitting idly, thinking of myself.

For some time I had been trying so hard to bring out a particular demonstration, and not only did I seem farther than ever from the desired result, but error was trying to make me think that it was of no use to keep on; that I had tried in the best way I knew, and nothing seemed to have been accomplished. That I had better own myself defeated.

I opened my books almost perfunctorily. As I looked, the Bible was opened at Psalms, and my eyes rested on the fourth verse of the one hundredth Psalm, "Enter into his gates with thanksgiving, and into his courts with praise." At once I felt the rebuke, and my awakening came. How could I expect a happy, harmonious result when the very beginning of my work had been at fault. I was given explicit directions how to "enter," and I had failed at the first test.

At once, there came to my thought a multitude of things for which I should offer thanksgiving and praise, and after all these proofs of the Father's love and care, I was still doubting and ungrateful. I was saying with Philip, "Shew us the Father, and it sufficeth us," forgetting the many proofs of His ever-presence which Christian Science had brought me.

I then carefully studied the Psalm, only five verses, but if we know only those five verses we shall still have a wonderful sense of the allness of God—Love—and of man's relation to Him.

Are there not many of us who need to learn the beautiful lesson of patience; many of us who become querulous

when our prayers seem not immediately answered? Do we remember that which Paul tells us in the twenty-fifth verse of the eighth of Romans, "But if we hope for that we see not, then do we with patience wait for it"? and do we remember that the patience of the Christian has always the quantities of cheerfulness, thanksgiving, and praise?

That lesson has been of such benefit to me, and has remained so forcibly with me, that I want to share it with those whose joy it is that Christian Science has given them an understanding of the vast difference between the reality of good and the unreality of evil, thus showing them how all God's children may "enter into his gates with thanksgiving, and into his courts with praise."

E. P. F., Dorchester, Mass.

A Tithe of Gratitude.

It was in November, 1897, that I first heard of Christian Science, and looking back over these three years and more, I feel so grateful for what has come to me that I cannot but send this testimony forth, trusting it may prove helpful to some one walking the same path.

It was not physical ailments that turned me to the study of this perfect working Principle, but spiritual unrest. I had always read the Scriptures conscientiously, and in my earnest, honest desire to understand the Old and New Testaments, I had attended, winter after winter, Bible classes conducted by one of the best-known Presbyterian clergymen in my native city (New York), and further, one winter, a course of twelve lectures on Bible subjects, for which the person who presided over them received remuneration. All this, however, seemed to plunge me deeper and deeper into the quagmire of doubt and despondency, and the only light I gained that could at all break this spell, was, that at some far-distant day, when I had "shuffled off this mortal coil," I might know the deep meaning of the precepts and promises, and thus the reading of the Bible was simply perfunctory. I entered a class in Christian Science taught by one of our Leader's faithful students, and the last two days being devoted to written questions, mine was, "Why is it that I find myself always turning to Science and Health instead of to the Bible as has been my habit?" for at that time I was earnestly studying our text-book, but it had not yet become to me the "Key to the Scriptures." This winter has changed this attitude, and the Bible and Science and Health go hand in hand. The pages are illumined and the old truths, spiritually discerned, are indeed "a lamp unto my feet, and a light unto my path." Had Christian Science brought me nothing else, I can never be sufficiently thankful to our Leader for what she has done in revealing to me a Bible which is indeed the Word of God, and an ever-present help.

This winter has seen full many triumphs over error along many lines, and the character-building has gone steadily on. One great gain has been putting down fear to some extent, and learning more and more to trust God and lean not to my own understanding, realizing that each day is sufficient. "Thanks be unto God for his unspeakable gift," which I have found in Christian Science as interpreted in "Science and Health with Key to the Scriptures" written by Mary Baker G. Eddy, and unfeigned gratitude to her for her message to me and all mankind.

S. G. P., New York, N. Y.

The Value of Science and Health.

Looking backward over fourteen years many rich blessings come before me as evidence of the knowledge gained through the Christian Science text-book, "Science and Health with Key to the Scriptures." Often the privilege has been given to present these beautiful truths to those suffering from sin in its many forms and always a benefit if not a perfect healing was realized.

The great value of this book was once shown me when a gentleman who had consumption in its last stage invite me to his bedside where I was permitted to remain a short time. He was so much benefited and interested that he purchased Science and Health, and kept it by him day and night. It proved a great benefit, mentally and physically. All felt his stay here had been prolonged. The suffering lessened, and the family blessed.

A sea captain with his wife came to live in our street. One day he was kicked by a horse on the leg and was unable to do anything for six weeks. After getting out for a few weeks a relapse placed him in bed six weeks more. At this time the trouble was baffling the skill of the physician and a consultation was resorted to. The leg as far as the knee was so black and swollen that amputation was thought necessary.

At this stage of affairs a member of the family invited me to call. The wife told me what the physicians had decided upon and asked what I should do. The Truth was unfolded as given in our text-book, finding eager listeners for three hours, when the pain had ceased, and each was in a happier frame of mind. The husband was anxious to see the wonderful book at once and the wife went home with me to get it. I also loaned them *The Christian Science Journal*. These books were read faithfully, and improvement continued from that hour. Two weeks later he was able to leave his home. The healing was complete.

Since 1887 *The Christian Science Journal* has been a welcome visitor in our home and the cases of healing given therein harmonize with our own work.

Truly the day of miracles has not passed, the same work is as natural to-day as when Jesus worked in harmony with divine Law for our example.

MRS. ADDIE TOWNS ARNOLD, Lawrence, Mass.

What the Study of Science and Health will Accomplish.

It has been more than four years since I was healed of a sickness of nearly seven weeks duration by Christian Science. The trouble was brought on by overwork, and resulted in a state of great weakness and discouragement. After nearly seven weeks of doctoring by a physician, a dear Scientist lifted me into health and harmony with one week's Christian Science treatment.

I have not had the privilege of class instruction, but have been a systematic student of "Science and Health with Key to the Scriptures," which has enabled me to make a number of demonstrations, of two of which I will speak.

After wearing glasses for two years for astigmatism, I took them off without any inconvenience. Several years before I came into Christian Science, my children had the measles and whooping cough. My eldest daughter's eyes were affected, and she was taken to a prominent oculist in Chicago, who required her to be kept out of school for a whole year, and to wear glasses. He also said she would have to use glasses during the whole of her school life (she was nine years old at that time) and possibly as long as she lived. Through my understanding of Christian Science I was enabled to destroy the seeming necessity for glasses, as well as the opposition of mortal mind to their being removed. At this time (July, 1900) it has been more than two years since she discarded them. I thank God for Christian Science, and I wish to show my love to Mrs. Eddy, by being faithful in living the Truth as she has revealed it in Science and Health.

M. S. D. U., Oak Park, Ill.

Talents are nurtured best in solitude, but character in life's tempestuous sea.—GOETHE.

God has made every man fit for his work.—RUSKIN.

Religious Items.

One who met the late ex-Governor Roger Wolcott of Massachusetts at Oberammergau last summer reports him as answering the query "How did the Passion Play impress you?" thus: "Mr. G., I was so deeply impressed as to be overpowered. I was obliged to go to my room and think it over." The admiration of the foreign delegates to the International Congregational Council for the governor of the commonwealth, who welcomed them in Tremont Temple and later in his own executive chambers at the State House, knew no bounds. Many of them who had seen European monarchs and nobles said that they had never seen a kinglier or more knightly man. Wherever he went he reflected honor on mankind and his native home. Dr. Donald of Trinity Church, Boston, says of him that he was the noblest specimen of American manhood he has ever known in public life.—*The Congregationalist*.

Rev. Alberto A. Bennett, in an article on "New Elements in Revival Work" in the (Baptist) *Examiner*, says: "Religious awakenings of whole communities do not occur now, and simultaneous movements of different sections of the country are not found. It used to be that a revival would start in one place, and spread through all the adjacent country; now it dies where it begins. And evangelists tell us privately that it is increasingly harder to draw a crowd, or to move a crowd when it is drawn, and the difficulty grows greater year by year."

After some speculation in regard to the cause of the conditions described, the writer says he believes that in future "religious movements in churches or in communities will originate, not in the spontaneous action of a company of people who hardly know what they are doing, but in the conscious and voluntary action of individuals who know what they are about, and propose to do it."

The (Baptist) *Standard* says: "Better living; kinder living; gentler words; more patience toward the unthankful and the evil; more sunshine in the home; brighter faces at breakfast; more jokes and fewer complaints at dinner when one is tired; more sympathy with the small troubles of childhood; more tolerance for the people who do not like us; more conscientiousness in the performance of small tasks when we are not watched; putting more heartiness into some little duty that we are prone to shirk; a more careful honesty in meeting small debts; a more scrupulous regard for the feelings, the prejudices, the little, harmless self-conceits and vanities of others; in short, so to live—to-day, not year after next—that everybody will be glad we are alive. That is the kind of life that wins men to Christ."

In a sermon published in the (Unitarian) *Christian Register*, the Rev. Dr. Lyon says: "Every sacred book has three stages of life. First, it is an open plain, on which and from whose quarries men build their fortifications of dogma. Then, when doubt has come, it is a battlefield, beaten hard with the tread of fierce warriors, these attacking, those defending, the strict historic verity. Then it becomes a beautiful meadow, blossoming with symbols and poetry. To most of us the stories of the nativity which are still ringing in our ears have reached this last stage. We do not care much what the higher criticism shall say about them. They have a deeper meaning in our eyes than they ever had before. We judge them, not by dogmas of theology, but by canons of art."

In its leading editorial recently, the (Episcopal) *Church Standard* said: "Unless our Church is to become a Babel of contending factions—and much more if its members are to be cordial friends—it is simply indispensable that all schools and parties should loyally accept the comprehensive, and reasonable, and truly catholic principle on which the Church stands. The truth is that the Church can spare none of the parties which co-exist within her bosom; and yet the historical fact is that too great a pre-

dominance of any one of them has always brought, as it will always bring, an impoverishment of the Church."

A writer in the *New Church Independent* says: "The present currents set in powerfully towards individualization; and the rapid accumulation of knowledge diffused through cheap and ever-increasing channels, bids fair to bring the minds of men to a common level, so that great men are already becoming as plentiful as blackberries. Not one in ten thousand will reach the topmost round of the ladder in the universal estimation, and ambition is becoming the most toil-some and thriftless of all speculations. We pity the man, from the bottom of our heart, who aims to be great with all the fearful odds now butting against him."

Under the department heading "Christian Life," the *Christian Advocate* says: "No man shall ever find happiness while seeking it for himself. The self-centred man cannot be happy. He may find gold, he may acquire knowledge, he may achieve fame, he may have pleasure in the world, but all these cannot pour one ray of genuine bliss into a self-centred soul. Let one who is unhappy do what he can to relieve the sorrows of others, and his own sorrow will be turned into joy. Let the burdened soul do what he can to bear the burdens of others, and his own burdens shall become light as air."

The *Southern Christian Recorder*, organ of the African Methodist Episcopal Church, says: "Basing our calculation upon the supposition that we have averaged 15,000 members per annum since our existence, we enrolled upon our church records 1,610,330 during 113 years and we have now a membership of over 700,000. We have in Africa over one hundred missionaries with twenty odd connectional schools and colleges in existence, from which scores graduate every year."

The *Congregationalist* says: "Bishop Potter of New York City, in an address on Civic Righteousness, given in New York recently, said that the thing that disheartened him most as he faced the task of aiding in the cleansing of the metropolis was the pessimism and unbelief in the supremacy of good over evil which he meets with as he talks to men whom he has a right to count upon as allies. Such despair he brands as rank infidelity, whether uttered by nominal Christians or not."

Some years ago I resolved to cultivate habitual cheerfulness, under all circumstances. It has not been an easy task, but I have succeeded, and now, drifting on to my eightieth birthday, burdened with heavy cares, stripped of those nearest and dearest to me by death, I am not sorrowful. I am not "going down hill," as people say of the old, but "up hill" all the way, and am sure that life is better farther on.

MARY A. LIVERMORE.

Rabbi Charles Fleischer of Boston, in a recent sermon said: "I believe it is true of man, that as long as he keeps in touch with heaven, with ideals, with institutions affording inspiration and stimulating aspiration, he is invincible and capable of infinite growth. Degeneration and decay and death await him when he is cut off from uplifting influences, and given, body, mind, and soul, to things of the earth alone."

In the column "For Endeavorers" in the *Congregationalist*, the Rev. H. A. Bridgman says: "I see also more religion in the world. Not necessarily more ecclesiasticism, but more real love to God and to one's neighbor. I believe that the religious impulse will more profoundly affect individuals and masses of men in the coming century than ever before."

A writer in the *Universalist Leader* says: "Christianity has not done so much to sharpen the intellect as to put moral might and manhood into the action of the intellect. Christ's religion has not needed any addition

of cleverness, for men would be clever when cleverness was iniquitous and criminal. If the world could have been saved by cleverness it would have been saved long ago."

The (Baptist) *Watchman* says: "In the flood of laudation of the achievements of the century just closing, let us not forget that wisdom was not born with the telegraph or the telephone. Our fathers and grandfathers were not able to communicate their ideas so swiftly, but perhaps they were not therefore without ideas to communicate."

In an editorial, the *Universalist Leader* says: "One of the most gratifying signs of the times is the desire to have our churches supported by direct contribution instead of through the entertainment bureau. Why should not our churches stand for respectable, direct support? If they are not worth it they are not worth much."

The *Universalist Leader* says: "What can such a little handful do?" might have been said by the twelve disciples of old, but it was not; they simply went and did, and we have entered into their doing. Those who are in earnest can do anything."

The municipality of Odessa has voted for a church in honor of St. Nicholas as a memorial of the Czar's recovery from his recent illness.

Notices.

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We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

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The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

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Written by Rev. Mary Baker G. Eddy.

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Items of Interest.

Political and Governmental Notes.

"A lot of rumpus is being made," said a retired commodore to-day, "about the army suffering all sorts of things by the abolition of the canteen, and predictions are frequent that troubles will be encountered in securing enlistments because it is no longer to exist. The navy has no canteen and sailors have very little chance to get drinks, and still we have no trouble in getting all the material we wish for the service. Just after the Civil War, when there was unquestionably a great deal of intoxication in the navy, both among the officers and men, the grog system was abolished by act of Congress, and since that day not a drop of liquor is allowed sailors when on board ship."—*Boston Transcript's* Washington correspondence.

As interpreted by War Department officials the canteen clause of the army reorganization bill will result in abolishing the sale of liquors on all military reservations, whether used by soldiers or purchased by others. Orders will be issued immediately on the passage of the bill, shutting up every bar-room at military stations and refusing hotel proprietors at Fort Monroe, West Point, and Fort Leavenworth, which are maintained on land belonging to the government, the further sale of all liquors.

The reports of the National banks to the comptroller in response to his call for a statement of their condition at the close of business on December 13 show that the total resources of all the National banks in the United States, including Alaska and Hawaii, amounted to \$3,601,385,072. The individual deposits amounted to \$2,623,997,521.

The Senate on January 23, ratified the treaty with Spain for the acquisition of the islands of Sibutu and Cogoyan, of the Philippine group, at a cost of one hundred thousand dollars. The treaty was made necessary by the failure to include these islands in the original negotiation by which we acquired the Philippines.

After two searching investigations concerning hazing at the West Point Military Academy, one conducted by a military court and the other by a committee of Congress, the students, at a meeting of the entire corps, on January 19, resolved to abolish hazing.

The consular and diplomatic appropriation bill provides \$20,000 for purchasing land at Pekin for the United States legation there, Minister Conger having advised the extension.

The first number of *The Commoner*, William J. Bryan's weekly paper, was published January 23.

Foreign News.

Queen Victoria, the beloved ruler of Great Britain for nearly sixty-four years, passed away Tuesday evening, January 22, and her oldest son, previously known as the Prince of Wales, became king, choosing the name Edward VII. In addressing the Privy Council, the new king declared his intention of following closely in the footsteps of his mother, and of being, in the strictest sense, a constitutional king. When the word was sent out that the Queen was dying, her grandson, Emperor William of Germany, was one of the first to hasten to her bedside. He desired that no official notice be taken of his arrival, as he wished to be received merely as a grandson. His unaffected love for the Queen and sorrow for her loss, has endeared the Emperor to the hearts of the British people, and won for him the enhanced regard of all persons who loved the English queen. Many of the kings, queens, and other rulers of Europe announced their intention of being present at the funeral.

The financial effects of the Queen's death will be widespread and in the aggregate enormous. The most direct penalty falls on the insurance companies, nearly all of which suffer. The Queen's life was never insured in American fashion, for the benefit of her children. It was, however, insured by hundreds, probably thousands, of persons in no way connected with her, but whose business would suffer by her death. It is possible to insure against almost any imaginable contingency in England, if sufficient premium is paid. Most of the theatrical and other amusement managers, and the proprietors of fashionable shops, were accustomed to insure the Queen's life at the outset of the season, in order that they might recoup the heavy loss her death would entail.

The Rothschild family is at present represented by these barons: Nathaniel, Alfred, and Leopold, who are located in London; Alphonse, Gustav, Edouard Adolph, in Paris; Nathaniel in Vienna, and Wilhelm, who has just died, at Frankfurt. Each of these men is among the richest in Europe, and the combined wealth of the family is estimated at anywhere from one to two billions of dollars. Their loans to Spain make them practically owners of that nation and country.

The recent census of Germany shows phenomenal gains in city population, owing to the industrial development of the empire. Nuremberg, ancient and conservative, has gained fifty per cent during the past five years, which is a rate which few Western towns in this country can excel.

Industry and Commerce.

At the session of the National Board of Trade January 24, O. P. Austin, chief of the treasury bureau of statistics, delivered an address on a project for an around the world floating exposition by the merchants and manufacturers of the country, which should carry samples of American products and manufactures to the principal seaboard cities of the world, for the purpose of giving the merchants and others of these countries an opportunity to examine American goods. He suggested that a half dozen vessels be loaded with properly selected samples of American merchandise and sent from port to port around the world in order to give foreign merchants a better acquaintance with American products and American business methods.

In Box Canyon, just above the hot springs of the Jemez River, Arizona, is a dam extending from one wall of the gorge to the other. This dam is nothing more nor less than a massive wall of pure soda, rising to a height of one hundred feet, and probably six hundred feet from end to end. Nature's forces started their work of construction away back in the dim and distant past, when deposits of soda contained in the water thrown off by the springs were made at the base of what has since developed into one of the natural wonders of the West.

The Geneva correspondent of the *London Daily Mail* credits an engineer named Planta with the invention of a mechanical brake which will stop a train running twenty-five miles an hour within eight yards, and one running fifty miles an hour within twenty yards. Passengers can apply the brake by pulling an alarm cord. The shock is said to be less than that caused by existing brakes. The correspondent adds that the Government will adopt the invention on trains through Switzerland.

The crews of the Canadian sealing fleet for 1900 comprised 386 white men and 646 Indian hunters, employing 114 boats and 316 canoes. The total number of fur sealskins taken by Canadian sealers during 1900 was 35,523. Of these the vessels took 34,159 and the coast Indian canoe catch was 1,364 skins. This result is larger by 177 skins than that of the previous year, which in its turn largely exceeded the catches of 1898 and 1897.

General News.

Several weeks ago Mrs. Nation, a temperance reformer of Wichita, Kan., applied to the police of that city to close the saloons, which were openly doing business in contempt of the state law which prohibits the sale of intoxicants except on a doctor's prescription. The police would not notice Mrs. Nation's complaint, and she took the law into her own hands. Entering the most expensively furnished saloon in the place, with rocks concealed under her cloak, she began smashing mirrors, decanters, and oil paintings, and before she was stopped had damaged the saloon to the extent of a thousand dollars or more. She was sent to jail and refused bail. In a few days she was released, and taking one or two other women with her started on another saloon wrecking tour. Two saloons were wrecked, but they were driven out of the third one at the point of a revolver. The women were again arrested, but being again released, Mrs. Nation started out on a tour of the state. On January 24, she wrecked a saloon in Enterprise, Kan. She takes the ground that the liquor sellers are in a criminal business and that their saloon property is not under protection of the law.

Advices from Dawson and the Yukon Valley report that that section of Alaska has just passed through the coldest weather recorded since the white men inhabited that country. January 16 the thermometer at Dawson fell to 68 below zero. A message from Forty-Mile the same day said it was 78 below. The coldest recorded before this was in 1896, when it was not quite 68 below near Forty-Mile. The average for the seven days ending January 16 at Dawson was 32 below zero. All the time a dense fog hung over the entire valley.

Mrs. Dua Desedora Gonzales de Botello, of Carrizo, Tex., is probably the oldest woman in the United States. She was 114 years old on November 14, 1900. She still has much physical strength and is in full possession of her mental faculties. Mrs. Botello was born in Guerrero, Mex. The date of her birth and baptism are recorded in the ancient records of the old Catholic Church at Guerrero.

An Associated Press dispatch says: "Proof that a man may live with a bullet in his heart has been afforded by the use of the X-ray upon Charles B. Nelson of Cardillac, Mich., formerly a Chicagoan. Under the fluoroscope the ball in Nelson's heart could be plainly seen rising and falling with each pulsation of the vital organ. The bullet has been there since the night of July 1, 1896.

A San Francisco press dispatch dated January 21, says: "Five Chinese slave girls were sold by public auction in Frisco's Chinatown Saturday, as publicly as though they had been in Canton, where such human slavery is a recognized institution. These girls are the property of Gong Gow, an old Chinese.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Brief History of the United States.

BRIEFLY told, here is a history of the whole country, with interesting notes on the origin of names, when each of the states was admitted to the Union, the original thirteen, area of states in square miles, etc.

Alabama is named after its chief river. The name is of Creek origin, and means, "Here we rest." The state was once a part of the territory of Georgia except a strip along the coast, which was held by Spain as part of Florida. This territory was made a part of the territory of Mississippi in 1798; separated from Mississippi in 1817, and was admitted to the Union in 1819. The first settlement was by the French in 1702. Square miles, 52,250.

Arkansas takes its name from the Arkansas River. The word is undoubtedly derived from the Indian word Kansas, which means smoky water; the prefix arc being from the French, a bow. First settlement by the French in 1685, admitted to Union in 1836. Square miles, 53,850.

California takes its name from the Spanish *caliente fornalia*, "hot furnace," in allusion to the climate. The coast was explored by Sir Thomas Drake, 1578-79. The first settlements were Spanish missions at San Diego in 1768 and at San Francisco in 1776. The territory was acquired from Mexico in 1848. Admitted to Union in 1850. Gold was discovered in February, 1848. Square miles, 158,360.

Colorado received its name from the Colorado River and its grand canyon; the name signifies ruddy or blood-red, the color of the water of the river, although the river is not within the state. The territory was acquired in part by the Louisiana purchase and in part from Mexico; organized as a territory in 1861, and admitted as a state in 1876. Square miles, 103,925.

Connecticut was so called from the Indian name of its chief river. Connecticut is a Mohegan word, signifying long river. The first settlement was by the Dutch at Hartford in 1633, but they soon sold out to the English. Other settlements followed at New Haven, Windsor, and Weathersfield, by people from Massachusetts. One of the original thirteen states. Square miles, 4,990.

Florida was so called because discovered on Easter Sunday, "Feast of Flowers." Ponce de Leon and his followers landed at or near the site of St. Augustine in 1513. A fort was built there in 1565. The land was explored by De Soto in 1539. Pensacola was settled by Spaniards in 1696. Florida was ceded to Great Britain by Spain in exchange for Cuba in 1763; ceded again to Spain by United States, treaty of 1783; restored to the United States by treaty in 1819; possession taken in 1821. Florida was the home of the Seminole Indians until 1842, when, after a seven years' war, most of them were sent to the Indian territory. Admitted to Union in 1845. Square miles, 58,680.

Delaware was so called from Delaware Bay, in 1703, which received its name from Lord de la Ware, who died on this bay. The Delaware River was discovered by the Dutch navigator Hudson, in 1609. The first settlement

was made by thirty Hollanders, under De Vries, near Lewes, in 1610, and destroyed by the Indians three years later. The next settlement was by Swedes and Finns, in 1638, who called the country New Sweden. Their forts were captured by the Dutch in 1655, and the land came into English possession in 1664. It was governed as part of Pennsylvania from 1683 to 1703; declared itself independent of Great Britain in 1776, and was the first state to ratify the constitution, December 7, 1787. One of the original thirteen states. Square miles, 2,050.

Georgia was named after George II. of England. The first settlement was at Savannah in the spring of 1733. One of the original thirteen states. Square miles, 59,475.

Idaho is an Indian name, meaning "Gem of the Mountain." The first settlement was by Cœur d'Alene in 1840. Admitted to the Union in 1890. Square miles, 84,800.

Illinois is of Indian derivation, meaning "tribe of men." The region was explored by the Frenchmen, La Salle and Marquette, about 1760. Admitted to Union in 1818. Square miles, 56,650.

Indiana, named for the Indians, was settled by the French at Vincennes about 1700. Admitted to the Union in 1816. Square miles, 36,350.

Iowa takes its name from its chief river, an Indian name meaning "the sleepy ones," and said also to mean "the beautiful land." It was included in Louisiana territory, claimed by France and sold to the United States in 1803. The first settlement was in 1788-89, by Francis Dubuque, a Frenchman, who opened a lead mine near where the city of Dubuque now stands. Admitted to Union in 1846. Square miles, 56,025.

Kansas is taken from Kansas River; Indian meaning, "smoky river." Originally part of the Louisiana purchase. Admitted to the Union in 1861. Square miles, 82,080.

Kentucky takes its name from its principal river, signifying the dark and bloody ground. Explored by Daniel Boone in 1769. Made a county of Virginia in 1776, admitted to Union in 1792. Square miles, 40,400.

Louisiana is named after Louis XIV. of France. Explored by De Soto in 1541, Marquette in 1673, and La Salle in 1682. First settlement at Biloxi in 1699. Admitted to Union in 1812. Square miles, 48,720.

Maine was under Massachusetts for nearly two hundred years. First called "Province of Mayne" by charter of Charles I., 1639. The first settlements were at Monhegan and Saco, about 1623. Admitted to Union in 1820. Square miles, 33,040.

Maryland was so called in honor of Henrietta Maria, Queen of Charles I., in his patent to Lord Baltimore, 1632. Settled in 1633 by two hundred people brought over from England by Lord Baltimore in two vessels, called Ark and Dove. There was for a long time a dispute between Maryland and Pennsylvania over their boundary line. This was settled in 1760 by what was called, from the names of the

surveyors who located it, "Mason and Dixon's line." One of original thirteen states. Square miles, 12,210.

Massachusetts was so called from Massachusetts Bay, and that from the Massachusetts tribe of Indians, in the neighborhood of Boston. The tribe is thought to have derived its name from the Blue Hills of Milton. "I had learned," said Roger Sherman, "that the Massachusetts were so called from the Blue Hills." First settlements at Plymouth in 1620; at Salem, 1628; at Boston, 1630. In 1628 a number of English Puritans who were intent on planting a Puritan colony in New England, obtained from the council of Plymouth a grant of land bounded north and south by parallel lines drawn three miles north of Merrimac River and three miles south of Charles River, extending from ocean to ocean. The next year King Charles II. gave them a charter confirming the grant and conveying powers of government to the grantees, who were styled "The Governor and Company of the Massachusetts Bay of New England." What is called "the great emigration" was made in 1630. It was the royal intent that the company should remain in England, but it transferred itself, charter and all, to the shores of Massachusetts Bay, thus merging the company in the colony. At first the assembly consisted of all the freemen, but a representative legislature was established in 1634. The freemen chose one of their number Governor. In 1684 the King's judges in England declared the charter of 1629 forfeited, and the King attempted to make Massachusetts a royal colony, but the people resisted the attempt, and in 1691 the crown granted a second charter, less liberal, however, than the former one, which continued in force down to the revolution. This charter merged Plymouth, New Hampshire, Maine, and Nova Scotia in Massachusetts. Nova Scotia and New Hampshire were soon detached; Maine continued a part of Massachusetts until it became a state in 1820, while Massachusetts and Plymouth were never again separated. One of the original states. Square miles, 8,315.



Michigan is an Indian name, signifying "The Lake Country." It was part of the Northwest Territory, and formed part of Indiana from 1787 to 1805. The first settlement was a French mission, founded by Fr. Marquette and others at Sault Ste. Marie. Admitted to the Union in 1837. Square miles, 58,915.

Minnesota is derived from the Indian "Minasota," meaning whitish or sky-colored water, as applied to the St. Peter River. Minnesota was explored by the French under Hennepin and La Salle, about 1680. It was claimed as part of Louisiana territory; organized as a separate territory in 1849, and admitted as a state in 1858. Square miles, 83,365.

Mississippi, from the river of that name, which signifies "Father of Waters." The southern part of Mississippi was once held by Spain as a part of Florida. The rest was claimed and settled by the French. Part of the territory was conveyed by Napoleon to the United States by the Louisiana purchase in 1803. Admitted to Union in 1817. Square miles, 46,310.

Missouri was named after the river of the same name, also a tribe of Indians. Name signifies "muddy water." The state was admitted to the Union in 1821. Square miles, 69,415.

Montana was a part of the Louisiana purchase; organized as a territory in 1864, and admitted as a state in 1889. Square miles, 146,080.

Nebraska, named from Nebraska River; derived from the Indian *ne*, water, and *bras*, shallow, and means "Shallow Water." The state was admitted in 1867; was part of Louisiana purchase and Missouri territory. Square miles, 77,510.

Nevada derived its name from the Spanish, which signi-

fies "snow flying." Part of territory acquired from Mexico in 1848; organized as a territory in 1861, and admitted as a state in 1864. Square miles, 110,700.

New Hampshire is the name given to the territory conveyed by the Plymouth company, to Captain John Mason, by patent November 7, 1629. First settlements at Dover and Portsmouth in 1623; annexed to Massachusetts in 1641; became a separate province in 1741. One of the original thirteen states. Square miles, 9,305.

New Jersey was so called in 1664 from the Island of Jersey on the coast of France, the residence of Sir George Carteret, to whom the territory was granted. The first settlements were made by the Dutch at Bergen and Fort Nassau, 1617-23. One of the original thirteen states. Square miles, 7,815.

New York was so called in 1664 in honor of the Duke of York and Albany, to whom letters patent were issued by the King of England. Hudson River discovered by Henry Hudson, 1609. First settlement of New York on Manhattan Island by the Dutch in 1613-14. The island was bought from the Indians in 1626 for \$24 and a copper kettle. One of the original thirteen states. Square miles, 49,170.



North Carolina derived its name from the original charter of Charles II., to the "Lord Proprietors of the Province of Carolina." It is also claimed that it was named in honor of Charles IX. of France, by John Ribault, who built a fort on an island in the harbor of Port Royal in 1562, but which he vacated shortly afterward. Carolina was at first considered a part of Virginia. Settlements were attempted before 1600, but all were prevented or destroyed by Indians. The charter given by Charles II. covered a strip of territory from the Atlantic to the Pacific Ocean. Nobody knew then how far apart the oceans were, and people made maps largely by guess. Afterward for a time the state's boundary was the Mississippi River. Carolina was divided into North and South in 1729. One of the original thirteen states. Square miles, 52,250.

North Dakota was admitted as a state in 1889. Square miles, 70,795.

Ohio was so called from an Indian word signifying the "Beautiful River." It was a part of the Northwest territory. The country was ceded by France to Great Britain by treaty in 1763. The first permanent settlement was at Marietta in 1788. Admitted as a state in 1802. Square miles, 41,060.

Oregon derived its name from an Indian word signifying "River of the West." Part of territory possession of which was secured by treaty with Great Britain August 6, 1846. Became a state in 1859. Square miles, 96,030.



Pennsylvania was named after William Penn, and was called "the Keystone State" because if the original thirteen states (of which it was one) from New Hampshire to Georgia were placed in the form of an arch, Pennsylvania would occupy the middle position, being seventh from either base. Square miles, 45,215.

Rhode Island, one of the original thirteen states, was named for an island in Narragansett Bay, which is believed to have been the "Vinland" visited by the Northmen about A.D. 1000. The first settlement was by Roger Williams at Providence in 1636. Square miles, 1,306.

South Carolina, was one of the original thirteen states. Square miles, 30,570.

South Dakota became a state in 1889. Square miles, 77,650.

Tennessee derived its name from the Indian settlement named Tanassee. It was once a part of North Carolina. The first permanent settlement was near Knoxville in 1756. Became a state in 1794. Square miles, 42,050.

Texas was originally part of Mexico, but declared its independence March 2, 1836. The massacre of the Alamo took place March 6, 1836. Texas was an independent republic from 1836 to 1845. Its annexation to the United States in 1845 was the cause of the war between the United States and Mexico, 1846-47. Square miles, 265,780.

Utah was part of the territory acquired from Mexico in 1848. It was settled in 1847 by Mormon emigrants, whose leader was Brigham Young. Became a state in 1894. Square miles, 84,970.

Vermont was so named by the inhabitants in their declaration of independence, January 16, 1777, from the French *verd mont*, green mountain. It was largely settled from New Hampshire and Massachusetts, and was claimed for a long time by New York and New Hampshire. Vermont was the first state admitted (March 4, 1791) into the Union after the formation of the government. Square miles, 9,565.

Virginia takes its name from Elizabeth, Queen of England; the "Virgin Queen." One of the original thirteen states. First settlement was at Jamestown. First negro slaves brought here from Africa in 1619. Square miles, 42,450.

Washington was named in honor of President Washington. Became a state in 1889. Square miles, 69,180.

West Virginia received its name from Virginia being only a geographical distinction from the mother state. It became a state in 1863. Square miles, 23,000.

Wisconsin was so named from its chief river, and that from an Indian word, *ouisconsin*, meaning "wild, rushing river." It was a part of the Northwest territory, and was at first under the government of Michigan. Admitted to Union in 1848. Square miles, 56,040.

Wyoming was largely included in the Louisiana purchase. It became a state in 1890. Square miles, 97,890.

Christian Scientist Acquitted.

The charge filed yesterday against I. N. Woods, the Christian Scientist, for practising medicine without a license, was decided by Justice France at eleven o'clock this morning (Thursday, January 17). He found for the defendant, after having had the case under advisement since yesterday noon. This is probably the first time that the question in its present form has been brought before a court of justice in this state, and the grounds upon which an acquittal are based will prove interesting to the public in general. Justice France handed down his decision in writing, the full text of which is as follows:—

In the cause of the state of Indiana against I. N. Woods, for practising medicine without first having procured a license, as provided by the laws of this state, after due consideration, I find as follows:—

Section 8 of an act regulating the practice of medicine, surgery, and obstetrics, approved March 8, 1897, reads as follows: "To open an office for such purpose or to announce to the public in any way a readiness to practise medicine in any county of the state, or to prescribe for, or to give surgical assistance to those suffering from disease, injury, or deformity, shall be to engage in the practice of medicine within the meaning of this act."

Without stating here the evidence as elicited from witnesses, the evidence shows that the defendant is a Christian Scientist; that his treatment is by silent prayer, etc.; that he waited upon and treated the child of Mrs. Miller on Saturday, January 12, as such Christian Scientist; that he never prescribed medicine, never diagnosed the disease or sickness, and never held himself out with an announcement of a readiness to engage in such practice.

In the case of Nelson vs. State Board of Health (57

S. W. Rep. 501) the court of appeals of Kentucky, on June 20 last, decided that a college teaching osteopathy, which is a method of treating diseases by kneading or manipulation of the body, is not a "medical college" within the meaning of Kentucky statute (section 2613), and that a person practising osteopathy, using no medicine or surgical appliances, was not a practitioner of medicine and required no license from the State Board of Health in order to follow his profession. The court considered that osteopathy was rather in the nature of trained nursing than of the practice of medicine.

Using this authority as a guidance, I consider it my duty to give effect to the intention of the law-making power as embodied in the statutes.

In the construction of penal statutes a well established rule is that words and phrases must be taken in their ordinary acceptance and popular meaning, unless a contrary intent appears, and if there is a reasonable doubt as to whether the acts done are within the meaning of the statute, the party accused of its violation is entitled to the benefit of that doubt. Therefore, to my mind, it follows that the offenses complained of are excluded from the operation of our present statutes.

Medicine, in the popular sense, is a remedial substance. The practice of medicine, as ordinarily or popularly understood, has relation to the act of preventing, curing, or alleviating disease or pain. It rests largely in the sciences of anatomy, physiology, and hygiene. It requires a knowledge of drugs, their preparation and action. But prayer for those suffering from disease, or words of encouragement, or the teaching that disease will disappear and physical perfection be attained as a result of prayer, or that humanity will be brought into harmony with God by right thinking and a fixed determination to look on the bright side of life, does not constitute the practice of medicine in the popular sense and within the meaning of our present statutes. I therefore acquit the defendant of the offense of which he stands charged.

Messrs. George Louttit and Howard Hanthorn represented the defense in all the cases tried on the issue in Justice France's court.

Fort Wayne (Ind.) Weekly Sentinel.

Our Grandfathers' Letters.

George Washington never saw a postage stamp or an envelope, says the December issue of *Success*. They were unknown here until 1837, after Rowland Hill had introduced them in England. Letters were written, folded, and addressed, all on the same sheet, and stuck with a wafer or with sealing wax. Our early statesmen could hardly have dreamed of the millions upon millions of portraits of themselves that would some day be distributed broadcast by a great postal system. In 1800, the mail routes included a few cities in Maine, Georgia, New Hampshire, New York, Pennsylvania, Maryland, Kentucky, and Virginia, making tri-weekly deliveries in summer and bi-weekly in winter. There was no postmaster-general in the Cabinet until 1829. Letters were charged twenty-five cents postage for anything over four hundred and fifty miles; half a century later, ten cents, prepaid, carried a letter three thousand miles, and, under that distance, five and three cents. The popular pen was the good gray-goose quill. It was not until 1819 that we got our first steel pens from England, where Perry had just begun their manufacture. Henry Clay learned to write by tracing the letters on sand with a sharp stick, and Daniel Webster's first pen was surreptitiously plucked from his mother's pet goose, his ink being soot mixed with water. A few individuals were the envied possessors of gold pens which were made in Europe, but the majority used "Dutch quills."

Selected Articles.

Christian Science not Hypnotism.

Austin, Tex., January 5, 1901.

To the Editor of the *Tribune*.

In your issue of January 2, there appeared in the editorial column an article entitled, "Scientists in Court." I am pleased to note that the *Tribune* is not responsible for the statements therein made, inasmuch as they are, for the most part, quoted from the *New York Times*. Nevertheless, as our good citizens have gained a wrong impression from this article, which places Christian Science, as well as the members of the Christian Science Church, in a wrong light, you are asked in simple justice to insert the following correction:—

The opening statement, "Christian Scientists contend there is no limit to their influence," is entirely erroneous. I assert without fear of contradiction that no true Christian Scientist ever made such a statement. Christian Science teaches that the government of the universe, as well as of man, rests with God alone; that His influence alone is limitless, and to Him alone do we look in every need. Personal power, in the direction above indicated, does not enter into the calculations of a true Christian Scientist. In the part quoted from the *New York Times* the statement is made: "Their efforts to coerce the Surrogate by their mental treatment illustrates a phase or side of Eddyism to which little attention has been paid." Continuing we read: "Eddyism is precisely the same thing as voodooism, and the followers of the new cult, like those of the older one, believe that they can injure as well as aid, can punish enemies as well as reward friends."

The natural inference from these statements is that those who accepted the religious tenets of Christian Science have identified themselves with some sort of an organization or church in which Christianity is obsolete, and hypnotic influence, incantations, and mystic mummerly usurp the place of reason and dignity. Let us hope the statement was the result of profound ignorance concerning the subject rather than malice which ill becomes the dignity of the press. To accuse men and women whose Christian lives and eminent respectability are above suspicion, and among whom are some of our best-known and oldest citizens, of attempting to influence people by mental methods, like a hypnotist, for evil ends, is a serious charge, and one not lightly to be passed over without correction.

Will-power and hypnotism are the polar opposites of Christian Science, and to make evident the truth of this statement I quote from the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. "Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that hypnotism is error" (p. 448). "Any hypnotic power you may exercise will diminish your ability to become a Scientist, and *vice versa*" (p. 74).

Referring to the charge that "they can injure as well as aid," I again quote from the above named text-book. "Acting from sinister motives destroys your power of healing from the right motive. If you had the inclination or power to practise wrongfully, and then should adopt Christian Science, the lesser power would be destroyed, and *vice versa*" (p. 440). "Man is properly self-governed, only when he is guided by no other mind than his Maker's. Man's rights are invaded when this divine order is interfered with. The mental trespasser necessarily incurs the penalty due to his crime" (p. 286). "Whoever practises the Science the author teaches, through which Mind pours light and healing upon this generation, can practise on no one from sinister nor malicious motives without destroying his power to heal and his own health. . . .

The heavenly law is broken by trespassing upon man's individual right of self-government. We have no authority in Christian Science, and no moral right, to attempt to influence the thoughts of another, except it be to benefit him, or we are personally requested to give him aid" (pp. 443, 444).

No better authority on this subject than the text-book from which these quotations are made can be given, and it is hoped that the many erroneous concepts gained through the perusal of the article in question, will be replaced by a knowledge of things as they are.

Very truly yours,

ROBERT L. ZILLER.
In the *Daily Tribune*.

A Protest.

Boston, Mass., January 12, 1901.

Editor of *The Times*, Marlboro, Mass.

Dear Sir:—In your issue of December 27, you state, "The Christian Scientists are starting a crusade against vaccination on the ground that smallpox is an imaginary disease."

It is true that Christian Scientists have little faith in material remedies, for they have proved that Christian Science is not only a better cure, but a better preventive of disease than anything which they have heretofore employed. I know of two cases where two members of the same family were afflicted with smallpox at the same time, and one in each family died under medical treatment while the other was healed through Christian Science. I have a friend who was afflicted from childhood with a serious disorder as a result of vaccination, and who found no relief until healed through Christian Science.

This is a small per cent of that which I have observed in my experience as a Christian Scientist, and mine is doubtless a parallel with that of others of this faith. Do you wonder that Christian Scientists have little faith in vaccination? Nevertheless it should be understood that they have long ago given up any fight on this question, and have agreed to allow vaccination. Indeed, it is the advice of the Founder of this movement that Christian Scientists shall submit to the requirements of the law and depend upon the influence of the gospel to deliver them from whatever evil effects might accrue. I do not question your sincerity in speaking of the vaccination crusade as being conducted by Christian Scientists; nevertheless, they have nothing to do with any such movement. Besides, it is not the proper statement of Christian Science to say that smallpox or any other disease is imagination. Christian Science teaches that disease is a physical manifestation of the mental condition; that it is based largely upon fear, conscious or unconscious; and that for this reason it may be overcome by bringing to the consciousness of the patient a sufficient realization of the divine power and presence to overrule the power and fear of disease.

The multitudes of people who have been healed through this faith are living testimonies to the fact that Christian Science correctly diagnoses disease. However, we recognize the physical appearance of disease in all its insidiousness and fatality, and that it must be dealt with accordingly. Care and discretion must be used in respect to the sick, whatever may be the constituency of disease, until the danger therefrom is past. It does not lessen the efficiency of prayers to be careful in respect to the spreading of disease, and the Christian Scientists do not recklessly rush into its presence. I have seldom known a case of contagion from the patient of a Christian Scientist, for he succeeds in destroying contagion as well as disease.

ALFRED FARLOW.
In the *Marlboro Times*.

A Comparison.

Editor Star:—In some of the city dailies of January 15, there appeared the annual report of one of our city churches, showing a membership of 658 and ten deaths, which is not, I believe, considered a larger death-rate than the average. It is presumable that the ten received the best medical aid, and that all possible means known to their friends were used to save them. We have not been informed of any inquests having been held to investigate into any suspicion of ill-treatment among them.

First Church of Christ, Scientist, Toronto, has a membership of about five hundred, and up to the time of their annual meeting there were no deaths during the year; but one has been reported since—that of Miss Margaret Cain, upon which an inquest has been ordered. It is charitable and reasonable to assume that the coroner and jury, as well as the whole community, are desirous of learning what is the real cause of such a remarkable fact as the preservation of a body of five hundred people for a whole year without material medicine. Christian Scientists give all the credit of it to no other power than God, the Father of all.

WESLEY SPAULDING.

In the *Toronto Daily Star*.

The Lectures.

At Riverside, Cal.

It was a magnificent audience which greeted Dr. A. A. Sulcer last evening (Sunday, January 13). Every seat in the Loring was filled, and those present listened with closest attention to an address of two hours upon the subject "Christian Science Applied." Dr. Sulcer is a clear and logical exponent of the doctrine of Christian Science. He is a pleasing speaker, and his audience, whether in sympathy with his belief or not, must agree that he presented his subject in a fair and impartial manner. C. B. Webster in a short introductory talk introduced Dr. Sulcer.

Riverside Daily Press.

The introductory remarks of Mr. Webster, who is an attorney of the city, were as follows:—

Ladies and Gentlemen:—To have the privilege, on behalf of the members of First Church of Christ, Scientist, of greeting this large and intelligent audience, is indeed a special honor. We come to hear no new theme. Christian Science is no stranger to this community. It has become firmly established—is a fixture here. Its beautiful teachings have influenced the thought and won the conscience of many of your citizens who are beginning to understand the eternal verities of Mind's kingdom and the realities of the true Science of Being. Ignorance of what Christian Science teaches was at one time so universal as to pass for knowledge, but that time has gone. No well-informed person, at this day, with the ample means offered for study and research, can fail of being familiar with its teachings. Its light is not hid under a bushel, nor is it clothed in mysticism. It loves the light, and courts investigation; for it claims to be the Christ-Truth. Its adherents found their faith upon understanding, and base their understanding upon demonstration. It seeks not to proselyte, but it would not be misunderstood or misrepresented.

To correct erroneous impressions and false statements as to what Christian Science really is, a Board of Lectureship under the auspices of The First Church of Christ, Scientist, in Boston, more familiarly known as the Mother Church, has been formed, whose members are employed by the various Christian Science Churches in the Field. We have with us to-night an accredited member of this Board who will speak to us on the subject, "Christian Science Applied." I will not further presume upon your patience,

but will now have the very great pleasure of presenting the speaker of the evening, who needs no introduction to a Riverside audience, Dr. A. A. Sulcer.

At St. Johnsbury, Vt.

There was a good attendance at Music Hall Friday evening (January 11), when Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H., gave an interesting and instructive discourse on the subject of Christian Science. The lecture was given under the auspices of First Church of Christ, Scientist, of St. Johnsbury. The speaker was introduced by George P. Moore, who said:—

The object of this gathering to-night is not to bring together Christian Scientists to hear again the arguments in support of this doctrine of Christian Science, which are so familiar to them, but we have invited you here that we might correct false impressions made by incorrect and misleading statements, as to the teaching of Christian Science.

There are thousands all over this broad land of ours who are testifying to the healing power of this Christ-Truth. It heals the sick and sinner alike. It purifies the impure and creates a desire in the human heart to live for God. Jesus said, "Ye shall know the truth, and the truth shall make you free." We are all seeking this Christ-Truth, this pearl of great price.

The Mother Church, The First Church of Christ, Scientist, in Boston, has established a Board of Lectureship for the purpose of giving the people a correct knowledge and understanding of Christian Science. We are fortunate in having with us a member of this official Board who will speak on this subject to-night. It is with pleasure that I present to you the speaker of the evening, Irving C. Tomlinson of Concord, N. H.—*St. Johnsbury Caledonian*.

At Meadville, Pa.

An audience of good proportions listened to a lecture from the Christian Science standpoint Tuesday evening (December 18) at the court house. The speaker was Rev. Arthur R. Vosburgh, C.S.B., of Rochester, N. Y., a member of the Board of Lectureship of The First Church of Christ, Scientist, of Boston, which is the fountainhead of the Christian Science movement. Mr. Vosburgh was introduced to the audience by Irving Beman, who spoke briefly of the various curative agencies in operation to correct spiritual and physical defects. He introduced the speaker as representing a movement which claimed to have found the right method of treating such troubles. Mr. Beman, although not himself an adherent of the Christian Science faith, bespoke for the lecturer an unprejudiced hearing.—*Morning Star*.

Notice.

REMITTANCES should be made by post-office money order, express money order, or exchange on Boston or New York. Exchange on Chicago and other cities not named above, will not be accepted.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Mch. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for April, May, and June.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Victoria.

THE following dispatch appearing in the afternoon daily newspapers of Tuesday, January 22, announced an event of world-wide importance and sent a thrill of sadness throughout Christendom:—

OSBORNE HOUSE, Isle of Wight, January 22, 1901.
This official bulletin was issued at 6.45 P.M.:—

"Her Majesty the Queen breathed her last at 6.30 P.M., surrounded by her children and grandchildren."

Queen Victoria's demise after so long and successful a reign is a fact in the world's history whose significance is eclipsed only by her wonderful life. Well may the hearts of her subjects everywhere be filled with sorrow and regret, for, as a whole, her long reign was a most beneficent and exemplary one, the good results of which have stamped themselves upon Great Britain's destiny for all time.

In her private life Victoria was a true and deeply affectionate wife, a fond but wise mother, and a kind and considerate ruler of her household. Her thoughtful and often affectionate attitude toward her trusted domestics is a matter of common knowledge. In her public life she represented the highest type of a constitutional monarch, going as far in the direction of extending the widest personal liberty to her subjects as the form of government obtaining in Great Britain enabled her to do, and this form of government is in itself liberal. It is generally believed that none of her predecessors on the throne had a better understanding of the English constitution, the system of government, a broader intelligence in its administration, or a more honest purpose to promote the best welfare of her subjects, than the late Queen.

Allowing for such infirmities or shortcomings as pertain to human nature, her character nevertheless stands out in bright colors before the world, and adds a lustre to the page of history eclipsing that of all past monarchical rulers, and which will remain undimmed throughout the future.

Her life was that of a sincere Christian, fully conscious of the great responsibility devolving upon her as the ruler of over three hundred millions of people and an area of territory so vast that the sun never sets upon it, covering one sixth of the earth's surface.

Queen Victoria—or Alexandrina Victoria, to give her full name—was born May 24, 1819, her father being Edward Augustus, Duke of Kent, fourth son of George III., and her mother Victoria Mary Louisa, fourth daughter of Francis, Duke of Saxe-Coburg Saalfeld, sister of Leopold of Belgium and widow of the Prince of Leiningen. Her father died when she was only eight months old.

HER ROYAL DESCENT.

She was the niece of William IV., who was the brother of George IV., who was the son of George III., who was the grandson of George II., who was the son of George I., who was the great-grandson of James I., who was the son of Mary Queen of Scots, who was a cousin of Queen Elizabeth, who was a daughter of Henry VIII., who

was the son of Elizabeth of York, who was the daughter of Edward IV., and, by the way, she was also the queen of Henry VII., and he was the grandson of a man that married the widow of Henry IV., who was a cousin of Richard II., who was the grandson of Edward III. Then, again, Edward IV. was the great-great-grandson of that same Edward II., and, beginning again with him, he was the son of Edward II., who was the son of Edward I., who was the son of Henry III., who was the son of John, who was the brother of Richard Cœur de Leon, who was the son of Henry Plantagenet, who was the grandson of Henry I., who was the son of William the Conqueror.

Victoria, however, when but a child, worked it out from the other end, and when she got down to herself she stopped, and, after looking around a little among the sources of information that had been carefully prepared for her use, she said, gravely and earnestly,—

"Mamma, I cannot see who is to come after William, unless it is myself."

When her conclusions were confirmed she spoke, of her own accord, of the solemnity and responsibility that would be hers, and, with a strange mixture of childishness and solemn, precocious dignity, lifted her little hand and said, "I will be good."

Surely she made good this childhood pledge and fulfilled the prophecies of her youth.

THE ROYAL MARRIAGE.

The royal marriage had been studiously planned, the most active in the project being King Leopold of Belgium. The husband selected was Francis Albert, Prince of Saxe-Coburg-Gotha, three months the junior of his bride, accomplished, athletic, and very popular.

The Queen's high station made it necessary that the proposal of marriage should come from her, and this fact, together with the popular conviction that, although it was a state marriage, personal attraction played a most important part in it, created a romantic interest in the match and in the stately bridegroom; so that he had a good start in the affections of the people, and his somewhat anomalous and trying position as a foreign prince in intimate companionship with the ruler of the land was made a little easier for him.

They were married February 10, 1840. Lady Lytton says of the royal bride: "Her look of confidence and comfort at the prince as they walked away as man and wife was very pleasing to see."

The Queen herself wrote to Baron Stockmar, who, as private secretary to King Leopold, had been the confidant of more than one episode of love and marriage among the royal families of Europe, such words as many an humbler bride has echoed: "There cannot exist a dearer, purer, nobler being in the world than the prince."

Four years later, when the prince lost his father, the Queen wrote: "My darling stands so alone, and his grief is so great and touching. He says (forgive my bad writing, but the tears blind me) I am now all to him." The two weeks after this was the longest time that the royal pair were separated during the lifetime of the prince, and they kept up a constant, affectionate correspondence.

QUEEN'S CHILDREN.

The first child of this union was the princess royal, Victoria Adelaide, afterward for a brief time, in 1888, Empress of Germany. She is the mother of Emperor William, the present ruler. She was born November 21, 1840, and, though she was welcome indeed, there was significant rejoicing about a year later, when Albert Edward's birth made the next sovereign's sex a certainty.

Among the "letters of courtesy" filed in the State Department at Washington is the following:—

Victoria, by the grace of God Queen of the United Kingdom of Great Britain and Ireland, Defender of the Faith, etc., etc., etc.

To the President of the United States of America, sendeth greeting:—

Our Good Friend:—The proofs which we have already received of your friendship, and of the part which you take in all that concerns our person and family, do not permit us to defer announcing to you that the Almighty, in His infinite goodness, has been pleased to grant us a prince, who was born at Buckingham Palace at twelve minutes before eleven o'clock on the morning of the 9th inst.

In communicating to you an event so highly important to our people and so joyful for ourselves and the Prince, our Consort, we embrace the opportunity of assuring you of our constant friendship and of our cordial wishes for your welfare and prosperity. And so we recommend you to the protection of the Almighty.

Given at our court at Buckingham Palace, the thirtieth day of November, in the year of our Lord one thousand eight hundred and forty-one, and in the fifth year of our reign.

Your good friend,

(Signed)

(Countersigned)

VICTORIA R.
ABERDEEN.

The other children of Queen Victoria were Alice Maud Mary, Grand Duchess of Hesse, born April 25, 1843; Alfred, Duke of Saxe Coburg Gotha, Duke of Edinburgh, born August 6, 1844; Helena, Princess Christian of Schleswig Holstein, born May 25, 1846; Louisa, Duchess of Argyll, born March 18, 1848; Arthur, Duke of Connaught, born May 1, 1850; Leopold, Duke of Albany, born April 7, 1853; and Beatrice Mary Victoria Feodore, widow of Prince Henry of Battenberg, born April 14, 1857.

The Prince of Wales was married to the Princess Alexandra of Denmark. The Princess Alice, second daughter of the Queen, married the Grand Duke of Hesse in 1862. She died December 14, 1878. Her daughter, Victoria Alice, married the Emperor of Russia in 1894.

Prince Alfred married in 1874 the Grand Duchess Marie of Russia; Princess Helena married in 1866 Prince Frederick Christian of Schleswig-Holstein; Princess Louise married in 1871 the Marquis of Lorne, since made Duke of Argyll; Prince Arthur in 1879 married the Princess Louise Margaret of Prussia; Prince Leopold in 1882 married the Princess Helen of Waldeck-Pyrmont; he died in 1884; Princess Beatrice in 1885 married Prince Henry of Battenberg who died in 1896.

Prince Arthur was named after the Duke of Wellington, who was his godfather; the honor thus bestowed upon the Iron Duke being unprecedented in European history. Princess Louisa was born a few days after the arrival of the royal refugees, the historic "Mr. and Mrs. William Smith," who came from France to throw themselves upon the hospitality of England. The name Louisa was bestowed upon the princess as a delicate compliment to Louis Philippe and his unfortunate family, and did much to make their welcome sure.

EXPRESSIONS OF CONDOLENCE.

As a matter of course, expressions of sorrow and condolence upon Queen Victoria's death, as well as of the highest appreciation of her life and character, have come from all nations. The President of the United States was among the first to pay tribute to her, as appears from the following:

WASHINGTON, D. C., January 22, 1901.—President McKinley sent the following message of condolence this afternoon to King Edward VII.:—

"His Majesty the King, Osborne House, Isle of Wight: I have received, with profound sorrow, the lamentable tidings of the death of Her Majesty the Queen. Allow me, sir, to offer my sincere sympathy, and that of the American

people, in your personal bereavement, and in the loss Great Britain has suffered in the death of its venerable and illustrious sovereign, whose noble life and beneficent influence have promoted the peace and won the affection of the world.

WILLIAM MCKINLEY."

The Senate and House of Representatives of the United States promptly passed appropriate resolutions, as appears from the following dispatch from Washington:—

WASHINGTON, D. C., January 22, 1901.—The announcement of the death of Queen Victoria to-day was recognized by the Senate in the adoption of the following resolution, offered by Senator Allison:—

"That the death of her Royal and Imperial Majesty, Victoria, of noble virtues and great renown, is sincerely deplored by the Senate of the United States of America."

The resolution was ordered to be engrossed and forwarded to the prime minister of Great Britain.

In the House Chairman Hitt of the Foreign Relations Committee offered the following:—

"Resolved, that the House of Representatives of the United States of America has learned with profound sorrow of the death of Her Majesty, Queen Victoria, and sympathizes with her people in the loss of their beloved sovereign.

"Resolved, that the President be requested to communicate this expression of the sentiment of the House to the government of Great Britain.

"Resolved, that as a further mark of respect to the memory of Queen Victoria the House do now adjourn."

The reading of the resolution was listened to with impressive silence. Mr. Hitt stated very briefly that this resolution followed the precedents in similar cases. It was, he said, copied almost literally from the resolution adopted upon the occasion of the death of the President of the French Republic, and followed the expression adopted upon the death of the Czar of Russia. He did not, he said, think that the occasion called for any extended remarks, and asked for a vote.

The resolution was unanimously adopted, and the House adjourned until noon to-morrow.

Expressions of a like character from prominent public men, as well as private citizens are being universally made.

The Hon. William J. Bryan, democratic candidate for the Presidency in the late campaign, feelingly expressed his regrets and appreciation as appears from the following dispatch:—

LINCOLN, Neb., January 22, 1901.—The Hon. William J. Bryan said to-night:—

"The death of Queen Victoria will be regretted in all lands. Her personal virtues won for her the love of her subjects and the respect of the world. Her successor will find it difficult to fill her place in public esteem."

We feel sure that Christian Scientists everywhere will mingle their feelings of sorrow and regret, as well as love and appreciation, with their fellow-citizens. We might write at much greater length, and would if we were to express the full measure of our own feelings, but we forbear, well knowing that this duty will be pre-eminently performed by thousands of others.

Albert Edward, formerly Prince of Wales, is now the King of England, taking the official designation of Edward VII., King of the United Kingdom of Great Britain and Ireland and Emperor of India.

The Accession Speech.

KING EDWARD VII.'s ascension address is, in these days of bewildering rhetoric, a marvel of simplicity. If it truly reflects the real nature and character of the new king, he is certainly a safe ruler in whose hands to entrust the destiny of his many millions of subjects. This speech is in marked contrast with the stilted and coldly formal utter-

ances of many monarchs, and especially of some of King Edward's earlier predecessors.

In point of brevity, modesty, and evident sincerity, this address may well stand as a model of its kind.

Following is the address:—

Your Royal Highnesses, My Lords, and Gentlemen:—This is the most painful occasion on which I shall ever be called upon to address you. My first and melancholy duty is to announce to you the death of my beloved mother, the Queen, and I know how deeply you and the whole nation, and I think I may say the whole world, sympathize with me in the irreparable loss we have all sustained.

I need hardly say that my constant endeavor will be always to walk in her footsteps.

In undertaking the heavy load which now devolves upon me, I am fully determined to be a constitutional sovereign in the strictest sense of the word, and, so long as there is breath in my body, to work for the good and amelioration of my people.

I have resolved to be known by the name of Edward, which has been borne by six of my ancestors. In doing so, I do not undervalue the name of Albert, which I inherit from my ever to be lamented, great, and wise father, who by universal consent is, I think deservedly, known by the name of "Albert the Good," and I desire that his name should stand alone.

In conclusion, I trust to Parliament and the nation to support me in the arduous duties which now devolve upon me by inheritance, and to which I am determined to devote my whole strength during the remainder of my life.

Queen Victoria's Accession Speech.

WE herewith republish Queen Victoria's accession address, which was likewise a marvel of simplicity, reflecting the character of her who was destined to reign for so many years. Thus early in life she realized that of herself she was unequal to so great a mission, and in simple language she affirmed her faith in God as able to sustain her in the performance of her great work.

The address, which was as follows, was delivered at the Court at Kensington, the 20th day of June, 1837, and was reported in the *London Times* the following day:—

The severe and afflicting loss which the nation has sustained by the death of his Majesty, my beloved uncl., has devolved upon me the duty of administering the government of this empire. This awful responsibility is imposed upon me so suddenly, and at so early a period of my life, that I should feel myself utterly oppressed by the burden were I not sustained by the hope that Divine Providence, which has called me to this work, will give me strength for the performance of it, and that I shall find in the purity of my intentions, and in my zeal for the public welfare, that support and those resources which usually belong to a more mature age and to longer experience. I place my firm reliance upon the wisdom of Parliament, and upon the loyalty and affection of my people. I esteem it also a peculiar advantage that I succeed to a sovereign whose constant regard for the rights and liberties of his subjects, and whose desire to promote the amelioration of the laws and institutions of the country, have rendered his name the object of general attachment and veneration. Educated in England under the tender and enlightened care of a most affectionate mother, I have learned from my infancy to respect and love the constitution of my native country. It will be my unceasing study to maintain the reformed religion as by law established, securing at the same time to all the full enjoyment of religious liberty; and I shall steadily protect the rights, and promote to the utmost of my power, the happiness and welfare of all classes of my subjects.

The Papyrus.

A MECHANICALLY neat and clean looking little monthly publication is *The Papyrus*, published at Stamford, Conn. We have before us No. 2, Vol. 1, December, 1900. It is published and edited by the students of the Manor School.

This number republishes from the *Sentinel* the Thanksgiving words of the Rev. Mary Baker Eddy, which first appeared in the *Boston Globe*. It also contains an interesting address by Mr. Carol Norton to the students, the first of a series to be delivered by members of a Board of Visitors who are to go to the school "at stated intervals to talk informally to the boys on topics most likely to prove helpful to them."

Among the Churches.

Annual Meeting at Concord, N. H.

The second annual meeting of First Church of Christ, Scientist, in Concord, N. H., which was held last night (Thursday, January 17) in Christian Science Hall, was largely attended. The reports of the officers showed that the year 1900 was one of marked progress and prosperity for this growing church. The treasurer reported the total receipts for the year to be \$2,996, all debts paid, and a balance in the treasury.

The following were the officers elected for the ensuing year: First Reader, Rev. Irving C. Tomlinson; Second Reader, Miss Mary E. Tomlinson; Clerk, Miss Mabel C. Gage; Treasurer, Mr. George H. Moore; Trustees, Rev. Irving C. Tomlinson, Dr. Alfred E. Baker, Mr. George H. Moore, Mr. Horace Boutwell, Mr. Joseph A. Moore. Directors: Mrs. Anna B. White Baker, Miss Mary E. Tomlinson, Miss M. E. Thompson, Mrs. George H. Moore, Mrs. Fred A. Piper. Auditors: Mr. Fred A. Piper, Mr. J. Wesley Plummer, Mrs. Edward A. Grover.

The meeting united in sending to Mrs. Eddy a resolution of love and gratitude.

We extract the following from the annual address of the president, Rev. Irving C. Tomlinson.

The record of a Christian Church is not told with pen, it is written on the human heart. God alone knows the entire work of this branch of His church.

Our first word is one of gratitude to God for the unnumbered blessings that have come to us from Him through our Leader, the Rev. Mary Baker Eddy, whose pure life nobly exemplifies our religion. This branch of her planting has richly shared in those fruits which are the product of her loving care and her unwearied labors.

The year has been one of growth and progress in all departments of our beloved church. The present membership is 128, fifteen new members having been received the past twelve months.

The attendance upon our morning service became so large during June and July, sometimes overflowing into the vestibule, that a second service was inaugurated in September, which has proved eminently wise.

All Christian Scientists well know the deep desire of our Leader to bring "them that sit in darkness out of the prison house." In obedience to this thought, work at the county jail was begun last June. Regular Sunday services have been held and great good is being accomplished. One prisoner, who had been healed, bought a copy of our textbook, saying, "I can go without eating, but I cannot go without a copy of this blessed book."

God's bounty has been sufficient for every need. The Sunday collections for the year were \$905, and the income from annual subscriptions and from visitors, \$2,091, making the total receipts \$2,996.

From our reading room there have been sold 81 copies

of Science and Health, and 141 copies of other writings of our Leader, making a total of 222 volumes sold of Mrs. Eddy's writings. The total receipts of the reading room for 1900 were \$472.80.

There were registered at Christian Science Hall the past year 1,337 visitors, representing all parts of the United States and Canada, besides England, Scotland, Germany, Norway, Australia, and China, the representative from China being Mrs. Conger, the wife of our United States minister. It is a conservative estimate to say that Concord has entertained during the year three thousand visiting Christian Scientists from this and foreign lands.

We are not unmindful of the debt of gratitude we owe to Miss Villa Whitney White for her service of song. Not only are we helped by one, who in Scripture language "sings with the understanding," but the prisoners at the jail are comforted by her presence each Sunday.

Reviewing the work of the past year we can but praise God for the riches of His bounty. Looking forward to the work which lies before us we say with the apostle, "Not as though we had already attained, either were already perfect: . . . but this one thing we do, . . . we press toward the mark for the prize of the high calling in Christ Jesus."—*People and Patriot*.

The following is the letter to Mrs. Eddy above referred to:—

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Mother:—With loving gratitude to God for all the manifold blessings that have enriched our lives through your self-sacrificing labors, the members of First Church of Christ, Scientist, in Concord, New Hampshire, send you glad greeting.

We again recognize the new life that is ours through your entire devotion to God. We thank you for that inspired revelation, our text-book, "Science and Health with Key to the Scriptures," and for your continued utterance of the Voice Divine.

The Sunday service with its message from God, and our blessed Wednesday night meetings are your gift. Nor would we, your Concord children, forget your loving thought in sharing with us, at our Wednesday night meetings, the grateful letters from loyal hearts.

We appreciate the privilege and responsibility of residence in Concord. We know the best thanks we can offer you, are the Christian lives we manifest. That we may be ever loyal to the trust confided to our care, we promise to "work, work, work, watch and pray."

Per order of the Church,

IRVING C. TOMLINSON, *President*.

MABEL C. GAGE, *Clerk*.

Concord, N. H., January 17, 1901.

Handsome New Chapel at Baltimore, Md.

The chapel of Second Church of Christ, Scientist, Mount Royal Avenue and Cathedral Street, which was opened on Christmas Day, is one of the handsomest buildings of its kind in the city and forms an attractive improvement in that section. It is a two-story building with a basement and has a frontage of thirty-six feet and a depth of fifty feet. It is designed to be one of a group of three structures, chapel, church, and tower, to be erected on the lot, which has a frontage on Mount Royal Avenue of ninety feet. The entrance is on the side and a temporary wooden vestibule has been built where the tower will be located.

The chapel is a substantial structure built of the very best material and of the most approved patterns and designs. No expense has been spared to make the building as perfect as possible, and over twelve thousand dollars has already been expended on the building and furnishing.

The general style of architecture and interior finish is a combination of Gothic and Colonial.

The architects are the Co-operative Building Plan Association of New York, and the contractors, Messrs. Henry D. Rullman and C. S. M. Williamson, jointly, of Baltimore.

The second floor is an auditorium which is intended to be a Sunday School room when the church is built, but will be used for the services at present. It contains one hundred and twenty-five seats, a platform with two pulpit stands for the readers, and a handsome upright grand piano. The seats are oak folding chairs with cane seats and backs finished to match the rest of the woodwork. The reading desks on the platform are of oak with dark green plush upholstery. The ceiling is sixteen feet high, and the space between the rafters is plastered, making a panel effect. The windows are of beautiful stained glass, giving a soft, mellow light, and were paid for by the Sunday School children. They consist of three Gothic windows and two large rose windows, one of which has a cross and crown, and the other a seven pointed star as centre-piece. The rear of the auditorium has handsome oak panels, and the room is brilliantly lighted by electricity.

The first floor has a wide hall with stairways leading up and down stairs. The reading room is the largest room on this floor and has two bay windows with quartered oak panel backs, which are very beautiful. The conversation, or reception, room is a projecting room of the reading room, and has a curved bay window. This room has a Pompeian brick fireplace, and will be handsomely furnished. Three small offices open into the reading room, which will be occupied by practitioners. There is also a cloak-room leading off the hallway. All the windows, doors, and transoms on this floor are glazed with leaded glass of exquisite designs of different kinds of white and opalescent glass.

In the basement there are two toilet rooms and a hallway; also a cemented cellar containing the hot-water heater, electric exhaust fan for ventilating, coal and ash bins, and for general storage. There is also a basement entrance from the rear.

The interior woodwork is Indiana quartered oak finished in old English oak style, and is very handsome. In the basement cypress is used. The floors are also of Indiana quartered oak, except the hall, which is white marble mosaic, and the basement, which is yellow pine. The hardware is black iron finish of a colonial pattern. The gas and electric fixtures are all wrought iron of special design. The glassware is twisted opalescent, and the gas candles twisted porcelain. The main lighting is by electricity, but gas is also installed, mainly for emergencies. Ceiling domes with clusters are used, as well as combination gas and electric fixtures, and a handsome newel post is in the first-floor hall. There are ninety-three electric lights and fifty-six gas jets.

The building is heated by means of a hot-water system, and ventilated by means of an electrically operated exhaust fan, connected with flues running to the auditorium and reading room. The plumbing is of the best, and is finished in white marble trimmings and nickel plated pipes and fixtures. The washstands are supplied with hot and cold water. The walls are sand finished in tinted plaster of a delicate cream green, and the cove ceilings of white plaster.

The furniture will be of quartered oak in old English designs and finish.

The walls are built of light gray selected Falls road stone, and have buttresses at the corners, giving a massive effect. There is a projecting one-story room and three bay windows. The roofs are of olive green Spanish tiles and the cornices, rain spouts, and finials are of copper. The main roof has four gables with eyebrow Louvre windows for ventilation. The windows are all of stained glass of very beautiful and strikingly original design, and harmonize throughout. The outside woodwork is painted a

greenish gray to harmonize with the stone and windows. The basement windows are screened with handsome wrought iron grills.

The sidewalk is paved with concrete and there is a row of maple trees near the curb. The space around the building has been sodded and planted with grass seed and shrubbery, presenting an attractive appearance.

The Readers of the church are: Miss Ellen E. Cross, C.S.D., First Reader; Mr. Hermann S. Hering, C.S., Second Reader. Christian Science services are held in the chapel each Sunday morning at eleven o'clock, a testimonial and experience meeting each Wednesday evening at eight o'clock, and a Sunday School Sunday morning at ten o'clock. The reading room on the first floor of the chapel is open to the public on week days from 10 A.M. to 6 P.M., Sundays from 3 to 6 P.M., and Tuesday and Friday evenings from eight to ten. Copies of all authentic Christian Science publications will be kept on hand for those who desire to read or purchase them, also literature for free distribution. The reading room is in charge of a librarian.

Baltimore Sunday Herald.

[An account of the opening services giving the addresses of Miss Ellen E. Cross, First Reader, and Mr. Hermann S. Hering, Second Reader, will appear in the February *Journal*.—Ed. *Sentinel*.]

Organization in La Junta, Col.

On December 12, 1899, First Church of Christ, Scientist, in La Junta, Col., was organized with five members, and duly incorporated under the laws of the state. Error seemed to say, You are few in number and you had better wait; but understanding that Christ—Truth—was the Rock on which to build, we worked steadily on, knowing that victory would come at last, if we waited patiently. We now have a membership of fourteen, and our congregation is more than double that number. The interest in Christian Science is steadily growing here.

MARY E. CHEATHAM, *Clerk*.

New Year's Hymn.

STANDING at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong, and faithful, making us rejoice.
Onward then, and fear not, children of the day!
For His word shall never, never pass away.

I, the Lord, am with thee, be thou not afraid!
I will help and strengthen, be thou not dismayed!
Yea, I will uphold thee with My own right hand;
Thou art called and chosen in My sight to stand.
Onward then, and fear not, children of the day!
For His word shall never, never pass away.

For the year before us, oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and sinful, shall His grace abound;
For the faint and feeble, perfect strength be found,
Onward then, and fear not, children of the day!
For His word shall never, never pass away.

He will never fail us, He will not forsake;
His eternal covenant He will never break.
Resting on His promise, what have we to fear?
God is all-sufficient for the coming year.
Onward then, and fear not, children of the day!
For His word shall never, never pass away.

From the *Christian Advocate*.

From our Contributors.

Heavenly Peace.

BY E. A. EMERY.

THE shadows lengthen in the west,
The night-wind croons a lullaby;
Upon the water's placid breast
I drift beneath the starlit sky,
While o'er me steals a peaceful rest,
That fills my soul with ecstasy.

Th'eternal, heavenly peace is here,
I am not tied to earth's dull clod,
But, freed from every mortal fear,
Awaken and behold my Lord.
I now can read my title clear,
Through his sweet grace,—the child of God.

The Way of Escape.

BY GRACE STEPHENS WRIGHT.

WHAT a wealth of helpful suggestion there is in many sentences of the Old Testament if we allow them to lie in our minds and unfold to us! I find that it is only by dwelling upon a sentence at a time for many weeks perhaps that a hidden meaning is revealed and becomes a practical help.

Several weeks ago I read Genesis, 19 : 17: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed," and the thoughts have been coming one by one to make it of value to me. One definition of escape is "to get free from that which confines or holds," so we have "Get free from that which confines your life." Now in Christian Science we know that mortal beliefs are the only things that confine us, that keep us from knowing Life as God, that without them—beliefs of fear, of prejudice, of unkind criticism, of sensitiveness which is selfishness, of irritability, of unwillingness to do our duty and the legion of other beliefs—we should realize harmony or Heaven here and now.

How often we have tried to get rid of these faults by agonizing to break through them as if they were a plaster cast tight about us; our feelings have been many in our efforts to dispossess ourselves of our unpleasant characteristics—pent up, grimly determined, wilful, hopeful, and discouraged by turns. But the derivation of the word escape brings out the Christianly Scientific way to free ourselves from these mortal beliefs. Escape is from the Latin *ex*, out of, and *cappa*, a cape or cloak, so to escape is to slip out of one's cape or cloak. Now do these faults not cover our real selves as a cape rather than as a cast, and is it not easier and wiser to slip out of them by applying Jesus' rule of Love than to try to break them by hitting them in one place and whacking them in another? I have tried in some cases the latter method, but have ended in weariness and discouragement. Then I have let go all the feelings that seemed to be in my heart, as it were, have "slipped out of my cape," by letting Love take possession and thereby have proved the truth of our Leader's statement in "Science and Health with Key to the Scriptures," p. 97: "The way to extract error from mortal mind is to pour in Truth through floodtides of Love," and the result has been a calm in place of the tension of mind, joy and peace instead of anxious effort.

But how do we apply this law of Love? the question comes again and again. Often we hear, "I know we must overcome evil with good, must love our neighbor as ourself; but how do you do it?" The how is always more difficult than the what. The command is, "Look not be-

hind thee;" we are to keep our gaze ahead on the real self, not behind on the false self, with its beliefs and feelings and desires and loves.

"Neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Then, too, we are to get out of our ordinary, every-day way of living and thinking, whether it be of the easy, even sort, or of the tumultuous, hurried kind. We must "turn aside," as Moses did to see the burning bush, if we would have God speak to us. We must leave the daily duties and devote time in the very midst of them to the study of the Bible and our text-book. A steadfast purpose to do this, conscientiously carried out, brings us to the mountain of high ideals, loving thoughts, and selflessness, where we shall surely talk with God as Moses did, and the pattern for our tabernacle will be revealed to us.

All this we must do, lest we be "consumed," as the text says, or lest we be spent, absorbed in material things and their consequences, and be farther and farther from the happiness and blessedness that the whole human race is seeking—from the peace that passeth understanding.

Christian Science.

BY G. H. HYDE.

It is the sweetest theme ever spoken. I would not exchange my understanding of it for any earthly consideration. I have tried it for almost five years, after everything else had failed, and I can recommend it. If you are sick or in discord or disorder of any kind whatsoever, come to Christian Science. If you will try it faithfully and honestly you will find that "'Tis Onward Christian Soldier." There is no risk in trying it, you will not be filled with drugs or medicine, or covered with blistering plasters or withering caustics. You will not be told that desperate cases require desperate remedies, but you will be told that God is good, that He is everywhere, able and willing to heal.

There are multitudes of good, sober, honest Christian Scientists ready to testify to this great healing and saving power. Come and listen to these witnesses, come and get this understanding, and then you will love everybody. You will know that your Redeemer liveth, and realize what that means. You will have your remedy at hand. The medicine of Christian Science is peace, divine Love, divine Mind. You will understand how it is that the Christian Scientists are good, healthy, and happy people. We are aware that there are a large number of people (I used to be one of them) who seem to object and feel irritated at the frequent and friendly manner with which we speak of our Leader. Let me say to all who feel that way, in all sincerity, that when you have been led from darkness to the sunshine of Christian Science, when you have been raised from a couch of pain, reclaimed, redeemed, and largely relieved from physical suffering, when, like many, very many, Christian Scientists, you have been led away from an untimely grave by the hand of Christian Science and made to rejoice, then you will understand our attitude toward her. Oh! I wish Christian Science could be brought to your immediate understanding; there is a joy and gladness, a lingering sweetness about it that can never be explained, it must be experienced to be understood. "Taste and see that God is good." He will forgive you again and again. He "forgiveth all thine iniquities and healeth all thy diseases."

I quote from our Hymnal:—

Walk with your God, along the road
Your strength He will renew;
Wait on the everlasting God,
And He will work with you.
Ye shall not faint, ye shall not fail,
Made in the Spirit strong;
Each task divine ye still shall hail,
And blend it with a song.

As I am thinking especially about those who are not acquainted with Science and are strangers to it, for their information I wish to mention that we Christian Scientists are being persistently charged by men standing in high places of not accepting Christ. We certainly do accept Christ as no other class does. Christian Science is spreading its sheltering and healing wings over the whole world. Every church that is organized is called a "Church of Christ, Scientist." Every member has solemnly promised to watch and pray for that Mind which was also in Christ Jesus. Moreover, we do heal the sick after the manner, and by the command of, that Mighty Conqueror, the Prince of Peace, Jesus of Nazareth.

Is Your Armor Impervious?

BY A. F. BLUNDELL.

OUR beloved Leader has said in one of her beautiful letters that "Good thoughts are an impervious armor." As we try to demonstrate for ourselves the truth of this statement, we gain a great deal of experience and also learn that we must put on the full suit of armor, as any missing part leaves us vulnerable at the point left undefended.

If we only occasionally think a few good thoughts and frequently allow some questionable ones to enter our consciousness, our armor will be scant and insufficient to offer reliable protection. To be clad in the full armor we must deny constantly every thought of error, no matter in what form it presents itself. The nearer we come to doing this, the more complete is the protection we receive, and as we strive earnestly for the whole armor, we are rewarded by being able to realize that we are really working out our own salvation, in the true sense.

It is easy to understand that if we constantly deny all that is unlike God and declare for the Truth at all times, we become good sentinels, always on guard at the door of consciousness to refuse admittance to any suggestion or desire that cannot clearly and promptly give the true countersign.

Until we learn to do this, we must expect error to find an opening or flaw. Its manifestation will perhaps be the means of calling our special attention to the need of investigation to ascertain at what point we are vulnerable. If the search is made carefully and thoroughly, the weak place will be found and the proper remedy applied, not only to this particular case, but the probabilities are that others of the same kind may also be found, and after a few sharp experiences will, if we are wise, make us more watchful, more earnest, and more systematic in our methods of working. Our lives gradually become a constant demonstration of our beautiful teaching, as good thoughts govern all our actions, whether in connection with our private, domestic, social, or business experience. We constantly strive to keep in mind that God is our Intelligence to answer every question and solve successfully every problem which presents itself, our strength to perform every daily duty, and our ever-present help in every kind of seeming difficulty.

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face;
New streams from the Fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of His countenance full and unpriced;
All this be the joy of thy new life in Christ!

HAVERGAL.

Testimonies.

Pronounced Incurable, but Healed in Christian Science.

On the Fourth of July, eight years ago, I was lying in the hospital in Baltimore, Md., in charge of the doctors, and suffering from a cancerous growth on my breast and under my arm. On this Fourth of July, 1900, I tell it with joy, I am free of all doctors, free of all drugs, free of all medical care.

About four years ago, when on my return from San Francisco to Salem, I asked a lady in the car to raise the window for me, which she kindly did; she then asked me what was the matter with my arm. I told her. She asked me if I had ever tried Christian Science. I told her I had never heard of it before, but the name of Christian Science sounded very beautiful to me, and I should like to know something about it. She then told me of her mother who had been an invalid and was confined to her bed for eight years. She was pronounced incurable by several doctors and given up to die. As a last resort a Christian Scientist was sent for, and with one week's treatment, her mother was restored to perfect health. It had been five years since her mother was healed, and they had not employed a doctor since.

The very moment that lady named Christian Science, I knew it was what I was looking for; I could not grasp it quickly enough. While she was repeating the story of her mother, the thought came to me very forcibly, "There is help coming to me, for God is no respecter of persons. If He heard her mother's cries He will hear mine also." The thought of help coming to me never left me, so great was my faith in the ever-loving Father. A short time afterward I read "Science and Health with Key to the Scriptures," and was perfectly healed without a single treatment.

About one month ago I received a letter from Doctor H., surgeon-in-chief of the Johns Hopkins Hospital, Baltimore, Md., where I was a patient eight years ago. He desired to know how I was getting along. He said, "If you are not able to write yourself, ask your physician to write for you." But thanks be to God who has given me the power and the strength to do my own writing, even without the aid of glasses. I was sixty-seven years old January last, and wore glasses constantly from the age of fourteen up to a few months ago. Since then I have done all my reading, writing, and sewing without glasses. My heart is overflowing with love to God that I have been healed by Truth and am gaining the light of Christian Science.

I cannot tell the number of physicians at the hospital who pronounced me incurable and a cripple for life. Before leaving the hospital, the head nurse referred me to the best so-called surgical doctor in the house. I asked him if he thought I would recover. He shook his head, saying, "Your age is against you." I then asked if he thought I would have the use of my arm again. He placed his hand on the top of his head, and said, "You will never do this." The day I was healed the first thing I did was to throw my arm over the top of my head. My arm has been in a normal condition ever since, and my health is perfect.

Had I known of Christian Science before I went to the hospital I never would have submitted to the knife. For four long years after passing through this severe surgical operation, I suffered intense agony day and night. I went to bed every night with a pillow under my arm, but did not know what it was to have one restful night. While my friends were sleeping around me I was walking the floor or on my bended knees asking God to relieve me of my suffering. I used to think I prayed as earnestly as others did, and thought my prayers were acceptable unto God, and sometimes I wondered why God did not hear the

prayer of His humble child, for I was willing to sacrifice everything to get relief, but I lacked the understanding that God has given me through Christian Science. I cannot express my gratitude to our dear Mother for the light of Christian Science. I shall try to work more earnestly for our glorious Cause in the future than I ever have in the past. My greatest desire and my prayer is that my life may be a shining light for the glory of God.

MRS. A. J. ANDERS, Salem, Ore.

A Demonstration in Dentistry.

My daughter, a girl of fifteen years, has from childhood shown great fear of a dentist's chair. I have seen her get up and hurriedly leave the room if the subject was mentioned. She declared she was more afraid of one than of a rattlesnake.

She had been healed of many physical troubles through Christian Science treatment, but I had not seen the importance of overcoming this fear until it was manifested in the teeth decaying, and they appeared very discordant.

I then said to her, "Mary, we have had too many proofs of God's love to let this thing continue. You are going to have this work done, and done harmoniously."

About this time she was attending the Home School for Scientists, at Washington, Ga. Although she had been there only a few months, she had grown much in obedience and gentleness, and so answered me, "Mamma, give me a little time and I will apply my Science to the best of my knowledge." From then I felt perfectly satisfied that the demonstration would be made.

I treated her for two weeks, declaring God's protecting love was sufficient to destroy the claim of fear, and at the end of that time she wrote that she and one of the Christian Science teachers had been to the dentist and made an appointment.

When the dentist made an examination of the teeth he expressed himself as much shocked at their condition. The overcoming of pain, etc., was so pronounced that he began asking questions (the patient carried Science and Health with her, reading every chance she got). He used his instruments in any way he chose, and remarked, "She is beyond all feeling; just look at this pink nerve and how I can draw my instrument across it."

When the difficult work was ended, he declared it to be one of the most excellent jobs he had ever done, and best of all proclaimed to many the power of Christian Science to relieve the pain of dentistry.

Many of the children of The Home School have had beautiful demonstrations with this same dentist, and he says they are his most agreeable patients.

MRS. MATTIE WOOD, Jacksonville, Fla.

Many Troubles Healed by Reading Science and Health.

In May, 1899, I first heard of Christian Science. By reading the Bible and "Science and Health with Key to the Scriptures," I have been relieved of a growth, and many other ailments have been overcome which would have prostrated me had it not been for this Truth. My husband has been healed of smoking and the liquor habit, and of Bright's disease, pronounced by the physicians to be in its worst form. Many other troubles have been healed by the studious and diligent reading of Science and Health.

I know that God is with me in this work. I feel His presence by these uplifting thoughts, and know that I am dwelling under the shadow of His wings and He is bearing me up with His hand lest I dash my foot against a stone. Under His protection, all fear disappears and the sunlight drives away the clouds which would hide the beauties of the spiritual universe wherein man reflects his Maker.

MRS. JOHN W. MAY, Manchester, Ia.

Religious Items.

William J. Bryan, in a contribution to the *Christian Herald*, says: "There are many reforms which I hope to see realized during the new century. I suggest a question which ought to receive more attention during the coming century than it has during the last few years, namely: How can the coming of the brotherhood of man be hastened by those who acknowledge the Fatherhood of God? Love of God can best be shown by the exhibition of a brotherly love broad enough to include all God's creatures. The Bible denounces as a liar the man who says that he loves God and yet hates his brother."

"I can conceive of no greater reform than that which would apply the eleventh commandment, 'Thou shalt love thy neighbor as thyself,' to all phases of human experiences. It would put an end to injustice, whether practised on a small scale by individuals or on a large scale through the operation of bad laws."

One of the contributors to the (Episcopal) *Church Standard* quotes the following from a sermon by Canon Mozley: "The ignorant and poor in the realm of the natural feelings of the human heart stand on a par with the foremost of the world's society. And in the sense of the relationship they stand in to God, in the feelings of awe, of worship, of dependence upon their Maker, and of the sense of His majesty, greatness, and immeasurableness, in all the foundation of religious instinct in the soul, they are on a level with the best-educated of society. There is no sense of a Divine Power in the world which a scholar, a learned man, an accomplished man, a man of letters, may have, which a poor, and, as we say, uneducated, man may not have in as full force."

In a review of the recently published "Life of Phillips Brooks," the (Unitarian) *Christian Register* says: "One thing becomes clearer than ever as one reads on, that Phillips Brooks was not a theologian, not a deep thinker, not a teacher, but an inspiration. This was always clear to the hearer who, after one of his sermons, undertook to tell a friend what he had just heard. He found a strange difficulty in retelling the ideas which ought to be fresh in his mind. The fact was that it was his spiritual nature rather than his intellectual that had been fed. Not that the sermon had not been thoughtful and even original, but that the predominating characteristic effect had been to uplift and cheer and strengthen."

A sermon printed in the (Baptist) *Standard* contains the following: "If this world were all, we should have a very different standard of morality, and the qualities of character which involve self-sacrifice and the surrender of life for the sake of principle would have much less value than now. Draw a line about a man's seventy years. Tell him there is nothing beyond that line, and he naturally concentrates his whole attention on the narrow territory he occupies. He will get out of his circumstances all the comfort and enjoyment they can produce at any cost, either to his honor or to his neighbors and competitors. A narrow prospect makes a narrow man."

The Rev. Paul M. Strayer says in the *Christian Endeavor World*: "In an engine-room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the huge boiler. If the tube is half full the boiler is half full. When the tube is empty, so is the boiler. Do you sometimes ask: 'How can I know I love God? I believe I do, but I want to know.' Look at the gauge. Your love for your fellows is the measure of your love for God. You are no more right with God than you are with man."

The *Christian Herald* says: "Among the minor sins, if there are any, must be included a disposition to be meddlesome. The fussy and intrusive person who meddles is

probably perfectly honest and truthful. He would not take your money or malign your character, but he interferes with your comfort, is officious in giving advice, and makes comments where he is not privileged to be critical or caled upon to speak at all. The homely proverb about minding one's own business is rather rude, but there is a great deal of good sense wrapped up in its short and pithy sentence."

The (Baptist) *Standard* publishes the following bit of irony: "We wonder if any men with white skins are called to the ministry after the fashion described by Booker T. Washington in his autobiography now appearing in the *Outlook*. He says: 'A colored man in Alabama, one hot day in July, while he was at work in a cottonfield, suddenly stopped, and, looking toward the skies, said: "O Lawd, de cotton am so grassy, de work am so hard, and the sun am so hot, dat I b'lieve dis darkey am called to preach."'"

Lyman Abbott, D.D., editor of the *Outlook*, in a recent sermon he preached in Boston on "Religion," said: "Religion is the art of living—nothing else. It is the art of life of the whole man—nothing else is religion. Be loyal to God and be true to your fellow-man. That is the whole thing in a nutshell. Live for others rather than for self, be humble and be good, follow the footsteps of Christ, embrace the spirit of faith and hope, and learn to love that you may be happy."

The *Christian Work* observes that the German Baptists, known as Dunkards, have a rule which requires the deacons of the several congregations to make semi-annual visitations to every member in good fellowship, and ask, among other questions, "Are you in complete harmony and peace with every member of your church?" In this way the Dunkards show their appreciation of the Pauline teaching that we are "all members one of another." Is that such a bad plan?

The Watchman.

"One hundred and thirty pounds (£130) a minute," is the way a London banker expresses the expense of the South African war. In the outset, when Mr. Chamberlain and Cecil Rhodes were augurs, the cost of the then prospective war was placed at £50,000,000 as an outside possibility. Already five hundred millions have been absorbed and the end is not yet. Wars are the most expensive as well as the foolish and wickedest of national vices.

Universalist Leader.

A writer in the (Unitarian) *Christian Register* says: "A glorious change took place in the thoughts of men when, following the teaching of Jesus, they transferred the day of judgment from a future time to the present, and the kingdom of heaven from a future world to the present earth. With the thought that the kingdom of God is here and now, came a new impulse of humane feeling, a new sympathy for those who are in the outer darkness, when they might dwell in a present heaven."

Commenting on the "Church of the Twentieth Century," a writer in the (Baptist) *Examiner* says: "That power from on high will put the Church of Jesus Christ where it ought to be—in the lead. It has been too apologetic and on the defensive. It has been throwing up redoubts and holding forts, after the fashion of a certain general who was greater with the shovel than with the sword. On every moral question the place of Christ's Church is at the front."

The *Congregationalist* says: "Isaac Watts' fine hymn, 'O God, our help in ages past,' was sung at the inauguration of the Australian Federation, January 1, voicing now, as it did in Watts' day, the sense of dependence upon God as the King of kings and Lord of lords, which people of English stock take with them wherever they go and wherever they set up commonwealths."

The *Examiner* says: "We need to wait before God, not in struggle of soul to persuade

God to give, but in silence of soul to receive; not for some outward blessing for others, but for the inner renewing of our own strength, so that we shall have something to give to others."

The (Baptist) *Examiner* says: "Let it not be forgotten that what we do and become in the world is determined by what we are in ourselves. Tincture and color our conduct as we may by affectations and deceits, its quality will be that of the heart from which it issues."

In an editorial the *Congregationalist* says: "The dry rot of indifference and intellectual self-indulgence is manifest enough to-day, but the forces of faith and service are relatively far stronger and better organized than they were a hundred years ago."

Bunyan's "Pilgrim's Progress," has now been translated into two hundred and three languages.—*The Christian Herald.*

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, WATCH." Jesus.

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Items of Interest.

Political and Governmental Notes.

The second number of the *Commoner*, Mr. Bryan's new paper, was issued January 29. It already has a large circulation. The most interesting feature of the second number is an editorial commenting on Ex-President Cleveland's recent proposition to increase the President's term to six years and limit him to one term. Upon this he says: "To lengthen the President's term is simply to enlarge the stake for which great interests play. Trusts could increase their campaign fund fifty per cent if they could secure the control of an administration for six years instead of four. A four-year term is long enough for a good President and too long for a bad one."

The army reorganization bill, which was finally passed and signed by the President on February 2, will be immediately carried into effect. It raises the permanent strength of the army to about one hundred thousand men, which will consist of fifteen regiments of cavalry, a corps of artillery, and thirty regiments of infantry. The army will be officered by a lieutenant-general, six major-generals, fifteen brigadier-generals, and the usual regimental and company officers.

Major-General Arthur MacArthur will be relieved from duty as the commanding general of the division of the Philippines in April next, and will be succeeded by Brigadier-General James F. Wade. General MacArthur is anxious to return and the authorities are willing that he should be relieved, especially as he has not succeeded in throttling the insurrection with the expedition the administration had looked for.

Senator Frye gave notice in the Senate January 29 that he intended to keep the shipping bill to the front, even as against appropriation bills, not yielding to them without the vote of the Senate. It indicates a disposition on the part of the Senate leaders to force to an early issue the question whether the shipping bill is going to pass at this session.

Tom L. Johnson is now seeking for the Democratic nomination for the mayoralty of Cleveland, O., on a platform of opposition to an extension of street railroad franchises and in favor of municipal ownership and three-cent fares. He announces that he has retired from business and will devote his life to Democracy.

Foreign News.

For some weeks a force of several thousand Boers under General De Wet hovered near the boundary between the Orange River Colony and Cape Colony, successfully dodging the British. On January 30 De Wet eluded General Hamilton's force, broke

through the British lines, and marched on to join the other Boer invaders in Cape Colony. This is now the seventeenth month of the war, and while the British are in a position to be certain of winning eventually, the Boers are so persistent in fighting that no one seems to expect peace to be established very soon. Some of the London anti-Boer newspapers have begun to urge peace. The *Daily News* points out that the present moment would be auspicious for making concessions toward the Boers. It is rumored that Emperor William is willing to mediate, and his recent visit to England under circumstances which touched the hearts of all the British, has doubtless won for him the confidence of the nation.

The funeral of Queen Victoria was held Saturday, February 2. It was undoubtedly the greatest pageant of the kind the world has ever seen. Not only the British, but all the world sought to do honor to the character of the grand woman whom millions loved to acknowledge as their queen. The earthly form was followed to its temporary resting place at Windsor, by kings, queens, emperors and princes, royal personages and republicans; and all were united in sentiment. Love and respect for the queen prevailed to some extent even among those people who are at war with the nation she ruled.

King Edward, during the first week of his reign, appointed Emperor William a field-marshal of the British army. British and German newspapers have generally expressed great satisfaction at this indication of friendliness between the two monarchs. The newspapers of Russia and France ridicule the appointment.

Industry and Commerce.

The Standard Oil Company has organized an international oil company at Yokohama, to own and develop the kerosene oil industry in Japan. This company is now acquiring the largest producing wells in the Echigo district, and will enter other fields. The new company has a capital of ten million yen in shares of ten yen each. The minority of stock will be owned by Japanese already in the oil business. The Standard Oil people will furnish capital for further development.

The total gold production of the world in 1900 amounted to \$256,462,438, compared with \$313,645,534 in 1899, the decrease being entirely owing to the stoppage of gold production in the Transvaal by the war. The United States took the lead with \$78,658,785, Australia ranking second with \$75,283,215. The production in the Klondike has put Canada in third place with a total output of \$26,000,000, while Russia was fourth with \$23,000,862.

Eastern capitalists, with unlimited capital at their command, are planning to develop northern Georgia on a huge scale. They have purchased fifty thousand acres of land in five counties which is said to be rich in mineral resources. As yet there is no railroad in that section, but negotiations are under way for a line which will aid the enterprise mentioned.

General News.

The *New York World* says: "It is interesting to speculate on what the annual expenditures of the leading civilized nations will be at the end or even at the middle of the present century if they keep on increasing at the pace set by the nineteenth." According to the *World's* figures Great Britain is now spending money, not including the Boer war expenses, at the rate of over \$500,000,000 a year, an increase of 400 per cent for the last century and of 84 per cent since 1871; France spent about \$900,000,000 in 1900, which is almost four times the annual expenditures of that government during the stupendous wars of Napoleon, and yet the population has increased only thirty per cent since 1815; the German Empire, created 39 years ago, has trebled its expenses, the budget for 1900 footing up nearly \$400,000,000;

Russia's expenses have risen from \$200,000,000 in 1877 to \$700,000,000 in 1900, and the United States since President Buchanan's time, has increased its yearly expenditures from \$70,000,000 to over \$500,000,000. These enormously increased expenditures largely represent money used for war and in preparations for war.

Some time ago the State of Missouri began proceedings in the United States courts against the State of Illinois and the Chicago Sanitary District Board to prevent the further use of the Chicago drainage canal by way of which the waters of Lake Michigan flow through Chicago in great volume, carrying with them the sewage of the city. The canal empties into the Illinois river, which is a tributary of the Mississippi, and the contention of Missouri is, that the flow of the canal pollutes the drinking water of St. Louis. On January 28, the United States Supreme Court decided in favor of the State of Missouri. The case will now be tried in equity to determine what injury, if any, has resulted to the people of Missouri by reason of the flow of the canal waters through the Mississippi. The canal cost \$35,000,000 and has been in use for about one year.

President Pritchett, of the Massachusetts Institute of Technology, has an interesting article in *The Popular Science Monthly*, in which he computes the population of the United States for ten centuries hence. According to his figures the population of 1900, of 77,472,000, will have become 385,860,000 in 2000; 1,112,867,000 in 2100; 11,856,302,000 in 2500, and 40,852,273,000 in 2900. On the basis of these figures President Pritchett makes the following remarks:—

"With the growth of population our civilization is becoming more and more complex and the drafts upon the stored energy of the earth more enormous. As a consequence of all this, it would seem that life in the future must be subject to a constantly increasing stress, which will bring to the attention of individuals and of nations economic questions which at our time seem very remote."

The financial status of the Menominee Indians of Wisconsin is excellent, and their bank account seems to be increasing rapidly. About ten years ago the United States government secured to the tribe, which numbers about fifteen hundred members, the right to dispose of the timber upon their reservation, which at that time contained between 300,000,000 and 400,000,000 feet of pine. Since then the Menominees have cut from 13,000,000 to 20,000,000 feet a year, receiving for it as low as \$8.33 per thousand, during the depression of 1893, and as high as \$16.25, last year's figures. The deposited trust funds of the Menominees have increased from \$134,000 in 1890 to \$1,220,000 at the present time, while the Indians still have several years of profitable logging ahead of them.

The *New York World* says: "After searching six months for the oldest persons in the world, the committee on vital statistics of the Hundred Year Club of this city has prepared a report that shows that the oldest man is Izai Rodofsty of Moscow, Russia, who is in his 136th year, and the oldest woman, Mrs. Nancy Hollifield of Battle Creek, Mich., who is 117. Rodofsty was reported by Dr. Joseph Jernossky of Moscow, who says the old man comes of a long-lived family. His father died at 120 years. Rodofsty's sight is good, but his hearing is poor. He was never ill. Dr. Wood of the Battle Creek (Mich.) Sanitarium reports that Mrs. Hollifield has lived a temperate, simple life, doing household work for years."

Governor Sayres sent a message to the Texas Legislature January 29, making a report of the Galveston relief fund. The report says that \$978,414 were received by the Governor, and funds received at Galveston, Houston and other places increased the amount to \$1,988,414. Every nation in the world contributed in some form to the fund.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

American Inventions of the Nineteenth Century.

THE dead nineteenth century has been a marvelous one, so far as inventions are concerned, and, what is more remarkable still, the United States, the youngest of nations, heads the list both as to number of inventions and their scope and ingenuity. No other country can compare with the United States in this respect; in fact, France, England, and Canada united just about equal the number of patents obtained in America during the nineteenth century.

In one hundred years, 650,123 patents were granted in the United States. France comes next, with 308,558; England next, with 278,129; Belgium, with 154,155; Germany, 126,114; Austria-Hungary, 82,933; Canada, 65,510; Italy, 49,990; and Spain, 22,314. From the birth of the Patent Office in 1790 until 1836, 9,957 patents were granted. In the latter year, 109 patents were issued. In 1890, when high-water mark was reached, 26,292 patents were issued. As far as states are concerned, Connecticut is the most prolific, while Thomas A. Edison heads the list of individual patentees, with 727 patents issued and more pending. Besides, there are about forty other inventors each of whom has more than one hundred patents to his credit.

But leaving the number of patents aside, the quality of the inventions is as remarkable as their quantity. The steamboat owes its origin to American ingenuity. It was Robert Fulton, its inventor, who went to the great Napoleon, offering to put it within his power to conquer England with a fleet of steam-propelled vessels. The Corsican laughed at the ridiculous idea and—Britain eventually conquered the scoffer of Fulton.

Morse annihilated space with his American-invented telegraph. Field united two continents by cable. Edison reproduced sound. He enabled telegraph operators to send four different messages on the same telegraph-wire at the same time. Bell enabled human beings miles apart to converse with each other. The first steamer to cross the Atlantic was the American *Savannah*. McCormick invented the reaper, making it possible for harvesting to be done with great speed, where formerly it was carried on in the most primitive manner. Americans first made watches by machinery. Smith and Wesson invented the magazine firearm. Sleeping-cars were first constructed in this country, being the invention of Woodruff. Iron floor beams were first used in frame construction, in the building of Cooper Institute of New York City. Howe invented the sewing-machine. Otis constructed the passenger elevator. The first barbed wire fence was erected in the United States. Ericsson invented the iron-clad battleship. And so on, in endless numbers almost.

Perhaps the most important of all inventions has been the application of steam to moving machinery. Steam is the primary power which moves our engines, runs our presses, does our work—is our servant. While the invention of the modern steam engine itself dates back to 1784, when James

Watt obtained his patent, yet the steam engine of to-day is of much more recent origin. The cut-off valve, which saves two thirds of the steam, the various gauges, the numerous rotary engines—in fact, most of the principal improvements to the engine of James Watt—are of American origin.

The steam fire-engine, such as every city in America possesses, is American, having been invented in 1841 by a Mr. Hodges. The great locomotives which draw our trains up to 112 miles an hour are all built on American lines. The total steam horse-power of the world is estimated at about 65,000,000, of which the United States can lay just claim to almost one third.

Next to steam, electricity has made the most wonderful progress. At the end of the eighteenth century practically nothing was known of this subtle fluid. A hundred years later, marvelous doings can be recorded. What steam fails to do for us electricity does. It rings our bells, propels our cars, raises our elevators, transmits our messages, reproduces our voices, plays our pianos, lights our streets and homes, and performs a thousand other functions. All these marvels owe their origin to the discovery of the electro-magnet, an indispensable adjunct to all electric contrivances, by Professor Joseph Henry of Princeton, N. J. Samuel F. B. Morse, utilizing Henry's invention, discovered the telegraph and the system of signalling which bears his name. Joseph B. Stearns of Boston discovered the duplex system of telegraphing and Edison the quadruplex. Royal C. House, another American, invented the printing telegraph, now used in every broker's office in the shape of the famous "ticker." Still another invention of American origin is the fire-alarm system, discovered by Channing and Farmer of Boston. Burglar alarms, district messenger calls, railroad signals, and hotel annunciators are also American by birth.

So far as dynamos are concerned, the first patent in this line was granted by the United States to Saxton, a citizen. Since then, Edison, Tesla, Westinghouse, and others have proven to the world that American inventors are unrivalled in the construction of new electrical contrivances.

The greatest step forward in electricity has, however, been in the propulsion of cars. Here, again, the American blazed the way, for Professor Henry, the inventor of the electro-magnet, also constructed the first practical motor. Dr. Page, another American, built the first electric locomotive, which, in 1851, drew a train from Washington to Badensburg at the rate of 19 miles an hour. To-day, there are in the United States about twenty thousand miles of electrical railways.

In electric lighting, too, America stands first. The greatest searchlight in the world is near Pasadena, Cal. It is of three million candle-power and can be seen for a distance of one hundred and fifty miles. The first incandescent lamp we can also claim, it being the invention of a Mr. Starr. Moses G. Farmer lighted his home at Salem, Mass., with electricity in 1859, being the first in the world

to put electricity to such a use. Since then, electric lighting has been so developed and has become so popular, that to-day there are about five hundred thousand arc lights and twenty-five million incandescent lights in active use in the United States.

The telephone dates to 1874, when both Professor Bell and Elisha Gray applied to the Patent Office for protection. After much legal wrangling, the prize went to Bell. To-day there are 772,989 miles of telephone wire in use, connecting 465,180 stations, and giving direct employment to 19,668 persons. In 1899, the Bell Telephone Company answered 1,231,000,000 calls.

Next to steam and electricity must rank printing and all its kindred industries, from the production of books to the development of the newspaper and magazine. Printing presses, or rather improvements which have made possible the modern paper, are all due to American ingenuity. The Washington hand-press, still in use in most printing offices, was invented by George Rust in 1829. R. H. Hoe was the greatest worker in this line of endeavor, however, for he it was who invented the web press, which feeds endless strips of paper into the press. From a few hundred an hour, these machines have advanced until they can now turn out ninety-six thousand eight-page papers in an hour, completely cut and properly folded.

With increased rapidity in printing came a demand for an increase in the quickness of composition. Here America once more distinguished itself, for it was Mergenthaler of Baltimore who invented the wonderful machine which bears his name. Hand in hand with the linotype, as this machine is called, came the discovery that wood, ground into pulp, could be converted cheaply into paper. As a result, paper has improved in quality and increased in quantity, and has materially decreased in cost.

United with the art of printing is the use of the typewriter. The first practicable typewriter—there had been half a dozen impracticable ones—was that of A. E. Beach, an American, who obtained his patent in 1847. Since then, thousands of other patents have so improved the typewriting machine that Mr. Beach would not recognize his invention, were he alive to see it.

Sewing machines have also played a prominent part in the inventive life of this country. In 1826 one Lye obtained a patent for such a contrivance, but it proved too cumbersome and was abandoned. The first practicable machine was that of Elias Howe, patented in 1846. From this has grown the complicated machine of to-day, which has greatly diminished the cost of clothing, of shoes—of everything that was formerly sewn by hand and is now stitched by machinery. It is estimated that Howe's primitive machine has grown into an industry which produces about eight hundred and fifty thousand machines a year and gives employment to more than one hundred thousand persons in this country alone.—*Collier's Weekly*.

The Lectures.

At Worcester, Mass.

The lecture on "Christian Science, the Panacea for the World's Unrest," given at Association Hall last evening (Thursday, January 17), under the auspices of First Church of Christ, Scientist, of Worcester, was attended by a most appreciative audience. The speaker, Rev. William P. McKenzie, was introduced by Dr. Moses H. Harris of All Souls' Church (Universalist).

Dr. Harris recognizes the practical results of Christian Science, and generously gives credit where credit seems due. He concluded his remarks by saying that Mr. McKenzie had come to Worcester with a message that all would be glad to hear.

Mr. McKenzie prefaced his address by a cordial acknowledgment of Dr. Harris' generous remarks.

The introductory address by the Rev. Dr. Harris, was as follows:—

Ladies and Gentlemen:—It is a most pleasant duty to which you call me this evening hour, in the privilege of standing upon this platform to give you glad welcome and look into your expectant faces. I can assure you that it is a sweet pleasure for me to mingle with such a company of good people, for men and women in Science must be good people. I am interested in what you are accomplishing for distressed humanity. Your expansive power as a church is simply marvelous. I rejoice with you in the growth and progress which you are making in foreign countries as well as here at home. The helpfulness you are bestowing upon men, no one but the good God can truly weigh and rightly estimate. I have seen a man bound soul and body with beastly appetite, whose influence and act were only ruin to himself and others. I saw the angel of Science confront this man, and speak to him, "The Truth shall make you free." I saw this Truth unloose his bonds, and he became conscious of a new spirit possessing him; he looked out upon a new world; he saw the faces of friends and brothers where only an enemy had looked upon him before; and his life was gradually transformed into a Christian life.

I have seen a woman careworn, despondent, and disheartened with the burden-bearing roadway which she was compelled to travel. Along this roadway the angel of Science came singing one day. This poor child of God paused for an hour and listened to the sweet music. Its inspiration was an uplift to her soul. She came out from the sorrow-stained paths, and stood upon the hill of vision where she saw and understood as never before the God—Love—whose healing touched her life with a new impulse, divine strength, and the beauty of cheerfulness. She was made whole from that day.

Sisters and brothers in Science, I recognize the great good you are doing in the broad realm of humanity, in lifting the veil of indifference from human hearts, which were cold towards man, sceptical in regard to the Bible, and enemies of our Lord and Master. The healing touch of Science tore the veil away, infused a new spirit into the heart, so that those men have become devoted helpers of man, ardent students of the Bible, and lovers of Jesus Christ and his Church. May your Truth reach out in still wider circles and win greater victories for God and man.

My friends, I now take great pleasure in presenting to you the Rev. William P. McKenzie of Cambridge, who comes with a message to-night. That message is, "Christian Science, the Panacea for the World's Unrest."

Correspondence.

At Hartford, Conn.

Judge William G. Ewing of Chicago addressed a large audience at Parsons' Theatre yesterday afternoon (Sunday, January 27) on Christian Science.

The audience was made up of many attendants of the churches of the city and was most attentive. It completely filled the lower part of the house and several hundred persons were in the first gallery. The platform was tastefully decorated with palms, and on the table was a large bouquet of roses.

Judge Ewing was presented to the audience by H. W. Brown, Second Reader of First Church of Christ, Scientist, who said:—

Friends:—On behalf of First Church of Christ, Scientist, of Hartford, I extend to you hearty greeting and thank you for your generous response to its invitation to this lecture on Christian Science. The words Christian and Science are the two most significant words in the

English language, and their meaning in connection with the mighty movement they designate, seems little understood by mankind in general.

The world at large at this hour is crying for more of the Christ teaching and practice given to us by our Master in the Sermon on the Mount. More of the love he lived and less of material law. More of the Mind that was in Christ Jesus and less of the material aids that he never used.

It argues for those who minister, to heal the sick as well as the sinful, and to replace the old law of an eye for an eye by that divine law of loving one's neighbor as one's self.

In introducing the lecturer who is to address you, it is only needful for me to say that he is a loyal Christian Scientist, and that he has long been a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., the Mother Church of Christian Science, thus qualifying him to speak with authority.

It gives me great pleasure to introduce to you the Hon. William G. Ewing of Chicago, who will now address you.
Hartford Daily Courant.

At Whitman, Mass.

Only a few years ago if a lecture on Christian Science had been given in Whitman it would not have attracted a dozen people. Since then a society has been formed in town which holds regular Sunday and mid-week meetings and which is growing in membership with each month. There are a large number of people who are reading up on this subject, and they gladly took the opportunity to hear the lecture which was given at Village Hall on Tuesday evening (January 15), over two hundred being in attendance. Several of the surrounding towns were represented in the gathering. E. H. Keens, minister of the Unitarian Church, who has been a deep reader on the subject, consented to act as chairman of the meeting, and in his opening remarks gave the Science quite a strong testimonial and said that the study would benefit and not injure any one. The lecture was thoughtfully prepared and very interestingly delivered, and was given by Rev. Irving C. Tomlinson, an official lecturer of The First Church of Christ, Scientist, in Boston. The lecture will be found on another page.—*Whitman Times.*

At Columbia, Mo.

Thursday evening of last week (November 15) at the Haden Opera House, a good-sized crowd heard the earnest talk of Judge William G. Ewing of Chicago, in his plea for Christian Science. The lecturer was introduced by Mrs. Julia Hewitt. By his kindness of manner and fair treatment of the other churches, Judge Ewing won the sympathy of his auditors at the very outset. He had no war to make on any denomination, and said nothing that would offend the most sensitive person.

Missouri Statesman.

At Lawrence, Mass.

The doctrine of Christian Science was ably expounded in the Opera House yesterday afternoon (Sunday, January 20), by Judge William G. Ewing of Chicago. About twelve hundred persons gathered to listen to the speaker, who was distinct and expressive in his delivery and logical in his argument. The local Scientist Church conducted the affair.

The meeting opened at half past three, a few words of introduction being spoken by Lawyer Louis N. Bennett of Boston.—*Lawrence Daily Eagle.*

Lectures at Other Places.

Dawson, Minn.—Edward A. Kimball, January 7.

Selected Articles.

A Reply to a Pamphlet on Christian Science.

THE writer requested a hearing before the Ministers' Alliance to save them from the humiliation of publishing statements in regard to Christian Science that were both untrue and unjust. The hearing was not granted, and this article is written to correct what surely are unintentional errors.

"What shall we say about Christian Science?" by Rev. Frank S. Bayley, a pamphlet sanctioned by the Ministers' Alliance of this state and widely distributed, contains erroneous statements about Christian Science.

If the pamphlet were a true statement of its teachings, we would agree with its author that it was "vitiated by deadly errors." But it is not a true statement. The author admits that "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is the standard text-book, and then quotes several pages from spurious literature, diametrically opposed to the methods of this Science, and makes deductions from these quotations.

The literature from which these quotations are taken bears the same relationship to Christian Science that the gnosticism of the early centuries did to the teachings of the primitive church. We would not call Christianity and gnosticism "twin sisters." John said, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."



The following are a few points given to show that Christian Science follows in the footsteps of Jesus Christ:

Mrs. Eddy says in "Science and Health with Key to the Scriptures" that the Bible was her only text-book; she states: "I had no other guide in the straight and narrow way of this Science." If the source was the Scriptures, the result must be Scriptural. Like produces like.

Man's mortal life is his conception of God made manifest. The Puritans' hard, severe idea of God was manifested in the expulsion of Roger Williams, and in their method of dealing with Salem witchcraft. The Himalayan tribe that worships a god of murder, kills as many people as possible. The Friends manifest their God in peace and brotherly love. It is clear that our acts are the product of our thoughts, and we are no better than our beliefs.

It is acknowledged by our brother that the beautiful lives of many of its adherents win his admiration, and he recognizes them as devout Christians. Jesus said: "The tree is known by its fruit." If the fruit of Christian Science is shown in many beautiful Christian lives, as the brother affirms, the Science is Christian.

It is stated that "it is not scientific because its methods and conclusions are diametrically opposed to the accepted science of to-day."

We admit that Christian Science is opposed to some of the science of to-day; but does that prove that it is, therefore, not scientific? True science, or "knowledge classified and made available in the work, life, or search for truth"—*Webster*—comes from God, and has ever been at variance with this world's methods. Paul said, "The wisdom of this world cometh to naught." If you depend upon the five senses and their deductions for evidence, you do not know there is a God. You have faith there is, but faith steps into the region of the unseen away from the evidence of material science. You must believe either the material evidence of the senses or the spiritual evidence of the Bible.

The spiritual science of Jesus' healing never failed. It reached all manner of diseases. It gave the only genuine

prescription for prevention, "Go, and sin no more." So-called material science was overcome when Jesus raised Lazarus from the dead. If you accept his teachings, you must recognize the fact that there is a spiritual, scientific law that was used by Jesus which annulled all those methods of observation and deduction gained through the physical senses. If you believe in his life and methods of work, you cannot sanction those of material science.

Our brother speaks lightly of the spiritual interpretation of the Scriptures as given in Science and Health. To one who has no knowledge of the vocabulary of chemistry, H₂O does not readily interpret itself as water, but to the chemist it is a clear language.

The priests were so incensed at Jesus' interpretation of the Scriptures that many would have killed him. "Then opened he their understanding that they might understand the Scriptures." He expounded some portions of it to them alone, for the masses could not comprehend it. Paul in Rome, appointed a day at his lodging when many came, to whom he revealed this new interpretation of the Scriptures. As it is to-day, some believed and some did not. When Paul addressed the learned in music, sculpture, painting, and books at Athens, his exegesis and metaphysics were to them as strange as Mrs. Eddy's teachings are to-day to those who do not understand them, for we read, "Some mocked." Mrs. Eddy's interpretation has awakened thousands of people to the spiritual truth of our dear old Bible.



Christian Science states that there is no sin in reality—not that it does not exist to our human sense. Anything to be real, must be permanent, enduring, and substantive in its existence. Christian Science teaches that all sin will be overcome at last. Therefore, it is not real; God never created it; it has not a permanent, enduring, and substantive existence. Christian Science belittles sin by overcoming it. Our friends, the clergy, are trying to-day to overcome sin. If they believe it to be real, and that God created it, are they not following a forlorn hope?

To the morphine eater, his desire is real. The attraction of the drug overpowers all else, but through the power of God, as manifested in Christian Science, the desire leaves him. Then it is no longer real, but unreal. So it will be with all sin, when the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death.

Many books have been written and long sermons preached, explaining the meaning of the Lord's Prayer. The writers and clergy have never been classed as "presumptuous" for giving to the world their best thought on this subject. Science and Health gives the spiritual interpretation of this prayer, but does not change it. The Lord's Prayer, as used to-day in other churches, is a part of our service.

It is a common experience in our churches that during the reading of the Bible and its explanation in Science and Health persons are healed of their ailments—physical and moral.

We are told "the prayer of faith shall save the sick." Jesus' prayers healed the sick. Christian Science prayers heal the sick. Which prayer subverts Jesus' teachings? the one that heals or the one that does not?

James tells us, "Faith without works is dead;" and he also says, "Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

The brother states he will frankly confess he has no explanation for some of the cures. "Why should it be thought a thing incredible with you, that God should raise the dead?" Is the Lord's hand shortened that it cannot save, and His ear heavy that it cannot hear? Has God changed? What authority is there in the Bible for the

statement that the healing work was for a past dispensation? And, if that be true, will God change again? for in the word of St. John we are told that the time cometh when there shall be "no more death, neither sorrow, nor crying, neither shall there be any more pain." No, God is the same yesterday, to-day, and forever. It is only darkness—ignorance of God—that has hidden from us the fact that He healeth all our diseases.

Jesus said of a certain woman that Satan had bound her. He did not tell her she was incurable, or refer her to one who would use chloroform and perform a surgical operation. But he unbound her by the one power, which is of God.

Christian Scientists are trying to do, and are doing, in the degree that they love God above all else, this same work. Why condemn them? It is because of a misapprehension of the teachings of Christian Science that it is condemned.

The brother states, "I believe the power of this new teaching is due in no small part to the neglect of the ministry and churches to teach and give out these very truths." Then would not this very neglect of duty and spiritual darkness, which our brother so honestly laments, make them incapable of seeing the dawn of Truth through Christian Science? Jesus spoke of the same gross darkness of the people in his time. "Why do ye not understand my speech? even because ye cannot hear my word." The thirty-fourth chapter of Ezekiel fully explains the present situation. If the shepherds are in that condition now, are they any more capable of judging the same Truth as taught in Christian Science? We are told, "In thy light shall we see light." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin."

The brother attempts to demolish the structure of Christian Science by criticism of its use of the word infinite. He does not base his argument on the teaching of the text-book, but introduces a man of straw, from writings the direct opposite of Christian Science teaching. Then he proceeds to destroy the man he erected.



The brother states that the premise, "'God is all,' is plausible, but false." God will become all to a mortal just in the proportion that one loves God with all his heart, and with all his soul, and with all his might. To understand this requires a spiritual growth, gained only by a life of unceasing prayer. In the ratio that self decreases, God increases, until finally we all shall sing with the true children of Judah, "Hear, O Israel: the Lord our God is one Lord," and God will be to us, all. "Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside Him." Our collegiate educations, polished oratory, and scholarly arguments, help not one iota to the spiritual understanding; but a life of prayer, honesty, purity, and sincerity, will open our hearts until God will be to us, all.

The newness of an idea, and the misapprehension which always provokes censure and accompanies every advance in religious thought, when it departs from established rules, must rest upon Christian Science. Some of our number have come out from other churches, but are thankful for all the light they received there. Large numbers are coming to us from non-church-going people. These people were shown the power of God, and accepted the Bible. They had turned from other churches, or never been with them, so how can our brother ascribe their "moral momentum" to anything but the spiritual awakening coming through Christian Science? We cannot agree with the brother that "They were attracted by the Truth, not harmed by associating with erroneous thought."

Paul clearly states, "Evil communications corrupt good manners," and he tells us we are to "bring into captivity

every thought to the obedience of Christ." Truth and error cannot assimilate. If there were error in the Christian Science teaching, it would be exemplified in the lives of its followers, and they could not, as is stated here, "live beautiful Christian lives."

Human opinion is to-day put to awkward shifts while trying to explain how Christian Science heals the sick, for its intelligence is at a discount when it finds anything unexplainable. So it calls Christian Science healing auto-suggestion and will-power. The fact is, that Science teachers impress upon their students the evils arising from hypnotism, and practitioners know that they would lose all their healing power if they used it.

The material sense can never define nor understand spiritual healing, but the Christian Scientist understands the rule of his Scientific prayer, and he can discern and explain the difference between this method and hypnotism.

Hypnotism heals through the influence of will-power. It is claimed that it can be used for both good and evil. Christian Science is the law of God, and heals through the action of this Divine law. Coming from God, its effect can be for good only. A study of the text-book, Science and Health, makes clear the separation between these two methods. To a Christian Scientist, hypnotism in all its forms is both dangerous and demoralizing.

It is interesting to note how the same aspersions are applied to Christian Scientists as to the Master and his followers. Jesus was called "a stirrer up of sedition." Paul was accounted insane. "They are of the devil and cast out diseases through Beelzebub, the chief of the devils." The very words of nineteen centuries ago we hear concerning them to-day.

Christian Science invites a candid inquiry into its tenets. It is not a beautiful speculative theory that carries you through a dreamy chaos of celestial delight, but is a practical guide that leads you in the straight and narrow path, and helps you to overcome sin, sickness, and death in the degree that you understand its Principle.

FRANCES MACK MANN.
In the *Denver Republican*.

Courtesy Due Christian Scientists.

To the Editor of the *Leader*.

I notice in your issue of November 12, an interview with Rev. Dr. Banks, pastor of the Methodist Episcopal Church, and his views in reference to breaking the law were given. Let me say in answer to same that all Christian Scientists would uphold such views because they emphatically do not believe in breaking the law.

However, he states that the so-called Christian Scientist has an insane belief and he assumes that he is superior to the laws of nature. Such a statement could hardly be believed by any one. Does not God give all life? Does not the universe reflect God in life? Are not the laws of nature the laws of God? Doubtless there is no class of people in the world who love nature as the Christian Scientists do. They love all nature, for they see God's handiwork therein; they see that God is the divine Principle of all and they have an understanding of the spiritual creation which He has made. It is, therefore, out of the question for any one to think for a moment that a Christian Scientist or any one else is superior to God.

Dr. Banks treats flippantly the prayers of a Christian Scientist, calling them mummeries. It seems incredible that this good man, the representative here of the beloved John Wesley, that famous circuit-rider, should make such a statement and call the prayers of any one of whatever faith, "mummeries." Christian Scientists pray as the Master taught them in the Scriptures.

I wish also to correct a statement made in the same

article which intimates that the Christian Scientist refuses to protect innocent people from contagious diseases. I can only reiterate that the Christian Scientist is quick to observe the laws of local boards of health, and never interferes with the "life, liberty, and rightful pursuit of happiness among other people." They recognize that the rights of others should be upheld and they follow strictly the Golden Rule. They are willing to accord the same protection to others as they would expect themselves.

Representatives of all orthodox religious beliefs have frequently harmonious religious intercourse and manifest brotherly love. Should not the same courtesy be extended to Christian Scientists, who believe that God is Love, and that man, made in His image and likeness, reflects Him?

E. A. MERRITT.
In the *Cleveland Leader*.

The Perfect Peace.

BY CHARLES H. GLIDDEN.

PEACE that floweth as a river,
Calm, and deep, and wide, forever;
Peace that comes of selfless Love,
Peace all other peace above.
Father, give this peace abiding,
To Thy sons, in Thee confiding.

Peace and Love are ours forever,
These from us no power can sever.
Like the ether Love surrounds,
Truth alone man's being bounds.
Peace eternal, rest abiding,
Come to us in God confiding.

Peace that passeth power of telling,
In the heart a spring upwelling;
This the peace we may command,
Holding ever God's right hand.
In Thy secret Place we're hiding,
O, great Heart of Love, confiding.

Notice.

REMITTANCES should be made by post-office money order, express money order, or exchange on Boston or New York. Exchange on Chicago and other cities not named above, will not be accepted.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Mch. or, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for April, May, and June.

Don't Be Sparing of Your Love.

The power to love is one of the greatest gifts to humanity. It generates the sunshine of the moral universe, without which life would be a desert waste.

Use this divine power without stint. Be prodigal of your love. Let it radiate freely. It will brighten the dark places. It will gladden the sorrowing. It will lift you above the petty, grinding cares that so soon corrode the mind and sap the energies. It is the golden key that will admit you to the palace of the true life.—*Success*.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A Meeting In Memoriam.

At a special meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., held January 31, 1901, this letter from our *Pastor Emeritus*, the Reverend Mary Baker G. Eddy, Discoverer and Founder of Christian Science, was read, and the following resolutions unanimously adopted as fully expressing the sentiment of the entire church of nearly twenty thousand members.

Pleasant View, Concord, N. H., January 27, 1901.

Mr. Benjamin Johnson, C.S.B., Clerk.

Beloved Student:—I deem it proper that the Mother Church in Boston, Massachusetts, the first church of Christian Science known on earth, should, upon this solemn occasion congregate. That a special meeting of its First Members convene for the sacred purpose of expressing our deep sympathy with the bereaved nation, its loss and the world's loss, in the sudden departure of the late lamented Victoria, Queen of Great Britain, and Empress of India,—long honored, revered, beloved. "God save the Queen" is heard no more in England, but this shout of love lives on in the hearts of millions.

With love,

MARY BAKER G. EDDY.

Whereas, we have received, with deep regret, information of the deplorable calamity which has befallen Great Britain in the loss of their much loved Queen; therefore, be it

Resolved: that we hereby express our deep sympathy with the bereaved nation in the loss of their benign ruler and much loved Sovereign, Queen Victoria.

Resolved: that as Christian Scientists, we are profoundly sensible of the influence on the whole world of the Christian character, and lofty womanhood manifested by the late Queen; and that we express our appreciation of the golden virtues which, for more than sixty years, have adorned so exalted a position.

Resolved: that the clerk of this Church be authorized to convey this expression of sympathy of the Church to the government of Great Britain; and also that the same be published in our denominational publications.

At the suggestion of Hon. Ormond Higman, of Ottawa, Can., the American flag and a British flag (which he presented to Mrs. Eddy two years ago) were placed at half mast, at Pleasant View, Mrs. Eddy's home in Concord, N. H., on February 2.

Memorial Meeting at Concord, N. H.

A UNION service of the churches in Concord, N. H., in memory of Queen Victoria, was held Sunday evening, February 3, 1901, under the auspices of the different pastors of the city. The local orders of Sons of St. George and Scottish clans, with their auxiliaries, attended in a body.

The occasion was a notable and significant one, tending in the direction of brotherly love and Christian unity.

The principal addresses of the evening were as follows: "The Mourning of the Anglo-Saxon Sorrow," the Rev. J. H. Robbins; "Victoria as a Christian Monarch," the Rev. John Knox Tibbitts; "Victoria in Private Relations," Roland Rhodes; "Victoria's Death a World Loss," the Rev. G. H. Reed.

In connection with this meeting the following letter which was published in the *Concord Evening Monitor*, from Mrs. Mary B. G. Eddy was made public:—

It being inconvenient for me to attend the memorial meeting at the South Congregational Church on Sunday evening, February 3, I herewith send a few words of condolence, which may be read on that tender occasion.

I am interested in a meeting to be held in the metropolis of my native state, in memoriam of the late lamented Victoria, Queen of Great Britain and Empress of India. It betokens a love and a loss felt by the strong hearts of New England and the United States. When contemplating this sudden international bereavement the near seems afar, the distant nigh, and the tried and true seem few. The departed Queen's Royal and Imperial honors lose their lustre in the tomb, but her personal virtues never,—those live on in the affection of nations.

Few sovereigns have been as venerable, revered, and beloved as this noble woman, born in 1819, married in 1840, and deceased the first month of the new century.

The Bright Side of Life.

It has been said that no person ever sinks beneath the burden of to-day; it is only when to-morrow's burden is added to that of to-day that it becomes heavier than one can bear. Mortals are naturally pessimistic, ever looking on the dark side of things and fearing the worst. They are continually saying in the language of Job, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." They are inclined to think and talk of the discords, the unpleasant things of life, rather than its joys and beauties. That they see what they believe and look for is as certainly true as that they believe what they see.

The bad effect of this practice is twofold. It has a tendency to bring about the very thing that is feared, and it likewise robs one of the blessings at hand. Mortal man need not be told that such a course is to be avoided. His own better judgment tells him that he should think and talk about the good things he is permitted to enjoy to-day, and entertain no fears for the future. "Sufficient unto the day is the evil thereof," and he knows that it is folly for him to view with fear and apprehension the evil that may never come upon him. Mortal man knows all this, but how to avoid doing the very thing that increases the discords and disappointments of life, is an unsolved problem. When he is told that he must not fear, it seems almost impossible for him not to do so, for there are so many things which he feels he has good reason to fear. They have harmed him in the past and why should they not harm him in the future? Thus he believes himself unable to look on the bright side of life, even though he greatly desires to do so. When he attempts to rise above the discords and discouragements of mortal existence, he feels his own weakness and the need of something outside himself.

That this need is supplied in Christian Science is a fact which is being demonstrated by thousands and can be demonstrated by any earnest seeker for Truth. The understanding of Christian Science enables one to look on the bright side of things as never before; thus it greatly increases the harmony of the present and takes away the fear of the future. Peace and happiness are divinely

natural, and they flood the human heart, when erroneous belief is destroyed, as naturally as light pours in through the open window.

Because the Science of Christianity turns thought Godward it enables man to look on the bright side of life until it is seen that the bright side alone is real, while the dark side is nothing but an unreal shadow. Here is where Christian Science departs from the generally accepted theories. It declares that discord is an unreal sense, and then demonstrates the truth of the statement by causing the discord to disappear. Mortal man has rendered himself weak by resisting evil as an entity. He has found it difficult to turn from the contemplation of that which he believed to be a stern reality.

Christian Science comes into his life declaring that God, infinite Good, is the only Creator, and that "all things were made by him; and without him was not anything made that was made." He goes to work to demonstrate this great fact, and he is oftentimes surprised at the results accomplished. He does not destroy all evil with one well directed blow, neither does he expect to do so, but of this one thing he is as sure as he is of his own existence, that by planting his feet on this Scriptural declaration and standing firm for the Truth, he has been enabled to master claims of evil that had previously baffled all efforts.

He is learning from experience that it pays to look on the bright side of things. No matter how dark and heavy may hang the clouds, he knows the sun is shining and he will behold it in all its brightness. This thought alone brings light and joy into his life, and he rejoices in the apprehension of the great fact that "the things which are seen are temporal; but the things which are not seen are eternal." By standing firm for Truth, looking on the bright side of life, he hastens the coming of the day of God, the reign of Spirit, when discord and suffering shall be known no more.

Whereas he once found it hard, if not impossible, to refrain from contemplating the discords which beset him, now he finds it easier to turn his gaze in the opposite direction because he has a reason for so doing. The fact that, in reality, God is the only Creator, and that He is the author of good only, gives man a reason for the hope within and he turns naturally to the contemplation of the beautiful, good, and true. It must not be concluded, however, that he simply ignores the claims of evil. While it is true that God and His creation alone is real, yet the Christian Scientist realizes that the claims of evil must be met and mastered. The claims of evil are false and he must *prove* their falsity, for only by so doing can he free himself from them. Thus when occasion requires that he think or speak of evil, he does so understanding that evil is but a false claimant to place and power. The realization of this great truth makes him free. As good becomes more real, evil must of necessity become less and less real until it finally disappears.

As the bad effect of looking on the dark side of things is twofold, so the good effect of looking on the bright side of life is twofold. In the first place, it causes one to appreciate the blessings which are his to enjoy in this present time, and in the second place it takes away the seeming power of evil to rob him of happiness and harmony. Thus it is that man has everything to gain and nothing to lose by looking on the bright side of life.

No one knows better than does the Christian Scientist how the true idea of Christianity, understood and practised, enables one to look beyond the shifting scenes of human experience to the glorious realities of life eternal. The Science of Christianity lets God's will be done on earth as it is in heaven. It declares that Good alone is real and all that is worthy of an abiding place in man's thought. It destroys sin, heals sickness, and demonstrates that the kingdom of heaven is even now to be found in the understanding of God's abiding presence and power.

Board of Lecturers.

WE herewith republish the list of members of the Board of Lectureship as it now exists.

EASTERN SECTION.

The lecturers for the New England States are:—

Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

Maritime Provinces, Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

The Province of Quebec, the cities of Ottawa and Kingston, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

MIDDLE SECTION.

For the States of New York, Pennsylvania, New Jersey, and Delaware, and the Province of Ontario:—

Carol Norton, C.S.D., 170 Fifth Avenue, New York.

Rev. Arthur R. Vosburgh, C.S.B., Powers Block, Rochester, N. Y.

SOUTHERN SECTION.

Mrs. Sue Harper Mims, C.S.B., 575 Peachtree Street, Atlanta, Ga.

John Freeman Linscott, C.S.D., 1511 Twentieth Street, N.W., Washington, D.C.

WESTERN SECTION.

For the Western States and all Southern States west of the Mississippi River:—

Edward A. Kimball, C.S.D., 5020 Woodlawn Avenue, Chicago, Ill.

Mrs. Annie M. Knott, C.S.D., Suite 508, Chamber of Commerce Building, Detroit, Mich.

Judge William G. Ewing, C.S., 3743 Ellis Avenue, Chicago, Ill.

Silas J. Sawyer, C.S.D., Room 301, Masonic Building, Milwaukee, Wis.

PACIFIC COAST SECTION.

F. J. Fluno, M.D., C.S.D., 1319 Grove Street, Oakland, Cal.

Abraham A. Sulzer, M.D., C.S.B., 1062 Ninth Street, Riverside, Cal.

GREAT BRITAIN.

William N. Miller, Q.C., C.S.B., 57 Bryanston Street, Marble Arch, W., London, Eng.

A Correction.

In the article in the February *Journal* on "The Withheld Disclosures of Truth" by John B. Willis, the following corrections are made.

Page 672, line 34 substitute *one* for *me*.

Page 675, line 9 substitute *their* for *this*.

Page 678, line 1 substitute *monument* for *movement*.

Among the Churches.

Opening Services at Chattanooga, Tenn.

The opening services of First Church of Christ, Scientist, in their new quarters, the old Second Presbyterian Church, corner of West Eighth and Chestnut Streets, yesterday morning (Sunday, January 6), was a memorable occasion to those present. The church was comfortably filled, quite a large number of strangers being present.

A great transformation has taken place since the Scientists leased it, six weeks ago. New windows have been put in, the church has been painted inside and out, and the inside decorated in tasteful colors, new carpets, pews, etc., and the whole building improved in every respect. The interior color scheme is very quiet and harmonious, being of a terra-cotta and brown. On the alcove in rear

of reading desks is the text from John, "God is Love." On the left hand of the rostrum is the text from Revelation, "Now is come Salvation and Strength, and the Kingdom of our God and the Power of His Christ." On the right hand is a quotation from Mrs. Eddy's book, "Science and Health with Key to the Scriptures:" "Divine Love always has met, and always will meet, every human need."

The reading desks are of antique oak, and the chairs correspond, both being in harmony with the general effect of the church. The reading room connected with the church is in the entrance, tastefully fitted up with pictures, texts, etc., on the walls, and comfortable chairs around the table, on which and in the bookcase is a plentiful supply of Christian Science literature for free distribution. It is open daily, except Sunday, from nine to four, and Scientists are always there to receive visitors.

The outside woodwork is painted a dark green, and the front doors grained in oak. On the pilaster, near the front entrance, is a sign in gold and silver letters on a green background, giving name of church, information as to services, reading room, etc.

The church has a capacity of about four hundred, and the increasing growth of the congregation will soon fill it. They have leased it for five years, and hope by that time to build a large new church, which will be the equal of any in Chattanooga. They have an assured building fund of eleven thousand dollars, which is constantly increasing.

The services were simple and impressive, being the regular sermon with a few minutes' talk by the First Reader, Mr. Edward E. Norwood, which was as follows:—

As I look around this morning and see the faces of quite a number of strangers who have come to be with us on this occasion, as well as those of our own congregation, I am reminded of a verse in the Scriptures, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God."

It is typical of that union of all God's children in one brotherhood of Love, one universal church, whose standard of membership is an understanding and demonstration of a Scientific Christianity and a life of purity and love which alone enables one to make this demonstration.

The nineteenth century just ended, so prolific in inventions, improvements, and discoveries of every kind, has not been amiss in exploring new fields in the spiritual realm. There have been raised up bold thinkers, intrepid investigators, who, tiring of a humanized sense of God, have endeavored to follow the injunction of the prophet of old, acquaint themselves with Him, and be at peace.

To praise God is not enough; to adore Him does not satisfy; but a fervent, unquenchable longing to know and do His will, will so lead us into an understanding of what He is, as to enable us to demonstrate Him as divine Principle, and then, and not till then, are we worshipping the Father in Spirit and Truth.

Christian Scientists believe that in their religious system they have a rational, reasonable explanation of what God and man are—God the Infinite, Supreme, Intelligence, Love, is and has power, and man, the real spiritual man, God's image and likeness, not overcome of evil, but overcoming evil with good. And, above all, while firmly believing, they have in their religion an explanation of the Science of Being, which will eventually lead men into all Truth, they are trying to remember that the best way to enforce any religious tenet is to bring it into vigorous action in their own lives, that they have this Truth "only as they live it," and can never honestly preach higher than they put it into practice.

Chief among these reformers of the past and present century, stands our Leader, Rev. Mary Baker Eddy. Born of Puritan stock, nursed and nurtured in the cradle of piety, growing up to womanhood with an unanswered

"How" and "Why" upon her lips, she calmly set to work to solve the problem of Being. Through tireless toil and patient perseverance, extending through nearly a quarter of a century, she at length discerned the wonderful Truth which our Master taught, and which was so ably expounded by his great follower, Paul. When Mrs. Eddy at last gained the solution of the problem of Life and gave it to the world, how was it received? With honor, with gratitude, and joyful acceptance? No. She soon learned the opposition of mortal mind to the divine impulses, and walking in the midst of a crooked and perverse generation, she found what it was to suffer for doing good. It has ever been so. All through the ages, those brave ones who have had strength and hope and faith enough to lift up their heads, open the door of their thought, and let the King of Glory in, have been maligned and persecuted. It is the penalty error affixes for daring to unseat it. But she went on, and neither flinched nor faltered.

When "Science and Health with Key to the Scriptures" was given to the world, critics said, "To be sure, it is very original, but will never be read." That was in 1875. To-day the 203d edition of one thousand copies each is issued, and it is being published at the rate of about two thousand a month and the sale is constantly increasing.

To-day in the United States, Canada, and Europe, there are over five hundred congregations, all having the same lesson which we have this morning, who have all during the past week been studying these references from the Scriptures and "Science and Health with Key to the Scriptures," and who assemble to-day in their respective churches, just as we do to hear them read. We have in these sermons an original and striking method of presenting the Truth to the world, unmixed with personal opinions, and unlimited by any material theories. The spiritual power of it all is something wonderful. As on the day of Pentecost, we are learning to be all of one Mind, in the same condition of thought.

Our religion is spreading and growing as no religion ever has before, and this, not through any revivals or special efforts at proselyting, for that is never done in Christian Science, but through the individual seeking and finding of those who join.

And so, dear friends, I only add, the Church of Christ, Scientist, stands in the fullest and largest sense for honesty, meekness, purity, and love, for all that constitutes a Christian.

And while we rejoice with unspeakable joy at our success, we would remember that the Christian church has ever been weakest spiritually when strongest materially. We would learn by past history the lesson of true humility, and cling closely to our spiritual birthright, dominion over all pride and glory of the flesh, and abide in the secret place of the most High. Only as we do this can we hope to succeed. Though we build higher than the heavens, and do not build on an absolute spiritual basis, it were worse than useless. But we would remember and profit by the words of what is thought by some to be the leading poem of the century which has just left, and say, in the language of "The Recessional,"

The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

Chattanooga Times.

Christian Science Service at Port Huron, Mich.

The first Christian Science service in Port Huron, Mich., was held Sunday, July 30, 1899, at the home of Mr. George T. Johnstone, the First Reader. The attendance

was small, and often the service was conducted with no one in attendance except the family of the First Reader.

In connection with the healing work, Christian Science literature has been systematically distributed, and in every way possible the work prosecuted with vigor. Little by little the results of consecrated, selfless labor have been made manifest, and the attendance at both the Sunday morning and Wednesday evening services has increased until the procurement of more commodious quarters and effecting a permanent organization are matters which claim early attention.

Last October it was decided to announce Sunday School for the children, and among the few who attend much good work is being done. Sunday, December 23, the congregation were invited to remain to the opening exercises of the Sunday School. After song and prayer, the superintendent read Isaiah, 59:20; Isaiah, 35:5, 6, and St. Luke, 2:1-11. The reading was followed by a brief address in connection with the thought of Christmas, after which commandment cards were presented to the children, these being a gift from the children of the Sunday School of Third Church of Christ, Scientist, Chicago, Ill., accompanied by the following message:—

"Divine Love always has met, and always will meet, every human need."

"We send these love cards to you."

"God's love goes with this gift to you."

Following is the address of the superintendent:—

In your hearing has been read a prophecy of great moment, and the history of its fulfilment. Not only has this event ushered in the joyous Christmastide, when the hearts of old and young are made glad, but to our consciousness through Christian Science, has been revealed the one God and His Christ.

It is well that we should pause for a brief moment and consider what Christmas indicates to us. Christmas is in commemoration of the birth of Jesus the Christ, and our text-book states that "Christ born of the Father illustrated the coincidence, or spiritual agreement, between God and man" (*Science and Health with Key to the Scriptures*, by Mary Baker G. Eddy, p. 228).

As Christian Scientists, therefore, Christmas represents to us the initial point in our lives when, through demonstration of divine Principle, we comprehend the allness of God and the consequent nothingness of matter, and are enabled to claim the true birthright of man. To Christian Scientists Christmas comes not at stated periods, but daily is more of the Christ-Principle made manifest.

We who worship here to-day should be joyous for having come in a degree into that inheritance of divine Love which is "undefiled and that fadeth not away." We should be thankful for the Truth and Love, typical of the Star of Bethlehem, which has guided our steps to where the young child lay. Returning, as did the shepherds of old, with joy to tell others the glad news, let us remember that our highest ambition should be so to humble self that love may be enthroned supreme. It is by this process that the light of love enters and extinguishes the darkness, and we become transparencies for Truth.

We have received that interpretation of the Bible, which, if made practical in our lives, will lead us into all harmony and our hearts will be attuned to the divine. Let us all strive to make ours the true wisdom of Science. If we come into possession of this knowledge then will Christmas be perennial in the heart, and in its sacred temple will Christ be born daily.—A. H. FLANEGAN.

Report of the Work at Scranton, Pa.

An investigator's library was established in Scranton, Pa., October, 1899, beginning with six volumes of "Sci-

ence and Health with Key to the Scriptures" by Mary Baker G. Eddy. This was not sufficient to supply the demand, and it has been added to from time to time till now it consists of nineteen volumes, all of which are in circulation the greater part of the time. During the thirteen months since it started, seventy-five strangers have read *Science and Health* for an average period of five weeks each, resulting in cases of healing and sales of the book.

The church has distributed during the year Christian Science literature by mail and at railroad stations as follows:—

1,556 copies of *Christian Science Sentinel*; 814 Christian Science History; 510 Supplement No. 2; 375 papers of June 3, 1900, with Communion Address, 360 copies of Judge Ewing's lecture; 130 Christian Science Journals.

Five ladies visit the county jail each week distributing literature to all who desire it. During eleven months 81 of the prisoners have read the Bible; 139 *Science and Health*; 4 *Retrospection and Introspection*; 26 *Miscellaneous Writings*; 7 *Christian Science vs. Pantheism*; 12 *Unity of Good*; 11 *No and Yes*.

The above prisoners have also read 604 *Christian Science Sentinels*; 401 *Christian Science Journals*; 32 *Lectures*.

The workers at the jail have been much encouraged by the evident benefit to the prisoners, shown by their healing and conduct after their release, and continued interest in Christian Science.

Letters are frequently received from those who have been sent to the penitentiary. The following is a portion of one recently received: "I deem it a duty to you, to thank you for your kindness to me while here. You cannot fully appreciate how your kindness has affected me. Your kind words and the reading matter you have given me week after week, has made me a better man. It has put new thoughts to work in my mind; things that were pleasant to me then, are now distasteful. The reading of 'Science and Health with Key to the Scriptures' has given me a new life."

We have reason to believe that this literature has been carefully and honestly read by many, and that the good seed has been planted that must sooner or later, spring up and bear fruit, even where the soil seems most unpromising.—E. J. W., Scranton, Pa.

Christian Science at Soldiers' Home.

First Church of Christ, Scientist, Chelsea, Mass., held the first Christian Science service at the Soldiers' Home, Sunday afternoon, January 13, at three o'clock. There were about one hundred and fifty soldiers present. Every seat in their beautiful hall, which seats four hundred, was occupied and several were seated on the platform. There were many present from our city who do not attend the Chelsea church, also several Scientists from Boston, Lynn, Roxbury, and Malden.

Our church received a very cordial invitation from the one who has charge of the religious services at the Home, and we were heartily welcomed by the soldiers, who, without exception, gave their undivided attention to the service, and seemed greatly interested. In fact, they said it was the best religious service they had ever attended at the Home, and urged us to come again at an early date.

About eight years ago, "Science and Health with Key to the Scriptures" was placed in the Home, and since then "Miscellaneous Writings," the *Journal*, and *Sentinel* have also found their way there, and now we are permitted to hold our Christian Science service occasionally, we look for much fruit. "Say not ye, There are yet four months and then cometh harvest. . . . Lift up your eyes and look on the fields; for they are white already to harvest."

E. E. WILLIAMS, Chelsea, Mass.

From Our Contributors.

The Song of the Century.

BY RUTHALIE WINSTON.

LIFT up your hearts, ye sons of men,
And catch a sweet refrain—
The low farewell of a century
Breathing a low sweet lullaby
A surcease from all pain.

Sing, for the days of triumph
Break, and the night is o'er;
To God in the highest glory
Is sung the old, old story,
Heard on the Judæan shore.

The gentle dove of peace has come,
A messenger of love;
Christ is enthroned within our heart,
That Christ whose grace can ne'er depart,
Whose name is endless Love.

Lo, since the star of Bethlehem shone
Where the infant Jesus lay,
There never were years so blest as these,
O'er the earth, o'er all the seas,
The dawn of the perfect day.

Oh Love divine! oh gracious Lord!
The harvest time is here;
The seed is sown, has taken root,
The years that come shall reap the fruit,
And heaven itself appear.

The century old has passed away,
Our birthright back is won,
Love guide us to the perfect day,
Life, Truth, and Right shall lead the way,
Till we hear Thy sweet "Well done."

Rest for the Weary.

BY A. N. T.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.—*Matthew, 11: 28, 29.*

At first glance, Jesus' invitation would not seem to extend to all people; but only to a few unfortunate ones, who, in some unaccountable way, are victims of labor and burden-bearing.

Labor means fatiguing, irksome, servile toil, either mental or physical. To be heavy laden, is to carry a burden which is grievous, wearisome, and oppressive; and when we consider how often we listen to tales of affliction from those all around us, it reveals the fact, that there is not one who would not gladly lay aside heavy burdens, and accept this invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But does this promise really extend through all time? and as there is no personal Jesus to approach, how can we come?

Do we believe in a God of justice, mercy, and loving-kindness? the same yesterday, to-day, and forever? or can we conceive of a God, capable of relieving or destroying our sins, our sickness, our woes of every description, and yet so lacking in even human affection as to bestow this blessing upon a chosen few to be enjoyed only for a brief period of time? Have we taken the proper steps to prove

that God reveals Himself in the destruction of sin, sickness, and death as He did to Jesus and his disciples?

What has seemed to separate us from the one whom, in the words of the prayer, we are taught to call our Father? Isaiah says, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Can it be that our unrighteousness or want of rectitude has brought all this labor and burden upon us? that the attainment of health, happiness, and harmony depends upon each individual, and may be ours if sought from the proper source and in the right manner? Let us see. "Take my yoke upon you." Yoke means bond of connection,—to be joined or associated. Jesus' unity was with Spirit; as is clearly shown in these words: "I and my Father are one." "As the Father knoweth me, even so know I the Father." In order to accept this promised rest, we find preparations to make; we must be willing to free ourselves from all forms of worldliness; separated from our iniquities we shall then be in communion with God, and if we accept this yoke, we shall grow into spiritual unity one with another, thus obeying these commands: "Let this mind be in you, which was also in Christ Jesus." "Be of the same mind one toward another." "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "Let love be without dissimulation."

"And learn of me." To learn is to receive instruction or gain knowledge; to take pattern. Jesus says, "For I have given you an example, that ye should do as I have done to you." "He that saith he abideth in him ought himself also so to walk, even as he walked."

Although Jesus gained his knowledge from no personal or material standpoint, yet the learned men of his day, and all who heard him, were astonished at his understanding. His wisdom was received through the reflection of the one Mind—all Intelligence—thus proving his unity with Spirit. How can we prove that we too are taught of God—divine Principle? that we are walking even as Jesus walked, in accord with Spirit? Only by following our Master's example through the demonstration of Spirit. Let us, individually and collectively, so reflect Truth and Love that the world may take knowledge of us that we have learned of him.

"For I am meek and lowly in heart." "Meekness is that quality of thought which displays forbearance under injuries; mildness, gentleness." A lowly mind is one free from pride, showing humility; one that glories not in man, but in God.

Oh, that we all may attain these graces of character! Our model recognized no material claims. He never aspired to worldly place or power; he sought not glory or gain; the recognition and approval of this world does not bring rest and peace. May we, through meekness and humility, "Lay aside every weight, and the sin which doth so easily beset us."

"Rest." "Freedom from everything which wearies or disturbs; peace; security; support." "And I will give you rest." When will this sweet promise be fulfilled? When shall we rest in security, undisturbed by the cares and worry of material sense testimony, which is indeed grievous to be borne? Through the understanding and demonstration of the rules given in "Science and Health with Key to the Scriptures," we are enabled to lay aside one by one, our self-imposed burdens, and in the same ratio as we do this, we enter into our God-given heritage of harmony; learning that when thought is governed by the one harmonious Mind, our physical condition will agree therewith.

Let us not delay the acceptance of this standing invitation; and at length, through faithfulness and honest endeavor, be found worthy to enter the consciousness of rest and peace which is here and now.

Our Current Literature.

BY S. B. D.

Too much cannot be said by way of appreciation of our current literature—the *Christian Science Journal* and the *Christian Science Sentinel*. Entering our homes as they do so quietly and unobtrusively, with little effort on our part, except perhaps to renew our annual subscriptions, or pay a few cents for a single copy, these silent messengers of good come laden with blessings.

More and more as it seems are these periodicals becoming avenues through which our Leader speaks to her followers and to the world. Indeed, they are her chosen means; and the import of these messages of Truth and Love cannot be too highly estimated or too carefully weighed.

Then, think of the work and wisdom, incident to the bringing out of these weekly and monthly pages, compiling and arranging the voluntary contributions from all parts of the Field; the broad outlook which discerns the needs of the hour, the dangers which beset our Cause, or threaten to retard the growth of the individual Scientist, thus giving direction to thought along all the lines of practical Christianity. The current events of the day outside the immediate circle of Christian Science thought, are also carefully scanned and summarized for our use. The turnings and overturnings in human affairs are given a place in these columns, all under the one thought, that “the kingdoms of this world” are to “become the kingdom of our Lord and of his Christ.” This is a great work. Jesus once said, “Therefore every scribe which is instructed unto the kingdom of heaven is like . . . an householder, which bringeth forth out of his treasure things new and old.” This seems to be what our editors are doing.

How grateful, too, should we be, for the many helpful words which come to us every week and month from the workers throughout the Field, telling of their struggles and demonstrations, and of the progress of Christian Science, not only in the larger cities, but in the more retired communities in this and foreign lands.

The writer took up a recent number of the *Journal*, after having previously read it through and re-read portions that had been especially helpful, and was surprised to find that between forty and fifty different contributors had thus been ministering to her, either in carefully prepared papers, or “Testimonies from the Field,” from Scotland, Switzerland, Paris, and from not less than twenty states in our own country, beginning with California and ending with Maine.

The Publisher’s Department must not be forgotten, with its corps of helpers and its fund of information so full and clear that with careful reading one is brought into touch even with its business management, in so far as may be necessary for carrying on the work harmoniously in every locality; while its Directory of Christian Scientists, introduces the reader of the *Journal* to thousands of practitioners and teachers, unknown perhaps by face, but well known through their works of healing, churches established, and church edifices erected.

Who can estimate the value of these streams of influence, flowing to The Christian Science Publishing Society, and from it to the world; and what brotherhood and sisterhood is thus established, all working in the One Mind, and to the same end—the uplifting of humanity, through the Truth as revealed in Christian Science.

Nothing is so contagious as example; never was there any considerable good or ill done that does not produce its like. We imitate good actions through emulation, and bad ones through a malignity in our nature, which shame conceals, and example sets at liberty.—ROCHEFOUCAULD.

Testimonies.

How I was Led into Christian Science.

For some two years before I knew anything about Christian Science except hearsay, I fought it bitterly, as it was then making inroads in my family. My wife was studying as much as possible. She had to keep all books and papers hidden, lest I should destroy them, as I did destroy many, hoping thus to exterminate Christian Science from our home at least. Did I? No! “Truth crushed to earth will rise again.” This state of affairs continued until I was called upon to follow all that was mortal of our oldest boy, a bright child of seven years, to the grave. He had been in charge of a Christian Scientist for a few days, not from any willingness of my own but from a forced consent. A relapse occurred during the Scientist’s absence, proving to me, as I then thought, the nothingness of Christian Science. Immediately I called a doctor, under whose care he grew weaker, and two other doctors were called in consultation. At the expiration of a week, the doctors said they could do no more. Then I was more willing to try Christian Science and another Scientist was called. In two days the child passed away without a pain or struggle. In a few days the same trouble was manifest on our next boy of five years. This led me to exclaim, “Anything, oh God! but deliver me from this.” By the urgent request of dear ones I personally called a Scientist. Immediately there was a decided improvement. In less than five days he was out of doors to stay. This led me to the study of the “Blessed Word” and to search for the Truth contained therein. I have been an earnest student of the Bible and “Science and Health with Key to the Scriptures” for nearly three years, during which time we have had many beautiful demonstrations, one of which I will give.

One Saturday evening in August I was tethering my horse near the house, and in her play she jumped and kicked, bringing the rear part of one shoe in contact with the back of my right hand diagonally across the knuckle of the middle finger, cutting it to the bone across the joint for about an inch and a half. Instantly realizing that in Truth there are no accidents, and endeavoring to hold this uppermost in mind, I went on and finished my work. Upon entering the house and washing the hand, although there had not enough blood escaped to reach the end of the finger by holding the hand downward, I bound it in one thickness of thin muslin and went about my business. The wound was entirely healed in about five days with scarcely any stiffness at all, although swollen considerably for a few days.—E. S. WOODHOUSE, Scranton, Pa.

Tobacco and Liquor Habits Destroyed.

I was brought up in the Methodist Church. My religious life, up to about three years ago, was a series of conversions and backslidings. My last backsliding continued for a period of about thirteen years, during which time I had become what might be termed an agnostic.

In 1889, a copy of Science and Health was placed in my hands, which I read much the same as I had been in the habit of reading novels. I laid it aside in disgust, being able to grasp but little of its truth.

Following this, I investigated spiritualism and theosophy, seeking for something, I knew not what, but I found very little satisfaction in either.

In August, 1897, a friend said to me: “Let us begin the study of Christian Science.” I said, “All right,” and I was conscious of a desire to begin the study as soon as possible. This friend knew but little more about Christian Science than I, but we began it together, she gleaning from other sources and bringing to me, for which I shall ever remain very grateful.

I had used tobacco, smoking or chewing and part of the time both, for about thirty-nine years. I had been more or less a user of intoxicating liquors all my life, and in later years often drank to excess. I had been troubled with constipation and hemorrhoids for more than twenty years. A physician informed me that the only cure for the hemorrhoids was a surgeon's knife.

After I began the reading of "Science and Health with Key to the Scriptures," and continued so reading during my spare moments for about three weeks, aided by the treatment and good offices of this dear friend, all the above-named ills disappeared, not a vestige of any of them remains. I have no more desire for liquor or tobacco than if I had never used them.

But vastly more to me than all physical healing has been the spiritual uplifting, the satisfying of that soul-hunger, the knowledge and understanding of the things of God, which I have gained in a small degree. These give unutterable joy and peace.

My heart is filled with gratitude to our Leader, to all the Scientists who have aided me in so many ways, and to the *Journal* and *Sentinel*, the ever-welcome visitors which have been and are continually sources of help in attaining the knowledge of the Christ-Truth.

CHARLES M. JOHNSON, Denver, Col.

A Severe Burn Healed.

Having had a recent manifestation of the power of Mind over matter, I gladly send this experience, that the testimony may be helpful to others, and that I may in a way express my gratitude for the Truth given us in making plain the Holy Scriptures through the text-book, "Science and Health with Key to the Scriptures."

I am an employee in a large glass factory, attending the furnaces and preparing the glass for the melting process. The furnaces are heated and run by gas power. It is always necessary to use the utmost care in keeping the gas in the ovens regulated to produce a certain temperature all the year round. On November 18, I found it necessary to place a new pot in one of the ovens. The gas had been lowered in the arch of the oven to allow placing the pot, and had in some way blown out and the gas was escaping. I turned it off and went for a torch to relight it.

Returning I thought the escaped gas had gone up the chimney, and knowing the pot was in danger if the temperature of the oven cooled too much, I applied the torch and immediately an explosion took place. Seemingly I lost consciousness. As this happened at two o'clock in the morning, there was only one other man on the premises. The man, hearing the noise, hurried to the place where I was and found me lying on a pile of iron bottle molds some fifteen feet from the furnace.

The man called for help by telephone. I was taken to my home and put to bed, and my employer sent for. I regained consciousness by the time my employer arrived, and he and my wife insisted upon sending for a doctor, but I said, no, knowing that Truth would heal me. My employer said, "John, I know you are a Christian Scientist, and I respect your right to your belief, and may I go for Mrs. S.?" I said yes, and he went for her.

My back and spine were badly bruised, and the injury extended internally. When I tried to swallow I felt a severe burning sensation.

The first treatment destroyed the pain and soon all sense of fear was gone, and in less than one hour I called for my clothes and arose and dressed myself and sat in a chair. In five days I returned to my work. I am very thankful for this demonstration of divine Love in Christian Science.

JOHN N. TEGARDEN, Marion, Ind.

Deliverance Came in Due Season.

I was a sufferer of years' standing, not confined to bed but enough out of harmony in many respects to make life not worth the living. Constipation of thirty years' duration and other consequent sufferings that had resisted all medicines and every other attempted cure. Notwithstanding my wretched physical condition, I was a hard worker in the tenement houses among the poor, and upon this occasion I had gone to the Adirondack mountains to spend my few weeks vacation.

I tried conscientiously to realize the Truth taught us in "Science and Health with Key to the Scriptures," so that instead of going into the parlor evenings and entering into the amusements there, I had a certain sense of peace in retiring to my room to think of the perfection and beauty of God's creation. During the day I wandered in the woods with the rest of the company, and saw many things that indicated jealousy, spite, pride, selfishness, and invalidism, but I loved those people none the less, and was happy with them, taking no notice of those traits of character, having simply a steadfast feeling that God was good and all His creation like Him, no matter what might appear. This state of things lasted throughout the six weeks of my sojourn in the mountains, all the time my own sufferings continuing the same; still I never wavered in my thoughts Godward.

The next day after I left the mountains there came to me the most beautiful change physically. All the suffering was gone. From that time the bowels moved with absolute regularity. All parts of my body were so perfect in action that I walked the streets wondering how it was I could have doubted the goodness of God to the extent of ever having been conscious of any kind of inharmony. That *steadfast* realization of the perfect love and beauty of God and His idea overpowered all images of irritation, envy, spite, etc.—until they were blotted out.

ANNA C. THEW, New York, N. Y.

Astigmatism Healed.

The healing of my eyes of astigmatism was the means of interesting our entire family in the blessed Truth which surely makes humanity free. A freedom not only of body, but of soul. A freedom that gives us the spiritual growth, which is all there is to attain. The little understanding I have of Christian Science has removed the bonds of mystery from the Bible, so that now, when I read it I find the comfort I seek.

It has been my custom, whenever I waken during the night, to repeat the twenty-third Psalm until I go to sleep again. During the quiet hours of the night I have made many demonstrations in overcoming fear, hatred, envy, and impatience, simply by repeating that Psalm slowly and thoughtfully. "The Lord is my Shepherd,"—could there be a greater, more loving, more tender, or more watchful Shepherd? It is by using the talents given me that I have learned, and am learning each day more and more of the Truth.—VIRGINIA A. HUBBELL, Chicago, Ill.

Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible to fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright.—CARLYLE.

Religious Items.

The editorial columns of a recent number of the (Unitarian) *Christian Register* contained the following: "The tendency to fall in with what is supposed to be the spirit of the age is very marked in many of our religious exchanges. It is believed that the people are tired of religion. Therefore, substitutes for religion are sought for with an eagerness that bodes no good for the next generation. One may find everything now in a religious paper from nove's to war news and political essays. The reaction from the old dogmatic narrowness and stiff doctrinal discussions is natural enough, but there is danger of mistaking the real meaning of the so-called spiritual decline in America. Those who have identified religion and theology, and especially those who have regarded the old theology as sufficient and final, may not understand that the objection of the people is not a revolt from religion, but a revolt from the doctrines and systems which obscure religion. The preachers and the churches who shall be happy enough to preach and teach religion pure and undefiled in a way to feed the mind, the heart, and the conscience of the people, will have no reason to complain, no matter what the statistics may show concerning the decline of the church in America."

The *New Church Life* says: "In a recent address delivered in Philadelphia before a class of young men about to enter into the world of business, ex-President Cleveland bears some remarkable testimony as to the state of the Christian world. In the course of his remarks he says, 'There seems to be an inclination in these days to adopt the version of the Golden Rule proclaimed by the cunning, horse-trading, money-lending character portrayed in a late popular novel: "Do unto the other fellow the way he'd like to do unto you, and do it first."' And Mr. Cleveland shows that, in his opinion, it is not the atheist or the agnostic alone who thinks thus, but the professing Christian, the man who with his mouth applauds the truths of religion. 'This interpretation of the Rule,' he continues, 'if seriously proposed, would arouse loud and extended protest; and yet thousands and thousands of those who would protest the loudest are daily and hourly acting in precise accordance with such an interpretation. If they should candidly and truthfully express their ideas of the Golden Rule, they would say it was well enough for children, but utterly unsuited to the stress of business life.'"

A sermon published in the (Methodist) *Christian Advocate* contains the following:—

"Man ministered to by physical agents climbs up a little way; man ministered to by society climbs up a little higher and overlooks the barbarian; ministered to by culture and heroism, he climbs still higher and overlooks some of his fellows; but ministered to by the Holy Spirit as Teacher, as Healer, and as Sanctifier, man climbs highest of all, for he then knows, as he never knew before, the truth about himself, the truth about God, the truth about righteousness and sin, the truth about death, judgment, and eternity. Furthermore, he is given the power to do the good that he ought to do, and overcome the evil that he ought not to do; he is enabled to grow in the knowledge and love of the Son of God unto a perfect man, unto the measure of the stature of Christ. The Holy Spirit makes practicable for every one a Christ-filled life, and Christ is 'the power and wisdom of God.'"

The editorial section of *Hearst's Chicago American* for January 13, contains a symposium on the subject of "The Coming Union of Science with Religion." The main article is contributed by H. T. W. Dam, A.M., and the subsidiary articles "The Testimony of Religion," and "The Testimony of Science," are respectively by Rev. Minot J. Savage, D.D., and Prof. Nathaniel S. Shaler, of Harvard University.

Among the statements made by Mr. Dam are the following:—

"The United States is on the eve of a great

revival of religion. We have this upon the authority of many eminent divines, whose prophecies to this effect have been widely published. . . . That the public of this country is now in an unusually sensitive and receptive condition is shown by many social signs which have steadily augmented in significance during the past few years."

In an editorial advocating the arrangement of a Scripture reading service for Sunday evening to take the place of "song services," "lectures," or other substitutes for preaching, the (Baptist) *Watchman* says: "A large part of the congregational service devised by Ezra during the religious revival with which his name is connected was devoted to the public reading of the law. The notices that we have of the early meetings of Christians lead us to believe that the reading of the Old Testament and of the apostolic letters occupied a prominent place in the regular exercises. Occasionally a service devoted to the reading of the Scriptures might be exceedingly profitable. The public reading of such a story as that of Saul or Gideon or Joseph, or the books of Amos or Hosea, if condensed within appropriate limits, might be made exceedingly interesting and profitable."

Concerning the agitation for the endowment of city churches, the *Congregationalist* says: "It is not the weak churches alone that are considering this form of guaranteeing their future, but some of our strongest churches, which as yet have no trouble in paying their bills, are wisely agitating the matter in its bearing on their more distant future. . . . The strength of the Episcopalians in New York City has been largely due to the fact that from lower Broadway to the Park, at regular intervals, strong Episcopal churches have been maintained, despite the drift of population northward, and the fact that many churches of other denominations were obliged to yield to this drift and abandon positions where they had rendered great service."

E. A. Russell says in the (Baptist) *Standard*:—

"One of the difficult problems confronting churches of all denominations is to secure good teachers—educated and efficient teachers—for their Sunday Schools. . . . Many will remember when, in large sections of the country, 'paid preachers' and 'paid musicians' were regarded as an indication of heterodoxy. Now few persons object to a salaried minister or to paid musicians. We cannot, always, secure gratuitously what is essential to success. If such results as the cause of Christ demands can be secured in no other way, then let us suitably compensate the best teachers the piety and intelligence of the church can produce."

One of the editors of the *Universalist Leader* says in the young people's department of that paper: "Gossip is never justifiable, and any who are ready to serve it by willing ear or speech may well doubt their claim to the Christian name. Keep your peace if you may not utter good concerning any one against whom speech is rife. Do not walk in the chill twilight of doubt and suspicion. Run from those who would retail to you their unworthy utterances of evil. It is unmanly, it is unwomanly, it is un-Christian, it is weak and cowardly to allow gossip the slightest hold upon one's thought. It is poison to mind and heart, and belittles every one who indulges in it."

By way of introduction to a long article embodying the larger part of an article from the *Christian Science Sentinel*, *The Literary Digest* for January 12, says: "Increased public interest in Christian Science has been stimulated by the recent discussion of this creed in the Protestant Episcopal Church Congress (see *The Literary Digest*, December 1, 1900). In various church assemblies this theme is continually presenting itself as a matter of growing importance to all the churches, and Christian Scientists believe they see a larger measure of comprehension of their tenets."

The (Baptist) *Examiner* says: "There appears to be a peculiar bitterness engendered when the saints, whose law is love, forget their fellowship in Christ, and begin to contend one with another over some matter that ought to be settled in a spirit of mutual forbearance and good-will. . . . We may imagine the evil Adversary standing by with malicious joy, and egging the contestants on till the whole church is at loggerheads, and the community is saying mockingly, 'Behold how these Christians love one another.'"

The (Methodist) *Christian Advocate* says: "It is a vain thing to try to set a good example without a good heart. A life which is merely acted is not genuine, and the counterfeit will soon be detected. Artificial lives are like the artificial flowers which one sees in the market. They are beautiful to the eye, but shed no fragrance on the air. The bees never hover about them. A good life proceeding from a good heart creates a spiritual atmosphere which greatly affects every one who comes within its range."

"Christendom has held from the beginning until this hour that Jesus and his life have a spiritual value in the experience of souls athirst for God that has never been given to any other son of man since the world began," says the (Unitarian) *Christian Register*.

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Items of Interest.

Political and Governmental Notes.

The United States Senate passed the West Point appropriation bill on February 6. The following anti-hazing provision was made a part of the bill: "That the superintendent of the Military Academy shall make such rules, to be approved by the Secretary of War, as will effectually prevent the practice of hazing; and any cadet found guilty of participating in or encouraging or countenancing such practice shall be summarily expelled from the Academy and shall not thereafter be reappointed to the corps of cadets or be eligible for appointment as a commissioned officer in the army or navy."

The President made a number of appointments of army officers last week, of which the following were of most importance: To be lieutenant-general, Major-General Nelson A. Miles. To be major-generals, Brigadier-General Samuel B. M. Young; Colonel A. R. Chaffee (major-general of volunteers). To be brigadier-generals, Captain Leonard Wood (assistant-surgeon, U. S. A.; major-general, U. S. V.; governor-general of Cuba); Brigadier-General Frederick D. Grant.

The President has re-nominated Carroll D. Wright for United States labor commissioner for another term.

Foreign News.

The accession of the daughter of the king of Denmark to the position of queen of England will effect the future Prince Charles of Denmark, who, like his wife, prefers to reside in England. Prince Charles has long desired to enter the British navy. His grandfather, the king of Denmark, has consented, but his father, the crown prince, has objected. It is now understood, however, that the latter has approved this step, and Prince Charles will probably soon be appointed to a position in the English navy.

The London *Daily News* says that Earl Roberts, commander-in-chief of his majesty's forces, does not contemplate the possibility of withdrawing a single soldier from South Africa for the next twelve months, and that the Government recognizes the necessity for asking the House of Commons for three hundred and fifty million dollars during the ensuing fiscal year in addition to what has already been voted for the war.

According to the *Berliner Post* eight new German warships will be completed and placed in commission this year, including the battleship Kaiser Wilhelm der Grosse, with a displacement of 11,152 tons, the twin vessels Kaiser Barbarossa and Kaiser Karl der Grosse, the cruiser Prinz Heinrich, with a displacement of 8,881 tons, and four small cruisers, the Thetis, Ariadne, Medusa, and Amazone, each of 2,660 tons.

The following announcement was issued by the British War Office last week: "In view of the recent Boer activity in various directions, the government has decided, in addition to the large forces recently equipped locally in South Africa, to re-enforce Lord Kitchener by thirty thousand mounted troops beyond those already landed in Cape Colony.

The Boers captured two hundred British and killed or wounded thirty more in an assault on the garrison at Moddersfontein January 30. A force of Boers under command of Blake was reported on February 5, as threatening Lorenzo Marquez and surrounding Portuguese territory, and Portugal had appealed to Britain for assistance.

The first joint conference of the Chinese and foreign peace plenipotentiaries was held in Peking February 5. The Chinese representatives, Prince Ching and Li Hung Chang, seem to be earnestly desirous of fairly meeting the demands of the Powers.

The marriage of Queen Wilhelmina of Holland to Duke Henry of Mecklenburg-Schwerin was celebrated at The Hague February 7. The people of Holland took a loyal and affectionate interest in their young queen's wedding.

According to a report issued by the British War Office, thirty-one officers and eight hundred non-commissioned officers and men were killed in action or died from disease in South Africa during the month of January.

The Rome correspondent of the *Pall Mall Gazette* sends this interesting item: "The Peter's pence of the holy year up to the end of October are estimated at \$3,200,000, and are expected before the close of the year to reach \$4,000,000.

It is reported that Lord Kitchener wishes to send ten thousand Boer prisoners to India. He proposes to locate them in the State of Nilgira, province of Orissa, Bengal.

Emperor William left England on February 5. He was cheered by the London populace with great enthusiasm while en route to the railway station.

Emperor William has conferred upon Lord Roberts the order of the Black Eagle, the highest German decoration.

Industry and Commerce.

The *New York Tribune*, in its issue of February 6, said: "Negotiations for the sale of Andrew Carnegie's controlling interest in the stock of the Carnegie company were brought to a successful conclusion on Monday, J. Pierpont Morgan and his associates being the purchasers. The terms of the transaction cannot at this time be announced, but the transaction is a colossal one, rivalling the recent change of control of the Southern Pacific, when that property passed into the hands of the Union Pacific interests.

Mr. Carnegie held nearly 54 per cent of the \$160,000,000 of the Carnegie Company. Assuming that he has disposed of his holdings at par, he will receive fully \$85,000,000 for his interest, while, at the same time, he will retain his 53 or 54 per cent interest in the \$160,000,000 bond issue of the Carnegie Company.

The British Board of Trade has just issued a report on the trade unions of the United Kingdom, an abstract of which will be of especial interest to similar organizations in the United States. The number of unions for which comparative statistics of membership are given for the period 1892 to 1899 is 1,685. Some of these unions were not in existence during the whole of this period, and the number on the list at the end of 1899 was 1,292, compared with 1,218 at the end of 1892. The membership of all the unions at the end of 1899 was 1,802,518, as compared with 1,503,232 at the end of 1892, an increase of twenty per cent in the eight years.

The Dominion Steamship Company has made arrangements with the Grand Trunk Railway Company for the establishment of a weekly line of steamships from Portland, Me., to Liverpool during the coming season of navigation. Portland will thus be the Grand Trunk port all the year, and the company's western traffic, which has heretofore been shipped from Montreal, will in future be shipped at Portland. This means that the Grand Trunk, with a new elevator and dock at Portland, will challenge New York and Boston as Atlantic ports.

"Natural gas in the United States, according to the last annual report of the United States Geological Survey, has sunk to about one-third, in its fuel value, of what it was a few years ago," says *Cassier's Magazine*. "In 1899 the production of natural gas equaled in consumption the heating capacity of 5,400,000 tons of coal. Ten years ago, when this industry was at its height, the equivalent of the heating output of natural gas was equal to about 15,000,000 tons of coal. But the great gas producing fields are reaching extinction."

Cleveland capitalists have formed a company with a capital stock of three hundred thousand dollars which is to quarry lithograph stone in one of the Southwestern States. The Cleveland people own six hundred acres of land in which there are rich deposits of the stone. The deposit, which is the only one in the United States, is of high grade. Heretofore all lithograph stone used in the world has come from Bavaria.

General News.

The temperance crusade in Kansas, led by Mrs. Carrie Nation, has gained many sympathizers. The press reports of February 7 stated that the crusaders had wrecked fourteen saloons up to that time, destroying fixtures valued at \$11,300 and spilling into the gutters five hundred and fifty gallons of whiskey. There were, at the beginning of the crusade, fifteen hundred saloons in Kansas, all running in open defiance of the state prohibition law. Besides the fourteen that have been wrecked, twenty-six have closed their doors, fearing raids. Temperance people in thirty-four towns have taken action in the courts and the proprietors of nine hundred of the saloons have been warned to close under penalty of being raided. Mrs. Nation's success has attracted many recruits to her banners, and she is now able to wage war in all parts of the state. The liquor men have so feebly resisted the destruction of their shops as to encourage the belief that they have no hope of establishing any claim to the law's protection.

In a letter, dated October 24, 1900, Minister Conger asked Governor Shaw of Iowa to accept on behalf of the State Historical Society, two of the captured Chinese cannon from the top of the city wall which were used to bombard the legations. Governor Shaw at once informed Mr. Conger by letter that the State would accept the cannon and would pay the freight. Mr. Conger's last letter to Governor Shaw under date of November 26, 1900, says of the cannon: "They are undoubtedly the guns which were sending shot and shell into the legation during the siege. I beg you to accept these guns for the State of Iowa as a souvenir of a most disagreeable situation in which some of her citizens were placed, and from which they were providentially rescued."

St. Petersburg press correspondence under date of January 12, says: "Professor W. P. Amalitzki of the Warsaw University lectured to-day to the geological section of the local university on the first skeleton discovered by him in North Russia of an antediluvian race of giants (*Parelosaurus*). This skeleton measured three metres from head to feet, and is perfectly preserved down to the smallest detail."

The estate of the late Philip D. Armour, according to a petition for letters testamentary filed in the Probate Court at Chicago, January 28, is valued at \$15,000,000. Of this \$14,900,000 is realty.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Radiance of the Sun.

The Light from Tesla's New Electric Lamp.

REMARKABLE interest is awakened by Tesla's new light, "artificial sunlight," he calls it, "the result of ten years of thought and experiment." Under a full head of electricity the lamp presents a magic spectacle. Without wick, wire, or carbon filament it floods an apartment with the light of day. It is soothing to the eye and wonderfully diffused—almost shadowless. In its soft radiance one may read and write in any corner of the room as if it were day.

And how is this light produced?

By electrical vibrations of tremendous speed. For years the public has heard of Tesla's oscillator—that wonderful machine roaring out lightning in zigzag, leaping tongues of flame which Tesla claimed was to produce wonders, such as sending currents around the world without wires and burning the nitrogen of the air.

A thousand times it was asked: "Of what practical use is such a machine?"

One of the answers to this question is this daylight illumination.

His oscillator, the inventor says, is the key to solving the most important problems of the age. By its vibrations this new radiance is produced, as from the sun, its pulsations amounting to millions per second.

The electrical vibrations of the oscillator cause the atoms of the gases in Tesla's lamp to become little comets, shooting through the space at enormous speed, leaving trains of light filling the lamp with the brightness of noon.

It is a miracle, seemingly. The sudden starting and stopping of the electrical current at inconceivable velocity produce a continuous glow, neither of the incandescent nor arc light character, but pure solar light, the light of day.



How does the oscillator accomplish this wonder? Simply by storing and discharging alternately, electricity. An instrument called a "condenser" is used for this purpose. According to Tesla, it is the most marvelous appliance ever invented.

"It can discharge," he says, "or explode its stored energy in an inconceivably short time. Owing to this it is unequaled in explosive violence. The explosion of dynamite is only the breath of a consumptive compared with its discharge. It is the means of producing the strongest current, the highest electrical pressure, the greatest commotion in the medium. Another of its properties equally valuable is that its discharge may vibrate at any rate desired up to many millions per second.

"I arranged such an instrument so as to be charged and discharged alternately in rapid succession through a coil with a few turns of stout wire, forming the primary of a transformer or induction coil. Each time the condenser was discharged the current would quiver in the primary wire and induce corresponding oscillations in the secondary. Thus a transformer or induction coil on new principles was

evolved, which I have called the electrical oscillator, partaking of those unique qualities which characterize the condenser and enabling results to be attained impossible by other means."

Such is the much discussed machine of Tesla's, which, he claims, will accomplish many more wonders in light, telegraphy, telephony, and the transmission of power, and set up vibrations and electric wave currents pervading the universe of matter, and perhaps entering a new world hitherto penetrated only by the imagination.

Regarding his new system of illumination, Tesla says:—

"The light is the result of continuous efforts since my early experimental demonstration before scientific societies here and abroad. In order to make it suitable for commercial use, I had to overcome great difficulties. One of these was to produce from ordinary currents of supply electrical oscillations of enormous rapidity in a simple and economical manner. This, I am glad to say, I have now accomplished, and the results show that with this new form of light a higher economy is practicable than with the present illuminants. The light offers, besides, many specific advantages, not the least of which is found in its hygienic properties. It is, I believe, the closest approach to daylight which has yet been reached from any artificial source."



Tesla's lamps are tubes of glass of the size of one's fingers. They may be bent in any ornamental fashion—in spirals, expanding circles, rectangular clusters, and the like. He says:—

"I generally use a rectangular spiral, containing about twenty to twenty-five feet of tubing, making some twelve to fourteen convolutions. The total illuminating surface of a lamp is from three hundred to four hundred square inches. The ends of the spiral tubes are covered with metallic coating and provided with hooks for hanging the lamp on the terminals of the source of oscillations. The tube contains gases rarefied to a certain degree determined in the course of long experimentation as being conducive to the best results."

Here is a technical but plain description in Tesla's own words of how the light is produced:—

"The street current is passed through a machine which is an electrical oscillator of peculiar construction, and transforms the supply current, be it direct or alternating, into electrical oscillations of a very high frequency.

"These oscillations, coming to the metallic coated ends of the glass tube, produce in the interior corresponding electrical oscillations, which set the molecules and atoms of the enclosed aerified gases into violent commotion, causing them to vibrate at enormous rates and emit those radiations which we know as light.

"The gases are not rendered incandescent in the ordinary sense, for were it so, they would be hot, like an incandescent filament. As a matter of fact, there is very little heat noticeable, which speaks well for the economy of the light, since all heat would be loss.

"This high economy results chiefly from three causes: First, from the high rate of the electrical oscillators; second, from the fact that the entire light-giving body, being a highly attenuated gas, is exposed and can throw out its radiations unimpeded, and, third, because of the smallness of the particles composing the light-giving body, in consequence of which they can be quickly thrown into a high rate of vibration, so that comparatively little energy is lost in the lower or heat vibrations."

One great disadvantage in using electrical lamps has been breakage. The carbon filaments are sometimes defective, often short-lived, and more or less of a nuisance. Tesla has no filaments to become incandescent, neither carbons nor wires. Thus an important point is gained. He says:—

"The lamps need not be renewed like the ordinary ones, as there is nothing in them to consume. Some of these lamps I have had for years, and they are now in just as good a condition as they ever were.

"The illuminating power of each of these lamps is, measured by the photometric method, about fifty-candle power, but I can make them of any power desired up to that of several arc lights. It is a remarkable feature of the light that during the day it can scarcely be seen, whereas at night the whole room is brilliantly illuminated.

"The lamps are very cheap to manufacture, and by the fact that they need not be exchanged like ordinary lamps or burners, they are rendered still less expensive. The chief consideration is, of course, in commercial introduction, the energy consumption. While I am not yet prepared to give exact figures, I can say that, given a certain quantity of electrical energy from the mains, I can produce more light than can be produced by the ordinary methods.

"The transformer, or oscillator, will usually be located at some convenient place in the basement, and from there the transformed currents will be led as usual through the building.

"The lamps can be run with one wire alone, as I have shown in my early demonstrations, and in some cases I can dispense entirely with the wires.

"I hope that ultimately we shall get to this ideal form of illumination, and that we shall have in our rooms lamps which will be set aglow, no matter where they are placed, just as an object is heated by heat rays emanating from a stove. The lamps will then be handled like kerosene lamps, with this difference, however, that the energy will be conveyed through space.

"The ultimate perfection of apparatus for the production of electrical oscillations will probably bring us to this great realization, and then we shall finally have the light without heat, or 'cold' light. I have no difficulty now in illuminating the room with such wireless lamps, but a number of improvements must be made yet before it can be generally introduced."

In conclusion, one may say of this strange, all-pervading crystal radiance of Tesla's that each lamp is a little baby sun filling the room with the flaming magic of life and health, the same that floods the solar system, making animal and vegetable existence possible on our earth.

As the lamps are lighted at evening you see dawn stealing over the room. It is like early morning. So perfect is the illusion that the change does not come instantly, but gradually, every corner growing brighter. Dark nooks fade out. Books, pictures, and figures on walls and carpets appear—their colors in natural shades, as at noonday.

Because of this wonderful artificial sunlight you now think the lamps may be extinguished. Day has indeed come—each moment it grows lighter. So out go the lamps.

Alas! your room is in darkness, and you see the streets dusky in the yellow glare of the city's night. But if you light the lamps again the dawn re-appears, and again morning has come.—*Boston Herald.*

The Lectures.

At Utica, N. Y.

Yesterday afternoon (Sunday, January 27) the Majestic Theatre, which seats nearly two thousand persons, was filled with people who had come to listen to a lecture by Carol Norton of New York, given under the auspices of First Church of Christ, Scientist, of this city. The audience was not only large, but very attentive, and listened closely to all that was said. Before and after the lecture there was appropriate music by an orchestra made up partly of members of the church.

Mr. Norton was introduced by Hon. Alfred C. Coxe of Utica, United States District Judge, who said:—

It is possible that some of you may wonder why I am here. I wish to say at the outset, for the benefit of those who are not acquainted with me, that I am not a Christian Scientist. My presence can be accounted for in two ways: First, a wish to please the valued friends who requested me to introduce the lecturer, and, second, a desire to re-affirm and re-assert my unfaltering faith in the God-given right of freedom of speech. You remember that when the religion which, in one form or another, is now accepted by every civilized nation, was first promulgated at Ephesus, at Antioch, and at Rome, the men who taught the new creed of love and pity and self-denial were thrown to the lions in the amphitheatres and were used as torches to light the orgies of pagan emperors. Centuries rolled away, a religion other than that of the meek and lowly Galilean became the religion of the powerful, and obedience to its precepts, as they were interpreted by authority, was enforced by fire and sword. At last the great truth was evolved from fifteen centuries of bloodshed that man is endowed with the inalienable right to worship his Maker according to the dictates of his own conscience. Free thought and free speech are the foundation stones on which this republic rests, and yet I sometimes think that we have forgotten the fearful struggles for religious liberty which sent our forefathers across the sea. True, there is no longer resort to the fagot and the rack, but the old intolerance, the old bigotry, the old brutality are constantly manifesting themselves. Within the recollection of men still living, speakers have been mobbed in this city for denouncing the crime of slavery, and within a few months in a neighboring state disciples of an apparently harmless creed were driven from the city and threatened with death should they return. As an American citizen I protest now and always against the least interference with the right of free discussion. He who proposes to change the existing order of things has at best a thorny path to tread, and the least we can do is to give him an attentive and respectful hearing. Every age on him who strays from its broad and beaten ways pours its sevenfold trial.

I know nothing of the doctrine of Christian Scientists, but I expect to know much more before the sun sets. I do know, however, that "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The lecturer who is to address you has devoted the best years of his life to the study of his subject, and he is a member of the Board of Lectureship of the Mother Church in Boston. Let us at the outset disabuse our minds of all prejudice and listen with tolerance and good-will, determined to know the truth, for the truth will make us free. The subject of the lecture is, "A Third of a Century of Christian Science." I take great pleasure in presenting to you Mr. Carol Norton of New York.

Utica Daily Press.

At Sheldon, Ia.

Thursday evening (January 10) the Opera House was well filled with our citizens to hear the address of Edward A. Kimball, C.S.D., of Chicago, on Christian Science. Mr. Kimball is a member of the Christian Science Board of Lectureship. He is a man of pleasing address and a splendid speaker. His lecture was received with marked attention. It was interesting, instructive, and to the point.

E. B. Starrett introduced the speaker of the evening as follows:—

The Bible says, "Prove all things; hold fast that which is good." This is not the attitude of standing still or of self-satisfaction, but a reaching out for the best things obtainable. We want the best in our business life; we want the best in our social life; we want the best in our religious life. Building upon the best within our reach brings still better conditions of thought and life. Christian Science has come to the world at this age, and offers much that we all agree is desirable if it can be proven true and practicable. In order that a clear understanding may be had of just what Christian Science is and does, a Board of Lectureship has been established. We have with us tonight a member of that Board in the person of Edward A. Kimball of Chicago, who will now address you.

The *Sheldon Daily Sun*, in commenting on the lecture said:—

We do not know whether Christian Science is all a delusion or not, nor do you. Neither are we prepared to say it is all its adherents claim for it. Judging from its fruits, we cannot condemn it, nor can you. Perhaps there never was a doctrine so much misunderstood and misrepresented as Christian Science. Upon the theory, that what is good will triumph in spite of opposition, we must concede that Christian Science is good, for it is gaining ground with amazing rapidity.—*Correspondence.*

At New Bedford, Mass.

Judge William G. Ewing of Chicago addressed an audience of about seven hundred at Odd Fellows Hall Monday night, January 28, on the subject of Christian Science. The seats in the gallery were full and several standing, and only a very few seats were vacant on the floor. The lecture was under the auspices of First Church of Christ, Scientist, of New Bedford.

Judge Ewing was introduced by Richard H. Booth, a Christian Scientist.

The audience was a representative one, which listened attentively for an hour and a half, and we have heard nothing but praise of the lecture from Christian Scientists and others. The harmony that prevailed throughout the whole lecture was beautiful. One person who had heard the lecture twice before said this was the most beautiful of all.

People came from neighboring towns and from Woods Hole, West Falmouth, Cotuit, Medford, Fall River, and from Barrington and Providence, R. I.

The two papers here, *The Morning Mercury* and *The Evening Standard*, spoke of the large audience and published about two columns of the lecture.—*Correspondence.*

The lack of service is the ruin of humanity. There is no dignity but of service.

No man could rise to the honor of knighthood without service.

Wherein did this knighthood consist? The very word means simply service.—MACDONALD.

I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, that of an "Honest Man." GEORGE WASHINGTON.

Selected Articles.**Scientific Christianity.**

"AND God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

"Man, as the image of his Maker, reflects the divine might. He is the master of earth, not made to till the soil. His birthright is dominion, not subjection. He is lord of beast, fowl, reptile, and fish,—himself subordinate alone to his Maker. This is the Science of Being" (*Science and Health with Key to the Scriptures*, by Mary Baker G. Eddy, p. 511).

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin, and death."

"Think less of the enactments of mortal mind, and you will sooner grasp man's God-given dominion. . . . Let us banish sickness as an outlaw, and abide by the rule of perpetual harmony,—God's law. Man's moral right is to annul an unjust sentence, a sentence never inflicted by divine authority" (*Science and Health*, p. 380).

This declaration that man is the reflection of God's omnipotence is the keynote of the Christianity of this new century. Jesus illustrated it to its fullest extent in his life and works, as our Way-shower and demonstrator of this spiritual law of Life. This law and proof of spiritual ascendancy runs like a fine golden chain throughout the entire Scriptures, linking all its eras of development in one perfect design culminating in Christ Jesus.



Abraham was the friend of God. Jacob, who wrestled with material evidence, and overcoming, became the founder of the Israelitish nation, receiving the new name of Israel, Prince of God. Moses demonstrated in many wonderful ways this spiritual dominion. It is this demonstration that makes the true Israelite and the true Christian. Paul said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Elijah, who raised the dead, multiplied the oil and meal, and controlled the elements, and Elisha also, proved this divine birthright of man to be his spiritual dominion as the divine image or reflection. The Scriptures teem with accounts of the blessings resultant from this recognition of divine power and presence, and of the sorrows and afflictions—in the forms of disease, poverty, defeat, and discords—resulting from failure to recognize this divine presence and power.

In the material world the watchword of to-day is science—humanity is looking to science as the emancipator of the race. In the realm of the material there are many so-called sciences, dealing with material laws and theories, changing and fleeting as the phantasmagoria of a dream, each generation contradicting its predecessor.

There is a so-called science of history, of medicine, of electricity, of chemistry; and through these, human thought is rising out of its limitations. The Christ-Idea, in consciousness, is the eternal cause back of all, "turning and overturning," until He whose right it is to reign shall reign. In this great stir of human energy God gives to us as the one Science, which includes all,—the omni-Science—the Science of the all-knowing, the all-loving, the all-inclusive Mind,—that is God,—the Science of God and man in their eternal, indissoluble at-one-ment, or oneness, the oneness

for which Jesus so devotedly prayed that we might reach in realization: "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." This Divine Science is God's great gift to this century, and is embodied in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. It teaches the scientific demonstration, the *modus operandi*, of Jesus' spiritual ascendancy and control over matter. It illumines the entire Scriptures and reveals this Science as having been from the beginning the Word of God, ever operative, now, then, and forever,—a law of righteousness, harmony, and love. It is the Comforter, testifying of Jesus' life and works. It is here as Christian Science, reconciling man to spiritual law, annulling the material law of sin and death. It weds Science and Christianity, and is the true emancipator of man, bringing the freedom of the sons of God.

In the beginning of this century we still see, in the words of Paul, "that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Have the doctrines of men hidden from our view the sublime practicability of Christianity? Jesus illustrated constantly the power of Spirit to destroy disease and death, and to make a harmonious body.

Paul, who had a clear spiritual sense of Jesus' work, constantly strove for this mastery of matter. He fully understood that this mastery was the practical Christianity that Jesus brought to humanity. He taught that our reasonable service is to bring the body into subjection to Spirit; not to drugs, or electricity, or hypnotism, but to Spirit. To reach this mastery he enjoined temperance in all things, the conquest of sin, of fleshly desires. He showed a lofty scorn of the flesh, and its filthiness, and strove to be absent from the body, and present with Spirit,—out of the belief of material sensation, into the spiritual consciousness of Truth, Life, and Love. In his own glowing words, he expresses that Christ Jesus, the Christ Idea, abiding in our consciousness, is able to "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."



By the contemplation of this divine idea, Paul clearly saw its transfiguring power. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Paul further said: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

A noted English evangelist has said: "The hour has come for Christians to think of transfiguration instead of death," and it is certainly a much more glorious anticipation. "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

We see that this is a divine mental or metaphysical process. In this century the church militant and expectant will become the church triumphant; it will unite all Christianity in a demonstrable, practical religion. The Christ-idea will rule the whole world with the unswerving rod of divine immutable Science, and "every knee shall bow."

We are looking "for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." We can only attain this new heaven and new earth as we change our present concept of man, as we put off the old man, or

old Adam theory, in which all die, and "put on the new man, which after God is created in righteousness and true holiness." The new man belongs to the new century. This new man is manifested as the spiritual understanding of the divine sonship and heirship of immortality, dominion, and power, and annuls the false sense of man as material in origin, as heir to disease and death, and subject to material law.

This is what Jesus did, and his words and works were so revolutionary that the material world, even while he was healing the sick, raising the dead, and feeding the multitude, stoned him, spat upon him, laughed him to scorn, and crucified him, but in so doing they drove him to constantly sublimer demonstrations. His words and works remain the divine facts of human history, the pivot on which all true progress and development turns and from which all true knowledge radiates. Christian Science and its inspired interpretations of those words and works, brings them out in a new and glorified meaning, and is flooding consciousness with intensified love, reverence, and thanksgiving.



This century needs to study not only the words but the works of Jesus; they are one, and explain each other. It will be seen that everything that the most advanced physicist of to-day is striving for was really demonstrated by Christ Jesus nearly two thousand years ago.

This is the glorious outlook for the century, this freedom of the children of God,—

The freer step, the fuller breath,
The wide horizon's grander view:
The sense of life that knows no death—
The life that maketh all things new.

While contemplating this great vision of the century, and recognizing its sublime possibilities, we, while rejoicing in some progress, must needs be very modest, for our attainment seems very small in contemplation of the vastness of Science, and its demands. Thousands of us have proved our spiritual dominion, meeting untoward conditions by applying our God-Principle in Christian Science. While not yet risen above many seeming obstacles, we are brave to go forward, knowing of what stupendous import is our fidelity.

Christian Science is not in any way allied to, nor has it anything in common with theosophy, spiritualism, hypnotism, or human psychology; it is the pure and simple Science of Christ made appreciable and demonstrable by Mrs. Eddy's book, "Science and Health with Key to the Scriptures."

How vast is our debt to this beloved and holy woman, we cannot yet fully understand. We can only deeply reverence and value the purity and selflessness that made it possible for her to receive such a revelation.

As Christian Science is more loved, appreciated, and practised we shall see its visible manifestation in increased health and harmony in every direction; there will be less sin, disease, sorrow, avarice, and greed; higher ideals in municipal government, purer aspirations in civic ambition, more brotherly love, fairer skies, and gradually increasing beauty and perfection will characterize the visible phenomena of our changed thought. Self-love, selfishness, impurity will be lost in universal Love. Purity shall be found to be the corner-stone of spiritual power—then mortality will yield to immortal harmony, the veil will be lifted, and glorified man and universe will be revealed.

Then shall the reign of Mind commence on earth,
And starting fresh as from a second birth,
Man in the sunshine of the world's new Spring
Shall walk transparent like some holy thing.

SUE H. MIMS.
In the *Atlanta Daily News*.

The Religious Side of Queen Victoria.

AN account of the religious side of Queen Victoria's character has just been written by the Rev. Dr. Alexander MacKenna, a distinguished Congregational minister of Bowden, England, and president of the National Council of the Evangelical Free Churches of Great Britain. Dr. MacKenna's account appeared in *The Congregationalist*, January 26, and was as follows:—

"A prosperous reign is a sore trial to the integrity of a people; we have not come out of it unscathed. We might have been destroyed by it, but we have had a monarch whose personal character has been a standing witness for virtue and godliness, and whose influence has always been exerted in favor of whatsoever things are true and honorable and pure and holy and of good report.

"The Queen had to choose her husband, and the soundness of her heart and judgment is seen in her choice of Prince Albert. He brought the simplicity of Lutheran piety and the largeness of German culture to refine the hard English habit and set its judgment free. To him we owe the inscription on the Royal Exchange in London, 'The earth is the Lord's and the fulness thereof,' and the prominence of a like inscription in the Exhibition of 1851. He loved to have about him men with whom he could talk of religion, the Bible, Christian life and doctrine. A certain intellectual freedom, robustness of faith, and largeness of fellowship mark the piety of the royal household. Dean Stanley and Dr. Caird, Baron Bunsen and Archbishop Tait and the less known Benjamin Woodward represent different churches and various religious habits, and all spoke freely with the Queen and the Prince Consort. These were, however, cultivated men; one might value their friendship for other reasons than their piety. The Queen was interested in the religion of all with whom she had to do and showed concern for humble as well as for scholarly godliness. When one of her servants died at Windsor, she sent for the minister of the Congregational Church, of which the woman had been a member, and asked him to conduct a funeral service in the porch before the body was sent away for burial, and she herself was present. Her religious tastes have also been simple. She has herself told us how her heart rose into her throat when Norman McLeod prayed without a book for her and her children.

"The simplicity and directness of her religious life are the more noticeable because she has been a strict observer of court etiquette. She has regarded the restrictions of her position, and has not attended dissenting places of worship, as have some of her family, both before and after her. Nonconformists have no good ground for resentment of this. They have seen in the personal respect she has paid to Nonconformists, and in her insistence that they should be recognized on public occasions, both what was her own feeling and what her policy in regard to them. One of those on the steps of St. Paul's in 1897 remembered an incident which had happened at Windsor ten years before. 'The three denominations,' as they are called—Baptist, Congregationalist, Presbyterian—have the right of access to the throne in recognition of their services in establishing the present dynasty. They wished to offer addresses to her Majesty on her first jubilee, and were invited to go up, in company with several other deputations. It was a various gathering which went to court that day. There were lords-lieutenants of counties and mayors of boroughs, heads of learned societies, the Scottish and Irish Universities, the Royal College of Physicians and the Royal College of Surgeons, the Royal Society, and many others; last of all came five fishermen from Grimsby, in blue jerseys, who were there to represent the North Sea industries. The first to be presented were the lords-lieutenants and the mayors. The Queen received them seated. But

when the 'representatives of religious bodies' were announced she rose and received them and their addresses standing. The act was intended to be significant. Perhaps not one of these men was known to her even by name; they had come from the dissenting churches and the undenominational societies. They were representatives of religion, and that was enough."

A Thought for the New Year.

It is a favorite maxim at this season that all things are passing away. And so they are. But the maxim I would adopt is one equally true, and one far less considered; it is that all things are coming back. Personally, I have been more impressed with the return than with the fleetingness of the years. The poet says,—

I never loved a tree or flower,
But 'twas the first to fade away.

I would say, "Every faded tree and flower has in some form come back to me." You and I are constantly made to feel the smallness of this world. We are meeting every day with some link of our school life, some revival of yesterday. It would almost seem as if a voice were saying, "Gather the fragments that remain, that nothing be lost." But if the two maxims be equally true, they are not equally solemn. I see no solemnity in being told that things pass away. Rather the reverse; the sense of duty grows light when things lose their value. But if I am told these things are of permanent value, if I am made to feel that sometime, somehow, somewhere, I shall meet them again, I am made very solemn in their presence now.

Let us, in this first year of a new century, uncover our heads to the permanence of things! Let us bow before their immortality! Let us realize that we are dealing with influences absolutely deathless, imperishable! Let us awaken to the fact that it will not be all the same a hundred years hence, that to-day will meet us folded on the breast of to-morrow! Then I know we shall be kind, tender, true. We shall fear to mar the masterpiece. We shall tremble to put a stain upon a picture destined for immortality. We shall touch softly the broken reed; we shall lift gently the shattered alabaster. We shall remember, not the nothingness, but the nobleness, of life, not the fleetingness, but the fadelessness, of time. Our pity shall be born, not from our contempt of existence, but from our sight of its awfulness. This New Year ship we will freight with gold, and send forth into the great sea; but we shall do so in the perfect confidence that we shall find it again upon the waters. Let us strive to make it a good New Year!

GEORGE MATHESON, D.D.

In *The Westminster*.

Journals at Reduced Rates.

UNTIL April 1, the beginning of the *Journal* volume, we will sell back numbers of the *Journal* at five cents a copy when ordered in lots of ten or more. No special numbers can be ordered at this price.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Mch. 01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for April, May, and June.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The New Century.

BY MARY BAKER G. EDDY.

THOU God-crowned, patient Century!
Thine hour hath come. Eternity
Draws nigh—and bec'ning from above,
One hundred years, aflame with Love,

Again shall bid old earth good-bye—
And lo, the light! far Heaven is nigh!—
New themes seraphic, Life divine,
And bliss that wipes the tears of time

Away, will enter, when they may—
And bask in one eternal day:
'Tis writ on earth, on leaf and flower—
Love hath one race, one realm, one power.

Dear God! how great, how good Thou art
To heal humanity's sore heart;
To probe the wound, then pour the balm—
A life perfected, strong and calm.

The dark domain of pain and sin
Surrenders—Love doth enter in,
And peace is won, and lost is vice:
Right reigns, and blood was not its price.

January, 1901.

A Legal Opinion.

EX-JUDGE CHARLES Z. LINCOLN of Albany, N. Y., one of the leading attorneys of the State of New York, who represents the Christian Scientists of the state before the legislative committee in opposition to a bill proposed by certain medical societies and others against Christian Scientists and their practice, has given the following able opinion as to the constitutionality of the proposed legislation, which we take great pleasure in publishing:—

The present law of New York State provides for a license and registry of physicians and prohibits any one from practising medicine who is not authorized as provided by the statute, and it makes the unauthorized practice of medicine a crime. The evident purpose of this bill is to define the practice of medicine and exclude from such practice all persons who are not regularly authorized. The bill says that "any person shall be regarded as practising medicine who shall give treatment to any other person by the use of any remedy, agent, or method whatsoever, whether with or without the use of any medicine or instruments or other appliances for the relief or cure of any wound or fracture, bodily injury or infirmity, physical or mental disease." This proposed amendment is probably as broad as language can well make it and absolutely prohibits any person not duly authorized under the statute to practise medicine, from using any remedy or agent or method whatsoever for the cure of any disease.

The effect of the bill is then to limit the right to practise the healing art to persons who are members of the allopathic, eclectic, or homœopathic schools of medicine, and in effect declares that there shall be no remedy or agent for the cure of disease used unless through one of these mediums.

This imposes a limitation beyond the power of the legislature. The present law I think goes as far as the legislature has power to go in the direction of restriction. In view of several judicial decisions it will be conceded that the legislature has a right to prescribe the qualifications of those who are to deal in and prescribe medicines for the cure of disease, but the legislature has no right to impose a limitation on the freedom of investigation and application of remedies outside of and beyond those in common use by one of the schools of medicine above mentioned. If the remedies suggested by these schools of medicine are inadequate in a given case the patient clearly has a right to resort to other remedies and to other means of restoring his health, and if a person not licensed has discovered and is able to suggest another remedy he has a clear right to make the suggestion and to recommend its use for what it may be worth, and any citizen may, in the exercise of proper judgment, apply this remedy for his own relief. The law therefore cannot constitutionally proscribe other remedies. It is quite possible that a person not licensed as a physician may discover a remedy for a given disease which will prove efficacious, and it is beyond the power of the legislature to prohibit the investigation and discovery of this remedy and its proper use.

But I understand that Christian Science is essentially the application of a religious belief or Principle, and that the Christian Scientists are organized into churches, holding religious services and worship, and that the cure of disease is a part, and essentially a part, of their religious belief. The Constitution of the State (Article I, Section 3) guarantees the free exercise and enjoyment of religious profession and worship, and this right can be restrained only where it appears that such profession and worship constitute an act of licentiousness, or involve practices inconsistent with the peace or safety of this state. It will scarcely be claimed by any one that the religious profession and worship of Christian Scientists or their practices endanger the peace and good order of the state. They claim that the religious aspect of Christian Science is a revival of Christianity in its original and primitive form, and that Christian Science is attempting to apply in modern life and in modern experience the principles familiar to every student of the Bible. The Bible is a free book. Every citizen has a right to study it and to teach its doctrines as he understands it within the limitations already suggested contained in the Constitution, and the state has no power to impose on the citizen in this respect any special qualification. It cannot require any man to receive a license in order to preach the Gospel nor to expound religious Truth as he understands it. This is one exception, and possibly the only exception, to the general power of the state in its exercise of what is known as the police power to prescribe special qualifications before engaging in a given vocation, but the separation of Church and State and the absolute freedom of conscience regarding religious matters make it impossible that the state can impose a special and peculiar qualification fixed by itself or by its officers before a person can engage in the study of the Bible and the demonstration of the truths to be derived from such study. Christian Scientists do not practise medicine in the ordinary sense. They do not give medicine, but they undertake to produce the relief and the cure of disease by bringing the patient into right relations with divine Power, and it is this power which heals, and not the power or influence of the individual. If this is so, Christian Science is clearly the exercise of a religious profession and worship within the

meaning of the Constitution, and it cannot be interfered with nor restricted by the state. The citizens who profess the belief of Christian Science have an absolute and untrammelled right to the exercise of that belief, and they have a right to suggest as remedies for disease, prayer, submission to the divine will, purity of life, and as a corollary the abandonment of any habits or curses of life which have tended in any way to produce the disease. It seems to me very clear that under our Constitution such teaching cannot be prohibited by a statute, nor can persons who wish to engage in this teaching be required to pass any examination proscribed under the authority of the state. To impose any conditions other than those suggested in the Constitution itself would be to impose limitations on the free exercise of the right of conscience.

But there is another side to this bill which affects the citizens and does not apply specially to the Christian Scientists, but affects all citizens alike, and that is that the bill in effect imposes a restriction on the citizen himself in his attempt to gain relief and procure the restoration of his health. Self-preservation is the first law of nature, and the effect of this bill in its present form is that the citizen who thinks he needs relief in cases of sickness is limited to one of three schools of medicine, and if he fails of relief there, he can make no application elsewhere without possibly subjecting the person to whom he applies to the penalties of the statute if such person should be able and willing to recommend or advise another remedy or agent. The patient who has found the remedies suggested by the physician inadequate, has a clear right to seek and use any other available remedies, but this bill in effect says that he may not ask relief or a suggestion, or recommendation of a person who has not been licensed under the law. This is an unwarrantable limitation of the rights of the citizen. True, under the bill he may seek relief if he can find it without compelling some one else to commit a crime, but the law should not be so absurd as to put any citizen in that position.

Voice of the Press.

THE following concerning the bill above referred to appeared in the editorial columns of the *Press-Knickerbocker-Express* of Albany, N. Y., on the 8th inst.

When the Bell measure, which proposes that persons not duly qualified as physicians shall be prohibited from prescribing remedies to sick persons, was first introduced in the legislature, the *Press-Knickerbocker-Express* denounced the bill as a drive at Christian Scientists. Subsequent developments have borne out our assertion. The *Troy Press* apparently believes that the Bell bill is decidedly faulty. Without taking a decided stand in favor of either side the *Press* says:—

"The drug associations and patent medicine proprietors asked to have the bill amended so as not to affect their interests, and the readiness with which their requests were complied with gives color to the charge that the bill is simply a drive at the Christian Scientists, and the other features were added to disguise its true intent. Undoubtedly Christian Science is more damaging to the income of the regular medical profession than any other competition with which it has to contend, and the physicians are naturally anxious to suppress it. Having given years to the study of diseases, they feel that they are entitled to a monopoly of practice. Otherwise, courses in medical schools are deprived of much of their commercial value. The Scientists, on the other hand, admit that they know nothing of disease, as they confine their studies to good health, and are wonderfully successful in dispensing it to long-suffering seekers of this boon. Between these rival claims, our readers may judge for themselves."

The Bell measure proposes to interfere with the belief of reputable people who have found comfort as well as

health in the new cult. Whoever attempts to prescribe laws for man's personal conviction treads on dangerous ground. There is very little probability of the bill passing. It is too suggestive of tyranny and, if it meets the fate it deserves, will die in committee.

Liberty in Healing.

WE clip the following editorial, under the above heading, from the *Boston Herald*, of February 12, 1901. The editorial comment in connection with the pithy remarks of the great humorist contain volumes of substantial truth in small space:—

Mark Twain is coming into prominence as more than a humorist or a litterateur in other directions. He appears to be in demand as an authority in public affairs. A bill relating to the practice of the healing art and restricting its exercise in certain directions being proposed in the New York Legislature, Mr. Clemens was asked to go before the committee having it in charge and speak on the subject. He modestly declined to do so, on the ground that he would have no influence there, but he gives his views sensibly on the general principles relating to the subject. Here are some of them:—

"How is it," inquired Mr. Clemens, "that there are a thousand ways—constitution, laws, and everything permitting—in which I may damn my soul; but when it comes to a trivial little matter like temporary ill health, the legislature must prescribe how I shall do it?"

"One of these bills prescribes that if your mother falls in a faint you may not help her. Certain physicians are set aside who may give you permission to help her; but you may not do anything without their prescription. You may smoke, if you choose, but the number of cigars must be determined by a physician—you may not say how many yourself. This bill is so absurd and ridiculous that I wish somebody might appear in Albany just to make fun of it."

But who could have done this so well as Mr. Clemens? We think he should have gone, on the ground, as he says himself, that his interest centres itself upon a broader ground than any that is likely to come up in the committee—the ground that every time a statute encroaches upon the liberty of a citizen it is an entering wedge for further encroachments and is a danger; and that one cannot give his bodily health into the hands of any monopoly without running the risk of presently having his liberties curtailed in other directions.

Change of Address.

The address of Mr. Carol Norton, C.S.D., member of the Christian Science Board of Lectureship, has been changed to 1123 Broadway, New York, N. Y.

Just a Kind Word.

BY RICHARD J. HICKS.

ONLY a pleasant word a stranger spoke to me,
Just one kind word along the path of life,
So brightened up the day that I forgot the night;
A ray of hope appeared 'mid toil and strife.

One word, a lifting word, had reached me where I fell,
O'erburdened with life's struggles, cares, and woe;
It spake,—the vital spark that dormant lay within;
I then took up the task, true Life to know.

Pausing oft and musing, I see the years gone by,—
The dark days, the gloomy hours, are all forgot;
A momentary glance reveals much thanks in me,
I feel. "God bless the giver of that thought."

Among the Churches.

New Quarters at Lima, O.

The members of First Church of Christ, Scientist, of this city were very happy yesterday (Sunday, January 13). The occasion was the opening of their new hall and reading room in the Masonic Temple. The hall is a very handsome room, seated with the latest design of opera chairs, walls tinted in a rich glowing shade of buff, and aisles and platform carpeted with a soft, dark green and black Wilton velvet. The Readers' desk is a very fine piece of work done in oak, Corinthian style. Two mottoes are emblazoned upon the walls, one from the Bible, immediately over the Readers' desk, and one on the south wall from the Christian Science text-book. Palms were used very effectively around the platform, roses and pinks in handsome jars adding their beauty and fragrance to the already pleasing effect.

The service was that usually followed in Christian Science churches, varied only by the reading of an address by the First Reader, Mrs. Florence F. Fullerton. The address was a greeting and also explanatory of the object of this old-new religious thought, giving Scriptural references and authority for the re-appearing of Truth until all shall know and love their neighbor as themselves; then in grateful phrase consecrating the new hall to the cause of Christian Science, the promulgation of Truth as taught thereby. The address closed with congratulations and words of commendation to the members of the church and those interested with them, upon their growth individually, their progress and self-sacrificing devotion to God and their fellow-men.

Miss Florence Campbell sang the one hundredth Psalm, arranged by Jadassohn, her rich melodious voice making the selection a fitting close to a very impressive service.

This church organization is certainly to be congratulated upon its growth and success, and also upon its very pleasant surroundings in its new location.

The Times Democrat.

Mrs. Fullerton's address was in part as follows:—

Dear Friends and Brethren:—We are filled with gratitude to "Our Father which art in heaven," as we assemble this day to join in the service followed by every Church of Christ, Scientist, throughout the entire world. This is an especially happy occasion, in that we to-day consecrate this new hall to the service of God, the promulgation of Truth as taught and demonstrated by Christ Jesus, whose life and example are illuminated and made practical to this present age through the teachings of Christian Science.

To the friends who have met with us for this occasion, we extend a hearty welcome, confident that some bright thought of Life and Love will linger in your memory, a seed of Truth, to grow and ripen into immortal fruitage. The sympathy of friend with friend is sweet, typical of Heaven's joy and harmony. To develop a common desire for the real and permanent happiness is the underlying purpose of Christianity; yea, of all religions.

The Prophet Haggai says, "Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts."

We know this was the purpose of Jesus' entire ministry: to meet the demand; to fulfil the desire. He said of himself, "I came not to destroy, but to fulfil;" he came not to take from the good of the world, but to fulfil the ever longing of the human mind for better things. While he lived his daily life with men, his inspiration was the understanding that Spirit is the Father, the Creator of all

being,—that man is the emanation of the Principle that governs the universe. By constantly reverting to this Principle as the primal cause, Jesus brought into his own life, and to the lives of those who sought him, the harmony and peace that is exemplified in the equipoise of creation. This is government by Principle, a scientific, unchangeable process of the Law of God,—divine Love.

Taking Jesus as the Way-shower, our guide and elder brother, we are to have that same Mind that was in him, acknowledging no law but Love; no cause but God, the eternal Good; no intelligence but the Divine that speaks peace and power, wisdom and health. All Christendom joins to-day in this desire, and those who follow closely in the way made plain by the Master, may do the works which he did. He blessed all,—even those who believed him not. He healed the sick, raised the dead, cleansed the leper, and taught the "good spell" to the poor—the meek in heart.

The magic of his life and example was the divinity of character expressed in the humanity of the man. So shall it ever be. No change is there in God's immutable wisdom and its unfolding; it is a scientific demonstration, a fulfilling of all aspirations, a constant conscious capacity to meet all demands with unfailing supply. This is the application of the Science of Christ, and it is again doing the works of the Messiah. Not a new religion, but an illumination of the forever love of God to man.

It appeared to the prophets of old and they told the people of its glory and its ultimate intent, warning them to be ready and to watch for the coming. The Psalmist sang of its beauty, claiming its power to be ever-present. Isaiah gives in pathetic phrase, the story of its appearing, and calls the wandering people to share with him the peace it brings. Mary heard the promise as from the angel of God, and to her it became a living reality, "and she called his name Jesus," for he was to be the Saviour of his people. To-day, it is the spirit of Truth promised to those who are watching and waiting for its re-appearance.

Listen to these promises: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

I cannot close without a word of love and joyful commendation to the members of this organization, First Church of Christ, Scientist, and those who are interested and have joined with us in this effort for the advancement of the cause of Christian Science in our city. Work well done is assured of its purpose; it shall accomplish that for which it was intended. Love is ever reflected and harmony means heaven, even here and now. Let us watch that we be not lulled to sleep; but may the sweet influence of peace inspire us to more concerted action, to greater undertakings and more consecrated purposes. "Ye shall reap, if ye faint not."

Lifting our hearts in devotion to God, we forget not those to whom we owe a deep gratitude. As students of the text-book of Christian Science, "Science and Health with Key to the Scriptures," we consecrate this hall and reading room to the Cause, expressing thereby our love and loyalty, hoping to spread abroad the gospel of health and wholeness, awakening man to his God-given dominion over all the earth.

From Fort Worth, Tex.

The inspiring number of the *Christian Science Sentinel* (December 27) just read. I cannot refrain from expressing my heartfelt gratitude for these periodicals,—the *Sentinel* and *Journal*,—which come into our homes fraught with blessings for us all. Thinking the Field may be interested in our Sunday School I am going to write a few lines telling you of our work.

Our Sunday School was re-organized December 16, 1899, with ten or twelve children. December 16, 1900, we find enrolled during the year eighty children,—a few of these have left us now for new homes. Our actual roll is to-day sixty. The contributions for the year amounted to \$114.50. Some of the children who started a year ago have never been absent. We are studying Science and Health and the Bible. The smallest children, two and a half years old, know the commandments and Scientific Statement of Being. The Thursday after Christmas the children invited all their friends to a Christmas-tree. The Christmas-tree, unlike the usual tree as to trimmings, was trimmed with flags. The trunk being the United States flag represented the place where Christian Science was founded by Mary Baker Eddy. The branches were the flags of other nations, showing where this Truth had gone. The church was also decorated with the flags of other nations; appropriate chapters from the Bible were read, and from "Miscellaneous Writings," p. 320, "Christmas." The children recited in unison the Scientific Statement of Being, the first three commandments, and sang appropriate hymns. Altogether it was a most interesting and unique service. The church was full and all were much impressed with the Christian Scientist's idea of a Sunday School Christmas-tree.—J. R., Fort Worth, Tex.

Second Church at Binghamton, N. Y.

The Second Church of Christ, Scientist, Binghamton, N. Y., have secured the room where they hold their Sunday service, for a reading room to be open to the public Monday, Wednesday, and Friday from 2 to 4 P.M. There will be some one in attendance to receive visitors. Our room will be supplied with the works of our Leader, Mary Baker Eddy, also the publications issued by The Christian Science Publishing Society.

Since this church was organized we have placed Science and Health in the Railroad Y. M. C. A. rooms, and the city library. The children of the Sunday School have given a year's subscription to the *Sentinel* to the Railroad Y. M. C. A., to the city library, and to the reading room of this church. Christian Science Histories, Lectures, and tracts, have also been distributed.

JESSIE M. SMITH, *Clerk*.

The Work at Victor, Col.

On the 23d of May, 1897, two earnest seekers for Truth met in a parlor to read the Christian Science Lesson-Sermon. Three friends joined them, making a little circle of five. A Sunday School was started the same day, with ten children in attendance.

In January, 1898, a society was formed with thirteen members. Larger quarters were required in March, 1898, also the following December, and again in March, 1899. June, 1900, the present handsomely furnished reading room was occupied, where there is accommodation for more than eighty.

More than three dozen copies of Science and Health have been sold. An organ was purchased in November, 1897. Steps have been taken to obtain a charter for the purpose of organizing as First Church of Christ, Scientist, of Victor, Col.—L. L. T.,

From our Contributors.**The Course of the Day.**

BY L. D. AND M. B. MARRIOTT.

I. MORNING.

ABOVE the earth hangs heavily night's mist,
Yet as in hope I watch the eastern sky,
Faintly the light gleams through the lessening gloom,
Telling the waiting world that day is nigh.
O Life unchanging, though grim error seems
O'er consciousness to spread its sombre pall,
Help me to know and understand Thou art,
Hast been, and ever wilt be All-in-all!

II. MID-DAY.

And the tumult of the world's unrest,
Where sin, disease, and death their places claim,
In questioning and doubt, oft in dismay,
I seem to stand,—yet always this my aim:
To see the Christ; to turn from things of sense,
Knowing that Truth alone is real; to find
On those unclouded heights where Spirit reigns,
The harmony of all-controlling Mind.

III. EVENING.

A silence calm and sweet broods over all,
Stillling the strife and clamor of the day.
The twilight deepens; with the fading light
Come thoughts of peace. I lift my heart and pray.
O Love divine, the All, the Infinite!
O Mother God, upon thy tender breast
I lose all discord, for in Thee alone
I seek, I find, perfect, eternal rest!

Discouragement.

BY HENRY C. LAWRENCE.

IN traveling the pathway which Christian Science points out to us as the one road to heaven or harmony, we seem to be persistently beset by a claim or condition which says we are not advancing, are not doing our work, are not living as we should and cannot, therefore we may as well stop trying, go back to the old way of living according to the dictates of human sense and self-will, where we are free to carry out the suggestions of selfishness.

This condition presents itself to be overcome in our physical, moral, and spiritual growth. One under treatment is perhaps discouraged because he is not at once freed from his physical bondage. One may be disappointed because he does not bring Truth into his business or daily work as he had hoped. We are impatient because we do not bring it more into our lives and live up to our highest apprehension of it. We fail to express what we already comprehend, and then are tempted to give up because we do not gain a clearer understanding. Should the one in physical bondage for years, who has perhaps tried all other healing methods only to receive the verdict "incurable," be discouraged because under Christian Science treatment he is not healed in a few weeks or months, or even a year? Should he who for ten, twenty, thirty years has conducted his business along generally accepted lines be disappointed because he cannot at once place it on the basis of Science, and conduct all matters according to its Principle? Should we who all our lifetime have been slaves of the material senses, serving them, and believing them to be our masters and our all, despair because we cannot in a moment reach that spiritual understanding and manhood which knows only strength, peace, and harmony? Should we not rather rejoice that in the Stygian darkness in which we have been

left Christian Science comes offering one gleam of hope, one ray of light, which, if followed, leads unto "the perfect day"?

Discouragement would have us believe we do not reflect the one Intelligence, that we are too dull to comprehend simple Truth, thus tempting us to give up the talent we have to an unreal master, forgetting that by putting this little understanding into practice we must surely gain more. Discouragement is impatience, haste to tread where we have not conquered, to occupy a place we have not proven our fitness to fill. A writer has aptly said, "Impatience is doubt,"—doubt of God's willingness to help us, doubt of His presence and power, doubt of His love, when we are told "God is Love." Did the Master ever doubt, think you? Was he discouraged because his disciples were apparently baffled by the demon of insanity? True he said, "O ye of little faith," but did this imply a faltering of his own faith? No; he never faltered, never failed, and where others doubted, tenderly brought them back to a steadfast trust in a loving Father, constantly our strength and help.

We read in Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Does not this peace and steadfastness belong to each one of us? Trusting Him, how can we doubt? Conscious only of Good, the sick man learns that Good is supreme and brings health, the sinner knows he can overcome false pleasures and find the joy of holiness. We know that whatever discouraging thoughts may be presented to us, that, using the one talent, doing our best to live the Truth, we are advancing in the understanding of Life and true harmony, "and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine Source" (Miscellaneous Writings by Mary Baker G. Eddy, p. 19).

"Bricks that go Underground."

BY G. S. H.

PASSING a new public building lately, admiring the beauty and grandeur of its outline, noting its massiveness and strength rising so grandly above the surroundings, I could not help going back in thought to the time the same vast piece of masonry was begun, remembering how long it was before any evidence of a building appeared to the onlooker. Day after day, months it seemed, the same picture met the eye, evidence perhaps of something going on behind the surrounding fence but no structure looming before the expectant gaze, one would almost think at times the project had been given up. In reality far from this. As the foreman was overheard to say, which explains the seeming slowness, "We are putting an immense number of brick underground on this job." The builders knew if the foundation were safely laid, if good, careful, conscientious work were put in there, in due time the great derricks could swing the huge stone, the iron girders, the steel beams into place as quickly and skilfully as a child picks up its blocks of wood. All would be able to see the growth then, but how necessary to this growth was the unseen, quiet work beneath the surface.

Is it not so with our greatest demonstrations in Christian Science? How necessary, after clearing away the ground, as the builder clearing away the obstructions of self-love, self-will, self-pity, the stumbling-stones of pride and self-righteousness, to put plenty of "bricks underground," in the foundation, bricks of love, of self-denial, of meekness, of humility, of kindness, of watchfulness, of obedience, "for other foundation can no man lay;" and then we can be sure the work will be done, the demonstration will be made, the building will appear, the clear, beautiful reflection of the "building of God" that always has been "eternal in the heavens."

How necessary, too, to overcome a sense of impatience and discouragement in our work,—impatience to get the roof on before the foundation is laid, discouraged because our senses do not tell us more, forgetting it is the things unseen that are eternal. The careful builder knows it would not do to swing great stones into place before all was ready below the ground, he knows, too, everything there has its part to play, all must be true and level. If there are any weak places the work must be gone over, if any part out of plumb it must be straightened before the work can go on successfully. Is it not so with us? Are we impatient because harmony is not brought about more quickly in our home or in our business? Are we discouraged because some disease is not overcome immediately, disheartened because we are not all brought into harmony, health, and prosperity in a moment?

Let us ask ourselves about the foundation of our building. Are the weak places all strengthened? Are we earnestly striving at all times and under all conditions to be governed by Principle? Are we gaining the discipline of little overcomings in our daily life? Are we praying constantly for that Mind to be in us that was also in Christ Jesus? Are we putting the right bricks and plenty of them under ground? If so, then we may be sure the foundation and the whole building will be firm and strong, "Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord."

The Necessity of Work.

BY FRANCES GIBSON.

I THINK one of the questions most frequently asked in Christian Science is: "If man is perfect why do we have to work?"

It always seems to me to be like a proposition in Euclid. We begin with the "Enunciation:" "Man was made in the image and likeness of God, and is therefore perfect and spiritual."

Hypothesis. It is required to prove that man was made in the image and likeness of God and is therefore perfect and spiritual.

Now we have to construct our figure so as to be able to prove the "theorem." The worker must be careful to work along the right lines—every wrong idea about the prop. will be manifest in his work—his first duty then is to destroy all his wrong thoughts, for if the figure were constructed on a wrong principle the proof would be impossible—every line in the figure must be absolutely perfect—and if a wrong line is put in it must be effaced and the right one put in its place, and as Euclid will not allow rulers, etc., to help in the construction, so in our life theorem, all material means are prohibited as hindering the perfect work. All this requires patient, persistent work, till at last, having destroyed all our wrong ideas and faithfully put the right lines in the place of the wrong ones, we have the perfect figure—then the glorious proof is seen that man is the image and likeness of God perfect and spiritual, and with a shout of joy we say, *Quod erat demonstrandum.*

Obedience.

BY LETITIA VERTREES PULLMAN.

OBEY! Obedience is the law
Of Life eternal,
For only thus is opened up
The way supernal;
In Life is harmony and health,
And God's perfection
Must by His law be ever found
In His reflection.

Testimonies.

A Proof of God's Power to Heal.

I feel that I can truly say with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

In October, 1896, while living at Kelly, Kan., our little daughter, then only three years old, was very low with membranous croup. After several days of constant care and worry, and as many sleepless nights, our physician came, bringing with him another physician. After consultation, they said that she would pass away before morning. They said, however, that there was one more remedy that might possibly save her. That was, to heat irons and put into a tub of lime water beside her bed; also, to spray her throat with some of the lime water every twenty minutes and no time was lost in following the directions. By midnight it was evident that the remedy was not helping her, for she constantly grew weaker, and when taken up for those treatments, she would look up with such a pitiful look, it seemed almost more than I could bear. I prayed to God, almost constantly, to spare us our child, but still continued to follow the directions. Morning came, she was still alive. The doctor said she would soon pass away.

My mother, a resident of Baileyville, Kan., who had been greatly benefited by Christian Science, did not know how dangerously ill her little granddaughter was until all material remedies had failed. However, we sent word, and in a few hours my sister arrived. She said, "I know that Christian Science will heal her, and mother says you must try it." To us it seemed a thing incredible; but mother's words, "you must," seemed so strong that we felt we must obey, and, having done all we could in our way, we consented to try it.

We then telegraphed to Seneca, a distance of ten miles, to Mr. S., asking him to come at once. He answered that he would. Sister then said that we must lay aside all material remedies, and trust all to Christian Science. We could not consent to that at first, for we felt she might die before the healer could possibly arrive. She then tried to tell us that they gave absent treatment, but we could not understand. The doctor by this time had become very impatient, waiting for us to heat poultices and help him to spray her throat again.

Sister then told him that we were going to try Christian Science, but he became angry at once, and said that I had lost my reason, and that he must pay no attention to me, but do all that he could for the child while she lived. Then my husband tried to talk to him, but he would not listen, and left the house. By this time our little child was asleep. Then our fear was aroused again, for the doctor had said not to allow her to sleep; but sister would not allow her to be awakened, and took off the poultices.

Minutes seemed hours waiting for Mr. S. to arrive, but when he came he seemed so very calm, that our fear seemed to leave us. Notwithstanding what had already been said, the doctors were not willing to give the case over to Christian Science, for they returned—three of them—after the healer had arrived; but did not move us, for we had already tasted Truth,—we could no longer doubt, for there was already a change for the better.

Mr. S. staved all night with us and asked my husband and me to retire, which we did not fear to do. Morning came, and we found a wonderful change. Before noon the child sat up and asked for her playthings; the next day she sat up most of the day; and the third day was dressed and went where she pleased.

The doctors had told us that even if she did recover this time, she would never be a healthy child, for the

slightest cold would bring croup again. She is now seven years old and is as strong and healthy as any child. I am truly thankful for the little understanding I have of Christian Science, and for the many blessings it brings to our home.—MRS. LIZZIE GEHMAN, Helena, Mont.

Christian Science Revealed a New World.

Christian Science came to me in a very dark hour, at a time when life should have been full of hope, courage, and youthful, healthful work. Up to this time my longings, aspirations and efforts to overcome evil with good seemed to meet with successive failures, until I felt that I had tried all and proved life an inconsistent phantasm.

Sincerely longing for some way out of the labyrinth of human woes, although for a year I continued to refuse the help of what I thought was Christian Science, divine Love was leading me toward the light that must some time illumine the darkness for every mortal.

With its coming a new world of possibilities was revealed that seemed too good to be true, bringing deliverance from sin and suffering. I saw that the standpoint of reasoning, action, and living must be entirely changed, and there began my work. For I was weary of the old way and ready to begin to turn my footsteps into a new path, however rugged, if it but promised deliverance from sin.

As with many beginners, I have tried to hold myself to heights that had not been attained through demonstration. There has been the old story of straining out gnats and swallowing camels, of holding to the letter without the spirit. But as error can only, and inevitably must, destroy itself after each downfall, thought has risen clearer and stronger to behold the one thing needful and to divide between the chaff and the wheat. A lesson that has been brought home to me many times is that it is not enough to deny material conditions. If we stop there we have perhaps swept the house, but have also left it barren. We must see that having denied and dethroned the tempter we close the door on him, and fill all the space with the consciousness of divine Love's all-presence and power. If we have not love, it profiteth us nothing. In this realization we are indeed safe within a stronghold. Then we begin to know in whom we have believed.

Christian Science has lifted me out of chronic depression, has healed me of suffering that *materia medica* declared I would have to endure until I should be taken out of the way.

But immeasurably above the physical benefit is the spiritual uplifting it has brought, the ideals to be attained that I never dreamed of, and the certain knowledge that life is in God, Good, Spirit, entirely apart from all material conditions. Seeing this I am beginning to love all as children of one Parent, and am overcoming jealousy, envy, and malice by the sure knowledge that God's children can only enrich and bless one another.

While just beginning to walk a long road to a promised land, I have thus far found so many treasures in the way, and such sure weapons to meet the daily conditions of mortal thought that present themselves, that I am beginning to know that my Redeemer liveth, and to see more and more that I have no-thing to lose but all to gain in giving up matter for Spirit.—C. L. M., Chicago, Ill.

Thankful for Our Publications.

Christian Scientists in a foreign country have peculiar reason to thank God for their church publications. We always look forward expectantly for the arrival of the *Journal* and *Sentinel*. Our publications seem to grow better; but on the other hand probably we value them more as we understand them better, always finding therein something to steady our thought.

The editorial in the Thanksgiving Day number of the

Sentinel touched a responsive chord. Talking over the history of Christian Science in Mexico since the first little service during Christmas week of 1898, we realized our cause for Thanksgiving. Then we read the Proclamation of President McKinley and the Thanksgiving Proclamation of King David, the 136th Psalm, the Responsive Reading of our Lesson Sermon: "God the only Cause and Creator." We read from "Miscellaneous Writings" by Mary Baker G. Eddy, pages 230 and 391, also appropriate paragraphs from our text-book, "Science and Health with Key to the Scriptures." One of the Mother's hymns rounded out our little service, held, not at our hall but in our home.

The reading of the first testimonial in the *Sentinel* of November 29, was very helpful. It was a clear, direct, and honest admission of the operations of Christian Science; accepting the revelator of Christian Science together with the revelation she made possible, subscribing for the legitimate literature of the cause, and attending the regular services. If we follow the means appointed in Christian Science for our betterment, and are ever loyal to its teachings, we shall assuredly reap the results appointed.

Men and women will cross the ocean and spend time and money in far-off foreign lands, in the search for health. At home and abroad they will follow faithfully the most stringent directions of their physicians, take their medicines, and pay their bills. No less faithful adherence should be given to the rules and directions of Christian Science, especially because, beyond the highest possibilities of *materia medica*, is the power of Christian Science treatment in the spiritual uplift to humanity; the attainment of that Mind which was also in Christ Jesus. Men and women so succored and saved, can, and do realize the force of the prophecy in Malachi, third chapter, tenth verse; for God does pour upon them, from the opened windows of heaven, a blessing there is not room enough to receive.

EDWARD C. BUTLER, City of Mexico.

My Experience in Dentistry.

During five years of faithful, persistent effort, midst multiplied defeat and triumph, Truth has, so unconsciously on my part, transformed my nature from that of extreme sensitiveness and dependence to one of such marked self-possession and independence (loss of fear) that her fortifications in my heart utterly surpass anything I had expected.

I have recently spent no small part of two weeks in the dentist's chair; eight cavities were filled, three teeth capped, two teeth extracted, and a live nerve removed. One cavity the dentist declared to be of the severest nature, it being located in next the cheek at the back part of a wisdom-tooth and extending into the root, thus rendering it extremely difficult of access.

The teeth that were pulled had to be removed from the root, the top being wholly gone from the one and so near from the other that it crushed beneath the forceps.

When time came for destroying the nerve in a tooth to be capped, the dentist's way was to take a week for treatment, but for some reason, and so unlike me, I possessed a great desire to have the nerve removed that afternoon. My dentist reluctantly consented to what he termed "a supreme test"—the removing of a live nerve without the use of anæsthetics.

Despite expressions of fears, and cautions gravely but kindly given, I sat firmly and was ready for what was before me and could not be shaken. Work proceeded and interest intensified. Three young ladies gathered around me closely watching the expression of the face. I never winced, there being no occasion, the nerve came out bleeding and in picces. I felt it, 'tis true, but the sensation was no more severe than the gentle touch of a pin-point. Not much was said,—indeed, what is there to say in the face of proof? "By their fruits, ye shall know them."

I had no thought of dictating to the dentist whether he should or should not use his medicines, thus leaving his thought free and mine at peace; neither was I conscious of demonstrating while in the chair, *this* work has been done in the five years that were past.

Will the dear *Sentinel* and *Journal* please accept our grateful thanks for the light and love borne on their wings at each successive appearing, thus brightening and cheering the glorious pathway.—LENORA S. BURT, Des Moines, Ia.

Curvature of the Spine Healed.

From babyhood I was reared in the thought that I was the victim of hereditary consumption, my mother having died of this disease when I was but a week old. My spine also became affected, and the physicians to whom I went for help told me that in a short time I would be bent double. In one year from the time my spine became affected I was treated by five different doctors, but they were all unable to give me any permanent relief. We finally lost all hope of finding anything that would benefit me, and I felt so weak and helpless, suffering almost constantly, I prayed that I might die, as I believed that only in death, should I find relief from my suffering.

At this time Christian Science was brought to our notice through the healing of a friend. Although knowing nothing about it, I became very much prejudiced, and refused to have anything to do with it. My aunt, by whom I had been raised, being very anxious for me to try Christian Science, secured the address of a healer and wished me to begin treatment at once. I was at this time so very much opposed that I would not listen to her, but a few months later she made arrangements for me to go to Chicago, and while there take Christian Science treatment. I was still very reluctant and became excited and nervous about it. I told the Scientist how much I was opposed to Christian Science, and the only reason I had consented to take treatment was to please my aunt. The Scientist was very patient with me and was sure I would feel quite differently in a short time. She was right, for after the third treatment I felt like a different girl. I gained strength rapidly. The curvature entirely disappeared and I became perfectly straight and strong, soon able to ride a bicycle or do any kind of work which I had never been able to do in all my life before. I am very grateful for all Christian Science has done and is doing for me. I give this testimonial hoping that it may help some other weary and heavy laden mortal to find rest and peace.

C. B. W., Elkhorn, Wis.

Helped in Many Ways.

For about twenty years I was annoyed by an enlargement on my right hand. It seemed that I could do no kind of work without bruising it.

I had been successfully treated in Christian Science for the tobacco habit in its worst form, and had witnessed numbers of cases of healing. I realized, too, that I had never succeeded in business until I studied and in a measure practised Christian Science.

I had not thought it necessary to have treatment for my hand until the lump grew to the size of a hen's egg, still not sore in the least, but greatly in the way. At that time, which was about the last of July, there was a lady Scientist stopping at my home who told me that Christian Science would remove the lump, a fact that I believed, but had not thought of the trouble as being a serious matter; but as it was getting larger very fast, and in my way, I told her to treat me. As a result of the treatment the lump has entirely disappeared.

J. M. ADAMS, Halsey, Neb.

Religious Items.

The "London Letter" in the (Episcopalian) *Church Standard* contains the following: "The Dean of Canterbury, says a reporter, is more and more assuming the role of Jeremiah. Speaking last week on 'Twixt Two Centuries,' he asked: 'What do we hear of most in any paper about the Church of England? Is it about spiritual passion and moral nobleness, or is it about the trivialities of infinitesimal importance? The emptiness of multitudes of our churches certifies to the need of changes in our services. We, almost alone of all the Churches of Christendom, go on reciting constantly the Athanasian Creed, most unsuitable for public recitation, in its literal sense most uncharitable, and deeply repulsive to thousands of those who hear it. Our liturgy is, as many of our clergy testify, what the people do not want and cannot understand. It is too iterative, too long, too mechanical, too formal. And yet, although as long as fifty years ago the Upper House of Convocation agreed that some modification of the Church's rules is needful to minister to the spiritual necessities of the people, we go on as if smitten with apoplexy, and nothing is done.' Canon Henson, preaching his first sermon as Canon of Westminster, in the Abbey, remarked on the pessimistic utterances of the last few days by preachers in that very pulpit, and said that he not only indorsed them, but regarded the outlook with even more anxiety."

Robert Louis Stevenson says: "It is probable that nearly all who think of conduct at all think of it too much. It is certain that we all think too much of sin. A man may have a flaw, a weakness, that unfits him for the duties of life, that spoils his temper, that threatens his integrity, or that betrays him into cruelty. It has to be conquered; but it must never be suffered to engross his thoughts. The true duties all lie upon the farther side, and must be attended to with a whole mind so soon as this preliminary clearing of the decks has been effected. In order that he may be kind and honest, it may be needful that he should become a total abstainer. Let him become so, then, and the next day let him forget the circumstance. Trying to be kind and honest will require all his thoughts. A mortified appetite is never a wise companion. In so far as he has had to mortify an appetite, he will still be the worse man; and of such a one a great deal of cheerfulness will be required in judging life, and a great deal of humility in judging others."

The *Cleveland Leader* says: "That able and justly popular Chinese statesman, Wu Ting-Fang, says that the Christian religion is too high and noble for frail humanity to live up to. The fact is not to be disputed that the gulf between the doctrines of the Bible and the fundamental laws and systems of government which lie at the bottom of the structure of civilization in so-called Christian countries is wider and deeper than that which separates the laws from the religion of Oriental lands. No Christian Power of high rank or international importance has made any attempt to found its government or frame its laws on the basis of the Sermon on the Mount. There is no likelihood that any such effort will be made for ages to come. The foundation of the legal structures reared with infinite pains in Christian countries is not the Bible, but the laws of pagan Rome."

In its editorial columns the (Unitarian) *Christian Register* says: "Senator Lodge has certainly expressed the opinion of the better half of the American public when he says that the saloon in the Philippine Islands is a demoralizing institution, that it can be suppressed, and that it ought to be suppressed. Where martial law prevails the commanding general has the power to put down or to drive out everything which is detrimental to the morals of the army and the preservation of public order. The health, the happiness, and the efficiency of our soldiers in no way depend upon the maintenance of the saloon."

A writer in the (Baptist) *Examiner* says: "The mutual approach of the various sects in the matter of doctrine consists partly in a clear change of position on the old questions, and partly, and perhaps chiefly, in the fact that the old questions, on which the sects originally divided, have ceased to be discussed, being superseded by other questions. Who is debating nowadays those questions between old school and new school on which, sixty years ago, men used to wrangle on the street corners and on the barrel-heads of country groceries?"

The (Methodist) *Christian Advocate* quotes the following words of an English preacher: Grace having got into the heart makes itself manifest in the life. Given a new man, you get a new home. Given a new heart and you soon get new habits. Given a new community, and you will soon get new social conditions. The way God is going to save the world, and make it like heaven, is by making men and women like Himself."

The *Congregationalist* says: "Most men have gained their ideas of God largely from tradition, and tradition is based upon what some former man has thought and taught. We have drawn our conceptions of the Almighty too much from human sources, forgetting that, however wise and instructive Augustine and Calvin may have been, they were not inspired, and their declarations have no such authority as has been claimed for them."

The (Baptist) *Watchman* says: "Henry Ward Beecher once said that you need not break the glasses of a telescope or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well."

The Rev. Mary C. Billings, in a sermon published in the *Universalist Herald*, says: "How much better off is humanity for man-made creeds and formulas? nay rather, have they not been a detriment to the inception of the pure and sweet gospel of the Master, whose life and teaching embodied reverence and love for our Heavenly Father, and practical exemplification of the one grandly simple Golden Rule?"

In a sermon in the *Universalist Leader*, the Rev. L. M. Powers says: "We need to enlarge our thought of prayer. Every word of thankfulness and song is a prayer. Our silent, trustful waitings are prayers. All brave and heroic deeds are heard in heaven. As we grow more spiritual the less likely, it seems, we shall assail heaven's gates with words. The wiser we become the more we shall see the divinity we have sought we have already found."

The (Baptist) *Watchman* says: "Too many people have no way of dealing with their fellow-men except as an unskilful driver deals with a horse. They have no resource but will, muscle, and brute strength. They lay down the law and that is the end of it. People have to do as they say. If one were required to specify the main cause of domestic unhappiness, he would probably mention driving with a heavy hand."

The *New Church Independent* says: "It is the spirit of childhood that we want, and not the precise actions—the former in a grown person we call *child-like*, and love—the latter we call *childish* and do not love. Could we but carry the subtle charm of the child-like spirit to meet the new duties of maturer years, they would be as attractive in their performance."

The western edition of the *Universalist Leader* says: "We are in the world for educational and not probationary purposes. No soul would willingly accept life as a gift with the tremendous responsibilities of a probationary state in which everlasting blessed-

ness is to be earned, and the possibility of endless suffering also involved."

"Half the writing, preaching, teaching, and reform work of the world that fails, fails just because the thinker and worker is getting something off his mind, relieving his own conscience, reducing his own unrest, or doing something for himself, when he thinks he is doing something for the rest of the world," says the *Christian Register*.

Helen Gould has given four hundred thousand dollars for the land, the building, and complete endowment of a Young Men's Christian Association Hall to be built and conducted under the direction of the officers of the Brooklyn Navy Yard for the benefit of the sailors and marines.

The *Christian Register* says: "Whenever one has a grievance, in nine cases out of ten it will disappear if he states it to the person offending. Commonly there is a misunderstanding which a slight explanation will remove."

Notices.

Literature for Distribution.

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Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

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SUPPLEMENT

To the CHRISTIAN SCIENCE SENTINEL



CHRISTIAN SCIENCE: ITS WORK AND SCOPE.

Practical Application of the Science.

A Lecture by Mr. Carol Norton of New York City, delivered at Theatre Saratoga, Saratoga, N. Y.

In presenting to your thoughtful consideration the subject of Christian Science as an applied Science, I shall endeavor to review its practical excellence and vital work, as I have observed the operation of the system during a period of ten years in its ministry and among its people. Our time will not allow a full or detailed investigation of its religious and scientific tenets. This can be accomplished in the quiet of the home, through the thoughtful perusal of the written works of Mary Baker G. Eddy, the Discoverer and Founder of the system. I will, therefore, endeavor briefly to review the practical operation of Christian Science in the varied departments of life, and strive to show that it amply proves its right to be called an applied Science, applicable to all the affairs of human existence.

RELIGION.

Christian Science, as its name indicates, is a religion. Christian Scientists consider it the Science of Christianity. It recognizes the impersonality of the teachings of Jesus, and emphasizes the fact that all the works of the Founder of the Christian Religion were wrought in accordance with an eternal law of Divine Mind. Hence, it elevates the idea of divine naturalness in the so-called miracles of Christ, and rejects the popular idea of the miraculous or supernatural element. Christian Science recognizes all that is true and good in the religions of the world; but, as its name indicates, it claims to be the scientific or demonstrable presentation of the teachings of the Nazarene, whose ethical ideas and religious tenets are rapidly becoming universal. Religion, to the Christian Scientist, means works, enlightened faith, spiritual understanding, physical and spiritual healing, the application of the laws of spiritual evolution and progress to all the affairs of life, the gradual regeneration of mankind, and the ultimate establishment of the brotherhood of man under the law of Love, through the Gospel of peace. Christian Science disbelieves in religions as it disbelieves in gods. It accepts one religion, one God or Mind, and one family on earth and in heaven. It presents the idea of the Great Knowable, *alias* divine Mind, in the place of the ancient and anthropomorphic idea of God, which partook so largely of the nature of imperfect humanity. Creeds, doctrines, mysticism, ceremonial, scholastic intellectuality, and fear, it considers as no part of Christianity. Christian Science teaches the existence of one Father or divine Principle; one Way-shower, the man Christ Jesus, whose teachings are now spiritually interpreted by the writings of the Founder of Christian Science, and demonstrated as practical with signs following. The religion of Christian Science is impersonal, liberal, scientific, impartial, and of universal adaptation. Its idealism includes its rationalism, and its liberalism is the soul and centre of its evangelical nature. Trinitarian and Unitarian, Jew and Gentile, religionist and scientist, materialist and Truth-seeker, agnostic and infidel,

all find within its teachings that which satisfies. It shows that the Mind which is God abides in the holy temple of the purified thought and chastened heart of every regenerated man and woman. It is a religion of love, tolerant, progressive, comforting, renewing. Love, pure and undefiled is the genius of Christian Science. This Love makes of one family all the children of men. It removes the possibility of human and personal contention, binds up the broken-hearted, heals the sick, converts the unbeliever, spiritualizes the mind and affections, renews the hopes, paints the gray clouds of life with a golden border, and reveals the eternal plan of God; namely, that Love, infinitely tender and infinitely pure, constitutes the abiding atmosphere of Heaven and pervades the Holy of Holies which exists in every true heart that has been purged of worldliness and human depravity. In a sweet and satisfying way it reveals the great truth, that,

Love is no joy that dies apace
With the delight of dear embrace;
Love is no feast of wine and bread,
Red vintaged and gold harvested;
Love is the God whose touch divine,
On hands that clung and lips that kissed,
Has turned life's common bread and wine
Into the Holy Eucharist.

Perhaps the least comprehended truth of the religion of Christian Science is that of the reality of Good and the unreality of evil. Upon this pivot moves the entire structural life of its theology and religion. To the Christian Scientist this idea transcends in glory and practicability all lesser ideas. By this almost revolutionary statement Christian Science elevates a profound yet simple truth; namely, that because Good is the nature of the eternal God it necessarily becomes the positive of life. Therefore, the scientific deduction made by Christian Science is that the reality or positive actuality of Good, as Deity involves the doctrine of the unreality of that element which opposes the eternal nature of Divinity. The scientific conclusion of the whole system, therefore, is: If Good is real, actual, positive, immortal, perfect, infinite, that which contradicts the eternal nature of the positive Principle of life, *alias* God, must be temporal, unreal, and without Principle or actual existence, real to material sense, but unreal to spiritual sense. The practical application of this doctrine is seen in the purification of the human mind, through the accession of the primary elements of the divine Mind. Christian Science makes the idea of God scientific and demonstrable, elevates the conception of the Supreme Being as divine Principle, and enables man, through spiritual enlightenment, to awaken by degrees in the image and likeness of God, and possess the mind which was in Christ Jesus. Paul showed clearly that the yielding of thought to evil, as obedient servants of error brought men into bondage to evil, and that the way out of this servitude was solely through the scientific demonstration of divine Mind over all error of thought. Nothing that can be said of evil is true, except that, driven to its final limits, it destroys itself. Therefore the practical outcome of this doctrine in Christian Science is the final salvation of every individual here or hereafter from all that wars against the divine nature of God.

SCRIPTURAL BASIS.

Christian Science is founded on the Scriptures. It throws the light of spiritual in-

terpretation upon the Bible from Genesis to Revelation. It reveals clearly in the divine plan of atonement, the advancing Messiah as the Impersonal Christ marching majestically down the centuries as the Prince of Peace, the divine Purifier and Healer of mankind. Because of its close adherence to this ideal many Hebrew religionists of this hour are accepting Christian Science in its Religion as well as its healing. The deductions of modern scholarship relating to the inspiration and authorship of the books of the Bible in no way affect the Christian Science interpretation of Scripture. While these deductions are forcing revolutionary changes in the doctrinal standards of Christendom, Christian Science, as stated in its text-book, remains untouched, a revealed and demonstrable Science. The reason for this is most simple. It is because Christian Science affirms that the Bible teaches on an ascending scale, through parable, argument, logic, and revelation, a simple, but profound lesson. The nature of this lesson is fourfold, its scope universal, and its character divine. First: The eternal reality of Good as God and the unreality of evil. Second: The reality of Mind or Spirit as Supreme Sole Cause and the unreality of matter or flesh, *i.e.*, materialism. Third: The inspiring fact that sin, sickness, and death are no part of the divine plan, but errors of human belief and material existence. Fourth: The final conquest of all that wars against harmony and individual perfection, through the actualities of Divine Science, which is divinely natural, but not miraculous or supernatural.

Prayer without ceasing, silent, aspiring, deep-hearted, is especially the custom of Christian Scientists. Such prayer removes mountains, heals disease, binds up the broken torn hearts of earth, and widens the mind's horizon. Prayer of this sort brings the thoughts of man into oneness with the divine Mind, and the worship of God becomes the daily reflection of the Mind which moves only in Love's grooves, and thus governs all in harmony.

SCIENCE.

Christian Science claims for its basis and operation, exactness and practicability. As a Science it is logical and in its varied applications demonstrable. This latter fact removes the system from the realm of the so-called inexact sciences, and places it virtually at the head of all religious, therapeutic, and social sciences. The Science or exact knowledge of God as divine Mind must be the demonstrable understanding of Omniscience. The practical application of such a Science must cover the whole area of life and perfectly govern each part, as in its fulness it rules the whole. Deity or God being Mind or Intelligence, the only Science that can reveal the nature and laws of God must be a mental Science, or that Science which relates wholly to mental laws of cause and effect. Such a system is Christian Science. It goes to the logical ultimate of metaphysical and psychological reasoning and affirms that pure Monism alone is natural and real. It denies the dualistic or dualistic theory of two opposing primary elements, mind and matter. And in this denial we are brought face to face with the great basic truth of Christian Science, namely, its statement, "All is infinite Mind and its infinite manifestation, for God is All in all" (Science and Health, p. 464). By teaching the omnipotence of God as Mind and proclaiming that the changing and decaying forms of

matter are but the phenomena of the human mind, it avoids the shoals of pantheism. It thus reveals the fact that the belief in the reality or divinity of matter as well as Mind constitutes genuine pantheism—the theory that God is not only all, but that all materiality that exists is God and His creation.

For many years after the founding of Christian Science, religious and scientific critics persistently opposed its scientific and philosophical basis, viz., its teaching that "All is Mind, there is no matter." The dual theory of two elementary forces, mind and matter, in life or nature, had been so long believed that a system that absolutely denied what to the general mind was an axiomatic truth was at once stamped as unscientific, absurd, and undemonstrable. Again, the rapid development and elaboration of the theory of evolution and its almost world-wide acceptance, seemed to many to be a positive confirmation of the theory of dualism in nature; hence organic evolution has been accepted by a large part of the scientific world as the true theory of the creation of the universe and man. But as progress is the law of life, and as there are no permanent stopping places along the highway of Truth's eternal unfolding, it is but natural that the ultimate statement of true, spiritual, and natural evolution should be announced almost simultaneously with the first public deductions of the world's greatest evolutionists. In 1866 Mrs. Eddy first gave to the world the keynote of the philosophy of Christian Science in the statement: "All Causation is Mind and every effect is a mental phenomenon." Causation in matter or material atoms, mind emanating from organism, and spirituality from materiality Christian Science deems an impossibility. Its teachings affirm that "all atomic action is Mind." Universal Mind manifests itself in infinite form, color, symmetry, order, individuality, and glory. Evolution has classified, and with scientific accuracy traced, the gradations of life in form and identity, from very low types up to very high ones. Christian Science admits that the infinite Mind manifests itself throughout time and eternity in an infinite creation, and that ideas as things are ever revealed in an ascending order, but it never departs from its scientific platform, which states that life ever evolves life, and affirms that decaying forms, sin, sickness, and death are not the manifestations of the One Good, the Perfect First Cause, which we call God. The growth of the Christian Science idea of matter's unreal nature, or its mental character, and the idea of Mind as the only actuality is shown by the conclusions of many of the leading natural scientists of this country and Europe.

Professor Huxley says: "After all, what do we know of this terrible 'matter' except as the name for the unknown, hypothetical cause of states of our own consciousness."

Dr. Moncure D. Conway of London, England, writes in a recently published article: "A new religious statement has become necessary to adjust evolution to the spiritual consciousness, and that statement will also have to be evolved."

Christian Scientists, among them thousands of men and women of profound thought and deep intelligence, believe that the new religious statement needed to adjust the idea of evolution or spiritual progression to the spiritual consciousness of man, was formulated and scientifically enunciated by Mrs. Eddy in "Science and Health, with Key to the Scriptures," in 1875, and as therein stated, is being daily demonstrated as both Christian and scientific. This idea that matter is a thing of thought, an externalization of the human mind, and not an entity or element having independent life apart from thought or mentality, is gaining ground very rapidly in the world of thinkers.

MENTAL THERAPEUTICS.

In his work, "Literature and Dogma," Matthew Arnold writes: "Medical Science has never gauged,—never, perhaps, enough set itself to gauge,—the intimate connection between moral fault and disease. To what extent, or in how many cases what is called illness is due to moral springs having been used amiss, whether by being over-used, or by not being used sufficiently, we hardly at all know, and we too little inquire. Certainly it is due to this, very much more than we commonly think, and the more it is due to this, the more do moral therapeutics rise in possibility and importance." These pertinent words of England's eminent critic and religionist bring us face to face with the physical healing of Christian Science, which should be reviewed from a two-fold standpoint. First, as a vital part of the Christian religion. Second, as a system of mental therapeutics, representing the third and final step in the evolution of medical practice. Healing the sick through spiritual law without drugs or material means frequently appears in the Old Testament. The pages of the New Testament record it as the handmaid of all moral and spiritual reform. It formed a conspicuous part of the work of Jesus, it was the sign that followed the footsteps of his disciples and followers, and it was the divine seal of spiritual power that blessed and advanced the early Christian Church. For fifteen centuries it has been a lost element of the Christian religion. In 1866 it was re-discovered, and in "Science and Health with Key to the Scriptures" it is stated in its scientific as well as its spiritual significance by Mary Baker G. Eddy.

The present age is peculiarly in need of Christian healing and conspicuously in want of an exact system of mental therapeutics. The practical results of Christian Science prove that this need has been met. A careful study of Christianity as its Founder lived and taught it, reveals that healing was to thousands perhaps the greatest proof of the divine nature of the religion of Jesus. Release from bodily woe and suffering prepared many hearts in that hour for the acceptance of the truth that Jesus taught. Freedom from all types of organic and functional disease has prepared thousands for the Gospel of health and practical Christianity that Christian Science proclaims. Healing and moral-spiritual reformation proved the divinity and genuineness of Jesus' teaching. In this age the same evidences confirm the claims of Christian Science, and establish it as an agent of reform and as the restoration of primitive Christian healing. Christian Science declares that all the commands of Jesus to his followers should be obeyed. Chief among these is to be found the command to heal the sick. Jesus established the precedent for all healing, namely, divine or mental healing, without drugs. This healing was called by the people of that age the healing of the sect of the Nazarenes and of its great teacher, the man from Galilee, Jesus of Nazareth. Jesus and his followers were Christian metaphysicians to whom the healing of bodily disease was as natural as the healing of sin. The union of spiritual and physical healing has been re-established in Christian Science and in this age is known as Christian Science Mind-healing. In that age its nature and spiritual character, but not its science, were taught by Jesus and his Apostles. To-day, with the exactness of a demonstrable and applied science, the mental therapeutics of Christian healing are taught and scientifically demonstrated. Therefore, this healing is Scriptural and a necessary accompaniment of evangelical as well as liberal Christianity.

Discerning the need of the seamless robe of Christianity according to its Founder's words and example, Rev. Dr. A. J. Gordon,

one of the leading writers and preachers of the evangelical Christian Church, thus speaks to the Church of to-day: "Oh, Church of the ascended Christ, carrying still in thy hand thy Master's commission, with no clause annulled and no vestige of authority revoked, what has happened to thee that the lame must lie at thy doors, and none can take him by the hand and lift him up, that the sick must pine on his couch, and never a cure must be expected through the prayer of Faith? Hast thou ceased to walk in the light of the Sun of righteousness that thou hast no longer any healing shadow to throw upon the sick and dying? And how is it that, instead of mourning and being humbled at the loss of these apostolic gifts, thou art lifted up with self-complacency, speaking reproachfully of such as seek for their revival, and visiting them with cold rebuke? Is it an occasion for pride that 'thou hast no healing medicines for the sick,' and that thou must say to the lame and leprous, 'Thy bruise is incurable, and thy wounds are grievous. There is none to plead thy cause that thou mayest be bound up'? My brethren, we cannot ask these questions too earnestly or repeatedly. I am weary, for one, of the excuses which Christians have framed for their impotence: telling the world that the age of miracles has passed, and that the gifts of healing have been withdrawn. The age of miracles has passed indeed, and perhaps the only reason is that the age of faith has passed. . . . I feel as sure as I am of anything, that the loss of a healing ministry is due to a change in the church and not to a change in Christ."

There have been many prophets of the good new days in which we live. Emerson with lofty optimism wrote: "I believe that the laws of Nature, which are the angels of the Most High, are rolling on to the time when the child shall die a hundred years old; when sickness shall fade from the world, and with it the sins of the soul. A glory is coming to man such as the most inspired tongues of prophets and of poets have never been able to describe." Mental Therapeutics as an exact preventive and curative system is a well established Science. Mental causation is a final cause, and by addressing the mind of a patient the Christian Scientist deals with the germinating ground of all organic and functional disease. Moods, fears, sinful and sensual thoughts, inherited beliefs, the illusion that matter has life in itself, all originate and perpetuate sickness and suffering. Cancer, consumption, blindness, deafness, skin and bone diseases, gout and deposits, drug and liquor habit are being healed constantly by Christian Scientists. Facts are stubborn things, and the simple facts of the work of operative Christian Science make its claims genuine. While the percentage of cures is large, about seventy-five per cent, the Science is really in the infancy of its demonstration. As spirituality increases in the lives of its operators, vastly greater results will be obtained. Christian Science Mind-healing differs from systems of mental healing that the public mind often confounds with it.

Faith Cure attempts to heal sickness through faith in a personal God, who is believed to reward sufficiently strong faith or petitionary prayer with occasional cures. The premise, operation, and outcome of Faith Cure thus wholly differ from the exact scientific system of mental therapeutics known as Christian Science, wherein God is the divine Principle of cure as Harmony is the Principle of music. Mind cure, suggestion, and hypnotism are based and operated upon the influence of one human mind over another. Will power is a vital element in the work of these systems, and each starts with the assumption that the human mind possesses within itself curative elements, that operate through psychical law, magnetism and thought transference,

Christian Science departs at the outset from the primary claims of these systems and denies that the human mind possesses healing power that can destroy either evil habits or sickness. It considers the healer at all times an agent only, and the Deific Principle, *alias* God, the sole curative power "who forgiveth all thine iniquities; who healeth all thy diseases."

LITERATURE.

The ideals of Christian Science are making permanent impression upon the literature of the hour. As in the drama realism is found to be true naturalness, and art to be the truthful delineation of possible, not impossible, character, Christian Science trains the mind in concise thinking and removes cumbersome methods of thought and expression. It shows that to the extent the author and writer incorporates in his work Soul-life, he reaches the heart of literary merit and ministers to the genuine wants of his readers. Books, like friends, must be truthful to wear well, pure to outlast the discords of life, and elevating to overcome the temporary mesmerism of low sensationalism. The marked rise in the tone of our current literature is traceable to the widespread demand for purity, truthfulness, and character in all the departments of life. The popular books of the period are those which present in vivid realistic ways some great question of morals, ethics, or sociology. Christian Science encourages in literature all that elevates the mind. It shows the great danger to morals and health of books and newspapers that present vivid word-pictures of vice and sensationalism. In the interest of health, good morals, and social purity, Christian Science utters a solemn protest against the widespread publishing of descriptions and pictures of disease, crime, and patent medicines, accompanied with detailed accounts and illustrations of so-called incurable diseases. It is proverbial that the reading of vivid descriptions of disease tends to the development of like symptoms in the reader's mind or body. In Germany the press is no longer allowed to print accounts of suicide because these accounts help to make this error epidemic. Our consecrated social reformers should learn a lesson from Christian Science and recognize that the constant publication of criminal action, murders, and suicides keeps a series of thought-waves in motion that sway all minds that are open to erring or criminal suggestions. These waves of mental suggestion set in motion by sensational books and papers, and strengthened by the minds of millions of readers, who transfer by thought and speech the germs of crime and disease are the chief dangers that confront our modern civilization. "We are as liable to be corrupted by books as by companions," writes Fiddling. Christian Science separates the chaff from the wheat in literature, and prepares the mind to appreciate true literary merit, making purity the corner-stone of all genuine book-making. The modern press is a marvel, and in most instances the friend of progress, freedom, and Truth. But, as with all human institutions, error tries to retard its upward steps and worthy motives and to array evil's demoralizing sensationalism and depravity, with the garments of decency and Truth. Such journalism is not only an enemy to health and morals, but to civilization, to the entire race, and to the century in which we live. Public opinion will soon demand the reformation of this abnormal type of journalism, and impersonal righteousness will cleanse the atmosphere of its foul impurities.

SOCIOLOGY.

Sociology, or the science of society and human association, can be called the highway to the realm of brotherhood. In a practical way Christian Science can be termed Christian Socialism, for that Magna Charta of divine democracy, the Sermon on the Mount, is the foundation of this Science, and the Lord's Prayer, which petitions that God's kingdom or rule shall come on earth

as in heaven is its one great Article of Faith. The questions of capital and labor, government, business, education, practical philanthropy, all confront Christian Scientists as they do every social and religious reformer. It should be remembered that the very transcendentalism of the philosophy of Christian Science makes it of practical value to all aspects of human affairs. Because the system deals wholly and directly with mind and mental forces, and because it aims at the purification and spiritualization of thought, it at once enters the realm of mental causation, and there purifies, elevates, and corrects. This system aims at the establishment of the Brotherhood of Man, with one governing Mind, on the basis of divine Love. It shows that erring thoughts, false motives and standards, selfishness, and human fear evolve and create the perplexities that surround the questions of class strife, and the inequalities of life so prominent in the varied aspects of the great problem of capital and labor. Christian Science lays the axe at the root of the tree of human error. It demands that love shall take the place of fear, trust and confidence the place of suspicion, and the consciousness of Christian democracy and equality in individuality (for individuality can never be lost) shall overthrow the power of human greed and jealousy. Genuine reform will be a vain dream, and brotherhood a phantom, until the elements of human nature are changed by the acquisition of the Mind of the Master. Individual reform must and will end in the general reformation of the race.

GOVERNMENT AND BUSINESS.

Christian Science, by bringing the mind into harmony with divine Mind through a gradual process of mental elimination, makes the individual a law unto himself. Man thus brought under the impersonal rule of Right, Justice, and Mercy involuntarily becomes obedient to the law. He is then by natural and true instinct a supporter of all moral and righteous government. Class legislation is fundamentally wrong. Popular government, true Republicanism, and Christian democracy, in the larger significance of these terms, will be sustained and enlarged only as the divine rights of the individual are recognized and sacredly guarded. Popular government need not be paternal in order to protect its supporters. Neither is it necessary for the individual to carry the idea of liberty so far that it amounts to lawlessness. "Unity in individuality" should be the motto of our commonwealth and the basis of government in all lands, and among all nations.

Christian Science is of vital importance and value to the business man. It intensifies the normal mental power of concentration, application, foresight, and wise conservatism. It engenders that optimism which enables the well poised and experienced business man to wait, and in cautious movement attain a legitimate and desired end. It enables the business man to read human nature more keenly, hence more accurately. Thus he is better fitted to protect himself against human subtlety and craftiness so common among those mortals who attach no value to integrity, recognize no obligations in friendship, and see no grandeur in being honest, with word and bond as one. It helps him in times of panic and in hours of fear, because it reveals the fact that the Principle of honesty, like that of spiritual perception, is God. Christian Science, through its processes of mental training, lifts business men above the petty annoyances of daily life and renders sure rewards, under the natural laws of cause and effect, to all effort and action that tend to uphold integrity, honesty, and right motive. Financial panics, so-called "hard times," and business depression, come in most cases from mental and abnormal reasons. It is but infrequently that actual and reasonable causes exist for these distressing disturbances.

Merciless waves of concrete or defined fear aggravated and increased by suggestion, press, and telegraph, sweep over the minds which constitute what is known as the business world, and manipulate conditions and values as a tornado sweeps over a forest. Constant talk about one's bodily ailments or mental woes always perpetuates and increases these troubles. The rehearsal of crime and vice tends to evolve like conditions in the life or environment of the person who dwells on such error. Business men unwittingly talk poverty, limitation, and "hard times," brood over the detailed symptoms of a diseased or sick business, and so work against their own interests and evolve either distress or actual failure. The Christian Science business man is wiser than the generation about him. He applies rational mental methods to all conditions that confront him, and by so doing avoids the torment of continued worry, fear, and perchance catastrophe. In a public speech delivered in one of the great business centres of this country, in the midst of the last financial panic, the present Secretary of the National Treasury stated that it was his firm conviction that the business and financial world were to be likened to the human body. This body and its functions, he stated, were directly governed by the human mind and subject to its power; and that fear-waves were the most direct and potent causes of financial disturbance. Christian Science teaches that divine Love casts out fear in its multitudinous forms. The varied manifestations of fear darken the mind, perpetuate timidity, and hinder individual advancement. Therefore, the practical application of the rules of Christian Science ends in the gradual destruction of this element in the human mind.

PHILANTHROPY, EDUCATION, ART.

In all that relates to educational questions Christian Science exalts the idea that true education consists of training thought in channels of right knowledge such as will help the human mind to outgrow its ignorances and wrong tendencies. All that encourages keen insight, correct reasoning, scientific and exact mental methods, is of value. To the Christian Scientist the higher education is wholly ideal and spiritual, but eminently practical, though in advance of general educational theories. It proclaims the spiritualization of secular thought in contradistinction to the secularizing of spiritual thought and rational idealism. The philanthropy of Christian Science consists of healing the sick, reforming the depraved, teaching mankind the Science of Being, comforting the sorrowing, and showing all men how to rise from the valleys of poverty and misery into the light of true living. To lawyers this Science becomes invaluable inasmuch as it is the great interpreter of the Moral Code, and through its enlargement of the faculties of the mind it naturally increases the intuitive sense of moral right, so necessary to this profession. It also gives thought an enlarged grasp of the scope and application of the law as a whole. Art, Architecture, and Music all have their place in Christian Science. "The true work of art," wrote Michael Angelo, "is but a shadow of the divine perfection;" and Blake writes that "the highest art is always the most religious, and the greatest artist is always a devout man. A scoffing Raphael or an irreverent Michael Angelo is not conceivable." Yet the highest manifestation of the beauty of things about us is but type and shadow of the grandeur that awaits the spiritualized mind. In the divine Mind exists all beauty, and as thoughts are attuned to the eternal and Infinite Beauty, all the glories of earth and heaven unfold the petals of the new born and ascending consciousness. In all parts of God's universe are evidences of His art. Nature's blending colors, shades, and order are satisfying evidences of the immortality and divinity of beauty and art. The everlasting hills towering toward the blue dome

above them speak to us in silent eloquence of the eternal love and protection of the Infinite Father. The placid lake, the winding river, and babbling brook tell of the eternal calm of Spirit and of the peace of harmonious action for perpetual motion or progress is God's plan and man in His image forever advances in the unfolding of the Infinite Ideal. Truly it is written that

Rest is not quitting the busy career
Rest is the fitting of self to one's sphere.
'Tis the brook's motion—clear without
 strife,
Fleeting to ocean after its life.
'Tis living and serving the highest and
 best,
'Tis onward, unswerving—and this is true
 rest.

Christian Science is of practical value to the artist, inasmuch as it brings the sentiments, instincts, tastes, and thoughts into harmony with the creative Mind, the Author of all art. It refines and purifies his conceptions and abilities in all ways. Art thus becomes religious and idealistic, and serves as a stepping-stone to the art of Soul and spiritual perfection. The musician gleams from the truths Christian Science metaphysically practical assistance. It has been said that "where painting is weakest, namely, in the expression of the highest moral and spiritual ideas, there music is sublimely strong." Thousands of musicians are Christian Scientists, and their testimony giving the result of applying its ideals to their profession is most interesting.

THE FOUNDER, MARY BAKER EDDY.

The Founder of Christian Science recently stated in a published interview that its adherents number over six hundred thousand believers. The magnitude of the work of the system, its healing, reformatory, and widespread influence upon the thought of the present era, demand that its tenets be soberly investigated. To its Discoverer and Founder the race owes everlasting gratitude. Hundreds of thousands, long bound by chains of suffering and error, now call her career blessed and her mission to humanity divinely ordered. She discourages personal homage. Her strongest characteristic is lofty scorn for mere personal regard or any approach toward hero-worship. She is liberal, consistent, unselfish. As a friend she is constant; as a religious teacher faithful and untiring; as a philanthropist liberal and wise, giving to private and public charities large in-

stalments of her time and money; as a reformer courageous, with prophetic vision of a rare order; as a "Mother in Israel," tender, compassionate, forgiving; as an American woman, patriotic and democratic, yet it can be said of her that "the world is her country—to do good her religion." She stands, as she always has done, the friend of the oppressed and down-trodden. Works, not professions, crown her years of toil, and willing thousands, with dignified gratitude, love to call her by the endearing term of Mother, for she has interpreted to a needy world the nature of the Divine Maternity, yea, the Father and Mother God. The restored Church of Christ on earth will be renewed, and Israel of the Spirit will enter the promised land of spiritual freedom and salvation. Whittier, the sweet singer of the Friends, tells us of this Church:—

O heart of mine keep patience! Looking forth,

As from the Mount of Vision, I behold,
Pure, just, and free, the Church of Christ
 on earth,—

The martyr's dream, the golden age fore-
 told

And found at last, the mystic Grail I see,
Brimmed with His blessing, pass from
 lip to lip

In sacred pledge of human fellowship;
And over all the songs of angels hear,—
Songs of the love that casteth out all
 fear,—

Songs of the Gospel of Humanity!

CONCLUSION.

In closing, let it be stated that Christian Science stands for the Religion of Jesus, for the equality of the sexes, and for the establishment and maintenance of universal peace among the nations of the earth. It exalts the practical ideals of freedom, personal purity, sound morality, and Christian democracy. It proclaims the Gospel of good thinking, true living, and the contagion of health and happiness. It elevates the ideas of honesty, individual self-government, and liberalism, placing Principle above party in the political world, and Truth above authority in the religious. It condemns the use of fear as a means to the evolution of either right living or moral obedience, hence lays all stress on the abiding power of Love and righteousness. It teaches a Gospel of Life as opposed to death, of victorious Good in contradistinction to the outgrown and dismal theory of evil's awful power over mankind. The

work of healing and regeneration goes on, the Cause of Christian Science is now fully established, and upwards of a million believers have left the beaten path of old-time theories to follow to the full noon time of health and spiritual salvation, this Day-spring from on high, this Liberator, Healer, and Good-spell.

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Christian Science Sentinel

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, **WATCH.**" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

The appropriation bills that have passed Congress and those that are still pending call for unprecedented sums of money, and it seemed likely that the present Congress would make a record for extravagance before its adjournment on March 4, that would astonish the world. Now leading Republican Senators are beginning to revolt. Senator Hale of Maine entered a protest last week, and it was ignored. Then Senator Lodge of Massachusetts came to Senator Hale's support and raised his voice for economy. The effect will probably be to check the lavish expenditures to some extent.

The ceremony of counting the electoral votes for President and Vice President took place in the Hall of the House of Representatives at one o'clock, February 13, at a joint session of the Senate and House. The method of counting the vote is prescribed with great detail by the statute, and was followed literally. Great crowds thronged the galleries to witness the interesting spectacle.

The most radical anti-cigarette measure yet proposed is now under consideration in the Minnesota Legislature. This bill makes it a misdemeanor to use tobacco in this form, bars merchants from bringing cigarettes into the State, makes giving away cigarettes an equally grave offence, and even prohibits the sale of the papers used in rolling cigarettes.

According to the War Department's plans, the army is to be recruited to its full authorized strength of one hundred thousand men. The regular army now consists of about sixty-seven thousand men, including the troops in the Philippines, so that the new enlistments are limited to about thirty-three thousand men.

The largest number of candidates ever designated for admission to West Point Military Academy have been ordered to appear at the various examinations, to be held March 1, when upward of 220 principals and alternates are to meet the board.

Foreign News.

The Princess of the Asturias, sister of the King of Spain, was married on February 14, to Prince Charles of Bourbon, son of the Count of Caserta, the former Carlist leader, who is bitterly hated by a large portion of the Spanish people, probably a considerable majority. For several days before the wedding there were public demonstrations against the Jesuits and of disapproval of the royal marriage; and on the wedding day riots broke out in different parts of Spain. The situation became so serious that soon after the ceremony was performed martial law was proclaimed throughout Spain, and

Captain-General Weyler was put in absolute command of the province of Madrid. United States Minister Story notified the government in Washington that a complete change of ministry was imminent, and press dispatches declare that the kingdom is on the brink of a revolution.

Sir Edward Clarke, the former solicitor-general of Great Britain, in a recent letter calls attention to what he considers was a grave mistake made by Lord Roberts, when in June, 1900, in answer to the question of Christian Betha as to what terms of peace would be offered the Boers, he said: "Unconditional surrender, and no promises to commanders or any who had taken an active part in bringing on the war." "This," says Sir Edward Clarke, "put an end to all negotiations. So the war has gone on. The losses since have been 124 officers and 1,454 men killed in action and died of wounds; 63 officers and 3,820 men died of disease, and 909 officers and 22,637 men invalided home. We have spent from \$90,000,000 to \$170,000,000 devastating a country over which we desire to rule. We do not seem a day nearer unconditional surrender than seven months ago."

The first Parliament of the reign of King Edward VII. was opened by the king in person on February 14. The king and queen rode to the House of Lords in the golden carriage of state, and the streets along which they passed, and all the side streets, were thronged with people. All London pressed to get within sight of the royal coach. The last state ceremony of the kind occurred in 1801, when Queen Victoria opened Parliament and was accompanied by the prince consort.

Berlin has refused a legacy of \$120,000, left by Professor Baron for the establishment of an orphan asylum, with the condition that the orphans should be brought up on a purely vegetarian diet. Breslau is ready to accept the gift, but the Prussian Government withholds its consent and it is likely that the money will revert to the State.

The South African war continues to be waged with great vigor, but the Boers have successfully evaded a decisive battle, preferring to get in among their kinsmen in Cape Colony, and induce them to rise in rebellion, thus keeping the British uneasy.

"With only one dissenting voice," says the Copenhagen correspondent of the London *Daily Mail*, under date of February 13, "the financial committee of the Landsting has approved the sale of the Danish West Indies to the United States."

Industry and Commerce.

"Plans are under way for the construction of a canal between the Don and Volga Rivers in Russia," says the *Great Round World*. "At one place the two great streams are only sixty miles apart, and it is there that the canal will be dug. The cost will be between \$25,000,000 and \$40,000,000—at least, so say the estimates. Belgian capitalists are behind the project, which, if carried through, will give the Volga—the greatest river of Europe—an outlet to the Black Sea, and will connect the Caspian and Black Seas."

A man in Chattanooga, Tenn., has secured a patent on an invention for staining lumber in the log. The staining materials are forced through logs by hydraulic pressure, and the result is that the log comes out of the process evenly stained all the way through. In one case, with two hundred pounds of pressure, the inventor completely stained a ten-foot log, forcing the staining material into the grains of the wood from which the sap had been forced by the same hydraulic pressure.

An event of importance to the scientific world was a successful test made recently at Omaha, Neb., of a printing telegraph. The apparatus consists of a sender and a receiver, operated by electricity. The key-

board resembles that of a typewriter, and the message is transmitted over a wire any desired distance, and is automatically printed on a roll of paper by the receiver. Any one who can operate a typewriter is capable of sending a message.

The Southern Pacific Railway system, 9,644 miles long has been bought by the Union Pacific, which controls 5,566 miles directly, and 15,062 miles more, under the corporate names of Atchafson, Topeka & Santa Fe, the Missouri Pacific, the Missouri, Kansas & Texas, and the Texas and Pacific Companies. The resulting consolidation anticipated aggregates 30,192 miles of track.

The use of aluminum is growing and its price is decreasing. With the exception of iron, zinc, and lead, it is now said to be the cheapest metal on the market. Twenty years ago the world's output was about five tons, and its price about \$90,000 a ton. Now the price is less than \$700 per ton, and the output is reckoned at five thousand tons.

General News.

The powers of recuperation shown by the city of Galveston since the great storm of last September are marvelous. The story of the city's rapid recovery at once reminds one of the phoenix-like second birth of Chicago after the great fire of 1871. In spite of the hurricane, the exports from the port during October, November, and December were greater in value than during the corresponding months of 1900. The property loss caused by the storm was \$17,068,275. The number of houses entirely destroyed was 4,131. In money and supplies the city received relief to the amount of \$1,704,000. Since the storm \$2,258,000 had been spent on building up to January 1. In the districts where the greatest damage was wrought more than one thousand houses have been built.

Lincoln's birthday is a legal holiday in Connecticut, New York, New Jersey, Pennsylvania, Illinois, Minnesota, North Dakota, and in the State of Washington, and the day is reverently observed in nearly all the States. The celebrations this year on February 12, showed that the great emancipator's popularity with the people is increasing. Where formerly the veteran army organizations and the great Republican clubs were principally the ones to observe Lincoln's birthday, now Democratic clubs are vying with Republican clubs in doing honor to his life and character; and the schoolchildren and people in general publicly express their reverence for this greatest man of the common people.

The drought in the western districts of New South Wales is terrible. Over thirty million sheep have perished. The area of drought-afflicted country is vast enough to find room for two or three kingdoms, and it is as monotonous as vast. Hills are unknown. The rivers are mere ditches. At the whisper of rain these sealike plains blossom into unparalleled verdure, but under the rainless, crystalline skies these shadeless pastures shrivel into one vast level floor of sand.

A consignment of seventy-five cages of wild animals for the Cincinnati Zoological Gardens arrived in New York by the Hamburg-American liner Pennsylvania on February 6. There were four lions, three tigers, six camels, six mountain goats, a baby elephant, four Siberian white bears, and many monkeys and rare birds. The Polar bears made the entire voyage in open cages on deck, exposed to the weather, which just suited them.

The authorities of the University of Chicago desire to adorn the campus of that institution with fifty big elm trees similar to the one presented to the university by the class of 1900, and Secretary Goodspeed has announced that the trustees are willing to pay \$5,000 for the lot—\$100 for each. The trees are to be placed in symmetrical arrangement inside the quadrangle.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Selected Articles.

Reply to Dr. Whitaker.

Boston, Mass., November 1, 1900.

Editor of *Pioneer*.

Dear Sir:—In your issue of March 24 you published a criticism on Christian Science by Dr. Whitaker.

It is stated that "Many Christians, after becoming acquainted with the theology taught by Mrs. Eddy, have lost all religious faith, and that they publicly antagonize the faith of other professed Christians."

We would ask, what religious faith is lost by the study of Mrs. Eddy's theology? No class of Christians love the word of God nor the good more than Christian Scientists; none have more faith in God nor strive more earnestly for the regeneration of the world. The life of the true Scientist is full of good works. He strives earnestly to be pure in thought, word, and deed. No one can deny the good morals and good deeds of Christian Scientists; no one can deny that thousands of men have left off their bad habits and are daily growing in goodness through Christian Science, and yet our friend declares it is fatal to spiritual life. What does he mean by spiritual life? "Every tree is known by his own fruit." The Christian Science method of healing is known by its fruit. It was claimed that Jesus was a pestilent fellow, and his doctrine was more than some people could bear, and he asked, "For which of those works do ye stone me?"

How can it be said that "Christian Science is fatal to spiritual life," since it is an indisputable fact that hundreds of thousands have been healed of sickness and sin through its influence? Thousands of homes have been turned from sorrow to joy, family feuds have been broken up, drunkards have been reformed, scoffers and sceptics have been made to love the Bible, and atheists have been converted to a knowledge of the true God, through the clear, scientific definition of God and evil as found in this Science. Have we reached an age when traditional beliefs rather than a pure and holy life fraught with good works are to be counted spirituality? John said, "Let us not love in word, neither in tongue; but in deed and in truth."

The Christian Scientist who gains the true sense of his mission is extremely careful not to antagonize any religious faith, nor any institutions of the world, which tend to make mankind better. The Christian Science Board of Lecturers are an able body of sincere Christians whose purpose is so to state the theory and practice of Christian Science that it may be understood even by those who have never heard of it before, and it is the sincere belief of hundreds of thousands of people that such a result is being accomplished. But if it be true that the learned men sent out by this denomination, after many years of faithful study and practice of Christian Science, are not able to give "a kind, fair, and thorough expose" of it, how can Mr. Whitaker hope to do this, since he evidently does not even perceive correctly the theory of Christian Science, and has

not proved his understanding by long experience in healing disease and sin through its methods? What qualification over and above the average Christian Science lecturer does he claim?

This Science is new and in many instances not understood, and for this reason may seem objectionable to some. The Christian Scientist detects the lack of true comprehension in those who discourse upon his religion as readily as an accomplished musician discerns the lack of musical understanding in those novices who attempt to criticise it.



To write intelligently on the subject of Christian Science one should first be able to prove his understanding of it by healing the sick. We readily concede that one might write an adverse criticism on a good thing with better grace and a clearer conscience in his ignorance than he could when rightly informed, and in such a case, "ignorance is bliss." What would our readers think of a man who should attempt a criticism on mathematics, based upon a mere perusal of the rules, who has never been able to solve a single problem in evidence that he really comprehends it? In like manner we would ask, what shall we think of a man who attempts to tell about Christian Science before he has healed a patient to prove even to himself that he understands it? How much can be learned from such a teacher? In such a case all that can be gleaned is a useful lesson in respect to the folly of carping at a thing concerning which one is ignorant.

Christian Science elucidated and explained by a skilled student is a delight to the listener; whereas when distorted and misrepresented it can be made to appear ridiculous. So can any other religion or science.

To cull abstract portions of Mrs. Eddy's text-book, severed from their context, and attach thereto foreign interpretations, is not "a kind, fair, and thorough expose" of Christian Science, but the opposite. Why not advise the people to study the book as a whole? Did Mr. Whitaker hope to make the thought of Science and Health look ridiculous by selecting such quotations as are difficult of comprehension when severed from their context? Did he purpose to present it in its best light, or did he hope to make it appear what it is not?



Christian Science is not "pantheism;" does not teach that the universe is God, but teaches that the creation is His manifestation and is inseparable from Him. Jesus Christ taught that he was one with the Father and prayed thus for his disciples: "That they may be one, even as we are one." He surely did not mean that he was identical with the Father, and that he desired his disciples to become absorbed into this great Spirit, thus losing their individuality. Evidently Jesus desired them to be lifted up to a realization of their inseparable relation with God, their at-one-ment with the Father.

I like the Christian Science explanation of the Father, Son, and Holy Ghost.

The Bible states that there are three which bear record

in heaven: the Father, the Word, and the Holy Ghost. Nothing could be more satisfying nor demonstrable than this statement. First is the Father, the Spirit, Mind, Creator; second the Son, Word, expression or creation of the Father, Mind; third is Divine Science, the understanding of the Father and His creation and the relationship between them. God is God and man is His expression or likeness; but this fact must be understood and lived to bring about the establishment of the Kingdom of Heaven upon earth. Thus the Father, Word, and Holy Ghost are one and inseparable, and absolutely essential to the harmony of being.

Christian Science may offer an interpretation of the Bible, atonement, Holy Ghost, resurrection,—yea, of all things differing from that of some other denominations; but Christian Scientists accept the Bible, believe it, love it, and no power on earth can separate them from it, or justly dispute their right to their understanding thereof.

That "Christian Science inculcates a want of sympathy for the sick and sorrowing" is refuted by the mere fact that no class of people have a deeper or truer sympathy for the suffering. To tenderly bind up the broken hearted is the mission of Christian Science.

ALFRED FARLOW.
In the *Chelsea* (Mass.) *Pioneer*.

The Coming Revival.

THERE is much discussion now among the pastors and in the religious press about the great revival needed, prayed for, and expected. We have read with interest all we could find on the subject. We are surprised, however, to see how few seem to apprehend the real difficulties and the forces already at work that are, as we see it, to hasten and help it.

Of course every man seems queer to every other man, and every one thinks his opinions right. We may therefore be pardoned for thinking it strange that among so many writers of distinction, so few have seemed to take in the situation. A few months ago, we wrote three articles on "A Crisis in Methodism" that provoked considerable comment. In those articles we gave as three reasons for our decline that "we are growing too conservative," that "we are drifting away from the poor," that "this is an age of intellectual disturbances which have caused doubt, while no settled or well defined system has yet been produced that takes the place of the old in mind and conscience." We still hold these views; but we might have said more and now affirm that our present industrial system is un-Christian in the true sense, and that the masses feel that it is impossible to continue in business under sharp competition and live up to the Christian standard of religion.

Business men who are not church members, generally brand their competitors who are church members as hypocrites; and business men who are church members are not as a rule spiritually-minded and neither attend prayer nor class meetings. It is rare indeed to find a business man who either professes or strives to attain to any high degree of grace. Why? Because the system by which he transacts business is heart-hardening and contrary to the Golden Rule.

The great coming revival will be ushered in with the adoption of a system that cultivates a love and sympathy that will unite men in a feeling of brotherhood; that practically abolishes class distinctions and breaks down the bitter feeling that now exists between the rich and poor. This is the problem of "How to reach the masses."

We cannot hold the masses now, because capital mainly controls the churches and there is an industrial war most bitter being waged between labor and capital. The system

that makes one class of Christians multi-millionaires, and another class of Christians paupers, is not Christ-like and can never convert the world to Christ. Love can only become general under a system that cultivates it. Competition does not cultivate, but destroys it. Some have charged our decline to the theories of evolution and the higher criticism. But to our minds these are mighty forces to aid us in the discovery of truth and to hasten the coming of a better day.

Dr. Thwing of the Western Reserve University touches the keynote when he says: "The church of the future is to adjust itself to the special conditions of the future. We are living, and we are to live, in a time when the foundations of society are to be tested. Socially, is the family to remain the social unit? Industrially, are capital and labor to remain armed neutrals? Economically, is competition to remain the method of trade?"

While the doctor puts these thoughts in the interrogatory form, we can see that he grasps the situation. Of course we believe that the extraordinary efforts of the church will bring results in a measure. But they will be local. Here and there a local church will have a revival that will stir the town or community in which it is held, and the results of next year's work will doubtless increase the membership of the church. But the business men working under a system that is out of harmony with the law of love, the working men who are becoming more and more embittered because they believe they are fast being exploited by capitalists (many of them professed Christians), the millionaires themselves, and a large number of others who feel that the highest success in life is financial success, will not be brought into the revival in any considerable degree. But we are soon to have a revival, the greatest in Christian history in its extent, and marking an epoch as distinct as that of the Protestant Reformation. It will be a revival that will so change industrial conditions as to make universal love possible in the heart and practical in the life. It will make it possible for a man to enjoy the blessings of "perfect love," as taught by Wesley, and remain in business. It will abolish poverty and class distinctions and enthrone Christ in the human heart. It will be a practical recognition of "the Universal Fatherhood of God, and the universal brotherhood of man." It will destroy the competitive system of business and institute the co-operative. It will be the dawning of the millennium. It is already in its beginning and in four years more will make rapid gains. It will abolish war, saloons, houses of prostitution, poverty, and most of the crimes. It will enthrone righteousness and love as taught by Christ. "It is near, even at the doors."

Editorial in *The Southwestern Advocate*.

The Christian Science Journal.

The Christian Science Journal is in the middle of its eighteenth year, which is evidence that it is a periodical which has a field, fills it, and has come to stay. It is a monthly full of interest to those who would like to acquaint themselves with Christian Science and the results of a knowledge of the truth and an abiding faith. Among the papers in the January number are "The Richness of Grace," "Individual and Church Growth," "Man's Existence Here and His Life-Work," "Christian Science and the Episcopal Congress."

The "Testimonies from the Field" are something surprising to one unfamiliar with the work. The directory of places where meetings are held covers nineteen solid pages, and the healers in the field cover forty-six pages.

Norwich (Conn.) Bulletin.

The greatest of faults, I should say, is to be conscious of none.—THOMAS CARLYLE.

The Lectures.

At Kingston, Ont.

The lecture on Christian Science which Judge William G. Ewing delivered here Monday evening, February 4, attracted an audience that packed City Hall to the doors. It was such a noteworthy gathering of the intellectual and religious people of the city, that one of the daily papers printed the following statement:—

"In reference to the audience the speaker stated afterwards to a *Whig* reporter: 'You can say for me that, though I have been in almost every city in the United States, from the Atlantic to the Pacific and from your Dominions to the Mexican border, yet have I never addressed a more thoughtful or more appreciative audience.'"

John McIntyre, K.C., introduced Judge Ewing in the following words:—

The Christian Scientists of Kingston have been fortunate enough to secure the presence to-night of the Hon. Mr. Ewing of Chicago to lecture on Christian Science. The honorable lecturer is a gentleman eminently qualified to expound and illustrate the principles of Christian Science. In this University City, I am very sure he will receive a most patient hearing. We are all invested with mental, moral, and spiritual powers, and therefore are ever seeking after truth. Truth is not ashamed of the open, is not afraid of the sneer, does not fear persecution or calumny, but rather flourishes by reason of taunts and opposition. We are all desirous of finding out the Truth, and we bend our energies to its most careful investigation. The stern old Roman governor Pilate enquired of the gentle victim before him, "What is truth?" and though the inflexible upholder of Roman despotism did not personally profit by the reply, but crucified his prisoner, yet for two thousand years, the truth has lived and expanded and flourished. A howling mob in Jerusalem assaulted the great Apostle of the Gentiles, St. Paul, and cried, "Away with such a fellow from the earth: for it is not fit that he should live," but though he afterward fell under the sword of the Imperial executioner, yet the truth he expounded lived and flourished. With most marked penitence, did St. Paul himself bear testimony to the signal wrong which he had committed, when, a few years before that, he fanatically joined another howling mob, which with oaths and violence stoned the first martyr to death, and actually held the garments of those who dealt the murderous blows. "Truth crushed to earth shall rise again." We are here to-night to listen to an exposition of the principles of Christian Science. We desire to get at the truth. I have great pleasure in introducing the Hon. William G. Ewing, who belongs to the same profession to which I have the honor to belong, and who will speak to us on this important and interesting subject.

In addition to giving the usual synopsis of the lecture, the *Daily British Whig* published the following:—

In his peroration Judge Ewing paid a noble and eloquent tribute to our departed queen. He spoke of the most profound sorrow in the United States. "I am sure," he declared, "the tears of myself and my people fall as lovingly as yours. She was a womanly queen, and what is better and greater still—a queenly woman."

In tendering the vote of thanks to Judge Ewing, after the lecture, Mr. McIntyre, spoke as follows:—

"Judge Ewing, on behalf of this most interested audience, I thank you for the impressive and masterly address to which we have just listened. You have given us something to think of, to meditate upon, and I am sure that much advantage will be derived by every one of us from what we have heard. The subject is new to many of us, and your

expert handling of it will lead to thoughtful and patient investigation.

"As one of her late Britannic Majesty's subjects, and a subject of his present Majesty, King Edward VII., and on behalf of this audience of British citizens, I thank you cordially for the most kind and sympathetic expressions which fell from your lips with regard to our late beloved Queen. We loved our Queen; we honored her in life; we honor her in death. We honor her memory, and we honor any one who speaks with regard to her in the feeling and eloquent manner in which you have done. It was a proud satisfaction to us to learn that through the wide expanse of the United States of America, a profound sympathy with us in our great bereavement prevailed, and I thank you specially for the marked eulogy you paid to her memory in referring to her as a most womanly Queen and a most Queenly woman.

"Again I thank you for your kind and sympathetic expressions which have touched our hearts."

In replying Judge Ewing said: "If I were as worthy to speak well of her as she was worthy to be spoken well of I would be happy. I loved your Queen; I love her memory." His sympathetic references to the dead sovereign we adored called forth loud applause.

The lecture made a very favorable impression upon the people of Kingston.—*Correspondence.*

At Philadelphia, Pa.

Carol Norton, C.S.D., of New York, member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, gave the semi-annual free lecture of First Church of Christ, Scientist, of Philadelphia, Chestnut Street, above Eighteenth, yesterday afternoon (Thursday, February 7). His subject was "A Third of a Century of Christian Science."—*Philadelphia Inquirer.*

The lecturer was introduced by Prof. Theodore F. Seward of New York, as follows:—

The present is joined to the past by a thousand subtle and invisible but very vital links. The infant Philadelphia of two centuries ago prepared the way for this meeting in the Philadelphia of to-day by its acceptance of the Quaker principles of George Fox and William Penn. Quakerism was a forerunner of Christian Science. Listen to these words from its founder and truly inspired apostle, George Fox. "*The Lord's everlasting Truth is breaking forth again in His eternal power in this our day in England.*" Substitute America for England in this sentence, and it may stand as the trumpet-call of Christian Science to the present day and generation.

Quakers were first called "Children of Light," because they believed in the inner spiritual kingdom and in a divine light therein. Their motto was "Preach the spirit. Practise goodness;" which is the essence of Christian Science.

Although history repeats itself, the repetition is never on the same level. Humanity is progressing. It not only moves forward, but upward. Its motion is spiral. Quakerism did a noble work, but it lacked objectivity. It was too largely introspective. The aggressive evangelism of the Methodists was needed to supplement and apply its message. Christian Science, on the contrary, includes both principles—the subjective and the objective. It is not only many-sided, but all-sided. It not only presents a theory of life, but supplies rules and principles for the complete application of the theory. To speak specifically, we may say that Christian Science is three things. It is religion, it is Science, it is a system of healing. As religion, it ministers to man's spiritual life, establishing churches as a necessary means to this end at the present stage of development. As Science, it teaches the law of dominion over the material. Physical science has always sought to

gain this mastery, but Christian or Spiritual Science really accomplishes it. As a system of healing, Christian Science overcomes the diseases of the body, whether hereditary, chronic, or acute.

The system or method of church government in Christian Science is purely congregational and democratic, and not hierarchical or sacerdotal. The church is an expression of the spiritual life of its members. Christian Science is a message of peace to restless and unsatisfied human hearts in and out of the churches. When I gained the idea of divine immanence I found a new comfort and strength. I was even able to help others by the books I wrote on the subject in which I emphasized the infinitude and perfection of the divine Love by which our lives are guided. I was sometimes called the "don't worry man" by reason of the book I published with that title. In fact, I gave a lecture on the subject three years ago in Horticultural Hall in this city. But, like many other preachers, I failed to make a complete application of my own principles. My philosophy enabled me to overcome anxiety and fear to some extent, yet it must be confessed that I did worry more or less. The standard of the Master is: "Let not your heart be troubled," or even "rippled," as is the meaning of the original word. The image is that of a glassy lake whose surface is so smooth that it perfectly reflects the sun and sky and all beautiful objects above it.

Having formerly been associated somewhat with Mental Scientists in this city and elsewhere, I think it is but just to them to explain why I now take a strong stand for Christian Science, and for Mrs. Eddy as its interpreter. It is because, after long and painful experience, and after as profound study of the subject as I am capable of making, I became convinced that there is no resting place, either in thought or experience, this side of absolute idealism as proclaimed and expounded in the book entitled, "Science and Health with Key to the Scriptures," written by Mary Baker G. Eddy. I became satisfied that while belief in the predominance of mind over matter is a great step in advance of materialism and scholastic theology, yet it is not the final goal. It does not lead to the rest and peace which the Saviour of the world promised to his followers. We may preach "don't worry," but as long as we concede reality to matter, and potentiality to evil, it is impossible to eliminate anxiety entirely from the mind.

But I must not give this audience any occasion for worrying by occupying time that belongs to the lecture, and I therefore take great pleasure in introducing my friend Carol Norton of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston.

At New Rochelle, N. Y.

An audience of about two hundred and fifty intelligent listeners heard the lecture by Carol Norton, C.S.D., of New York, on the subject, "A Third of a Century of Christian Science: Its Past, Present, and Future," at Metropolitan Hall on Tuesday evening (January 29). The lecture was given under the auspices of the Christian Science Society of this city.

Mr. Norton was introduced by Mr. Stanley Burger of New York.—*New Rochelle Pioneer*.

Mr. Burger spoke in part as follows:—

The Bible records that, at the last appearance and talk of Jesus to his disciples, just prior to his ascension, he gave this command: "Go ye into all the world, and preach the gospel to every creature." As is well known, it is because of the desire to obey this command, as well as because of man's love for man, that the motive for the establishment and spread of the Christian religion, is found. That this same motive actuates Christian Scientists in their efforts to make their doctrines known to all man, cannot be doubted

by any one. And an additional motive for their desire that the teachings of Christian Science become universally known and practised, is because of the fact that this will fulfil the completed command of Jesus, "Heal the sick, cleanse the lepers, raise the dead, cast out devils:" and it is because Christian Science has so much to offer to mankind that its adherents are so earnest in its behalf. It is for the lecturer to tell you what Christian Science is, what its promises are, what it has done and can do. I will simply say that you have not been invited here to learn of anything "new," for as Solomon says, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." We know this to be true, for no matter what apparently new invention or idea is brought forward, it is but the manifestation of an unseen and heretofore unknown principle that has always existed. And so Christian Scientists simply ask your sober consideration of new light upon old truths; your careful investigation of its teachings which are founded on the Scriptures; and your remembrance of the fact that a vast concourse of devout, intelligent men and women have found through its teachings, that God is defined to them as never before, and hence have come to know their own true individuality and the reason of their existence and their life mission. Many of them have been restored to health and family and friends when all hope had fled and death or invalidism seemed inevitable, by the understanding of God as revealed through Christian Science.

I know you will consider it a privilege to listen to the speaker of the evening, with that tolerance and desire to know the truth about all things that is so characteristic of the American people. I take great pleasure in introducing to you as the evening's lecturer, a Christian Scientist who has followed its teachings for more than ten years, and who is eminently qualified by reason of practical experience and knowledge of its healing and reformatory work, as well as its religious teachings, to speak upon the subject. Allow me to present to you Carol Norton, C.S.D., of New York.—*Correspondence*.

At Woburn, Mass.

An audience of about six hundred ladies and gentlemen, a considerable portion of whom were from out of town, gathered in the Auditorium Tuesday evening (January 29, 1901), to listen to an address upon Christian Science, under the auspices of First Church of Christ, Scientist, by Hon. William G. Ewing of Chicago, a man who has held high judicial positions in his state, and whose fame as a ready and eloquent speaker is national.

Promptly at 7.45 P.M., the speaker of the evening stepped upon the platform, accompanied by Mayor Davis. His Honor in pertinent phrase introduced the speaker, very happily referring to the fact that in the history of this ancient municipality it was first the church and then the town, and that for years the history of the church was the history of the municipality.

Judge Ewing is a quiet platform speaker, earnest in manner, devoid of extravagant gesture, seeking by logical methods to win and hold attention.—*Woburn News*.

Hon. William F. Davis, Mayor of Woburn, spoke as follows:—

The corner-stone of this old municipality is the church placed in position by the fathers nearly two hundred and sixty years ago, who, as the representatives of the mother church in Charlestown, pushed out into the wilderness and established a branch of their church here. For many years the church was largely identified with the municipality, the history of one being the history of the other. Much progress has been made in religious thought since the early days.

yet those people lived according to the light that was given them.

Being desirous of welcoming everything good into our community, I accepted the invitation of the committee to introduce the distinguished speaker of the evening. Although, perhaps, I may not endorse all the doctrines that may be presented to you, I feel that if they cause any of our people to lead better and consequently happier lives, they deserve official welcome and encouragement. So it is with a great deal of pleasure that I welcome to our city the distinguished gentleman who is to address you on the subject of Christian Science. While we may not agree with all his conclusions, I bespeak for him a respectful and attentive hearing. We have reason to be thankful to the people who have invited him for the opportunity of learning the truths of this Science from the lips of so distinguished an advocate.

I have the pleasure of presenting to you, Judge William G. Ewing of Chicago.

The Woburn press published a generous abstract of Judge Ewing's lecture. Two criticisms on the lecture made by persons present are eminently satisfactory: first, that they had heard all these things from Sunday to Sunday (showing that Christian Science teaches no strange doctrine); secondly, that they did not hear as much about Christian Science as they would have liked.

The demonstration we have wrought in presenting Christian Science publicly to the thoughtful people of Woburn gives us great comfort.—*Correspondence.*

At Cambridge, Mass.

On Friday evening, February 1, Brattle Hall was crowded in advance of the time for the lecture with an audience that filled the seating capacity of the stage and auditorium, and soon required the aisles for standing room. A hundred or more of those arriving late were unable to find entrance. The floral decoration of the stage was tasteful, carrying out the illusion of a woodland scene. At eight o'clock, Mr. H. N. Wheeler, vice-president of the Social Union, introduced the lecturer, Rev. William P. McKenzie, C.S.B., a member of the Board of Lecturers appointed by The First Church of Christ, Scientist, in Boston, Mass. The subject of the lecture was "Christian Science the Panacea for the World's Unrest."—*Cambridge Tribune.*

At Meadville, Pa.

The lecture at Meadville, Pa., an account of which appeared in the *Sentinel* for January 31, was given under the auspices of First Church of Christ, Scientist. The lecturer was introduced by Rev. Irving Beman.

The Postage Stamp Mill.

MILLIONS upon millions of new crisp currency bills are being turned out by the bureau of engraving and printing to replace the defaced and worn-out greenbacks which are constantly coming back into the treasury, to be eventually ground and smashed up into pulp, says the *Washington Times*. Huge printing presses are constantly at work in the steel protected rooms of the treasury department. It is, in fact, safely estimated that by the close of the present year these presses will have turned out enough greenbacks to furnish each of the seventy-six million inhabitants of this land with about ten dollars each. This means that 107,500,000 crisp new bills of various denominations will be used.

In the matter of postage stamps, the figures are even more enormous. It is estimated that on an average every man, woman, and child in the United States will use fifty-

three postage stamps during the year 1901, forty of them being of the popular two-cent denomination. The total number consumed will be over 4,000,000,000, and nearly 1,000,000,000 of these will be of the one-cent variety. One person out of every ten will send a special delivery letter in the course of the present year.

Cuba, in 1901, will require about sixteen million ordinary stamps, with one hundred thousand "special deliveries," all of which will be turned out at Uncle Sam's money mill in Washington. The Philippines will use up five million stamps. Porto Rico 1,600,000, and Guam 150,000. Of course, Guam, Porto Rico, and the Philippines have no stamps of their own, properly speaking, but are supplied with the ordinary United States postage stamps, altered simply by the addition of a word printed across the face of each one in unornamented black letters. Thus all Guam stamps have the word "Guam" marked on them, as if it were for cancellation, and the word "Philippines" makes our common stamps serviceable for carrying mail matter in Uncle Sam's new oriental archipelago.

Our Blessings.

Our blessings should be *sought*, not *claimed*,—

Cherished, not watched with jealous eye;

Love is too precious to be named,

Save with a reverence deep and high

In all that lives, exists the power

To avenge the invasion of its right;

We cannot bruise and break our flower,

And have our flower alive and bright.

Let us think less of what appears,—

More of what *is*; for this, hold I,

It is the sentence no man hears

That makes us live, or makes us die.

Trust hearsay less; seek more to prove

And know if things be what they seem;

Not sink supinely in some groove,

And hope and hope, and dream and dream.

Some days must needs be full of gloom,

Yet must we use them as we may;

Talk less about the years to come,—

Live, love, and labor more, to-day.

What our hand findeth, do with might;

Ask less for help, but stand or fall,

Each one of us, in life's great fight,

As if himself and God were all.

ALICE CARY.

A Correction.

IN the *Sentinel* of February 7, 1901, referring to Mr. Ormond Higman in connection with the placing of the American and British flags at half mast at the residence of Rev. Mary Baker Eddy, Pleasant View, Concord, N. H., we prefixed the title "Hon." to his name. This it seems was a mistake. Mr. Higman does not bear this title, although, until he informed us to the contrary, we were of the impression that he did.

How often do we look upon God as our last and feeblest resource! We go to Him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven; that we have been compelled, as to the last remaining, so to the best, the only, the central help, the causing cause of all the helps to which we had turned aside as nearer and better.—MACDONALD.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Obey the Law.

THE following from the pen of Rev. Mary Baker G. Eddy appeared in *The Boston Herald* on the 17th inst.

To the Editor of *The Herald*.

On the subject of reporting contagion I have this to say: I have always believed that Christian Scientists should be law abiding; and, actuated by this conviction, I authorized the following statement, which appeared in *The Boston Herald* about one year ago:—

"Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights and governmental usages."

This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to the proper authorities when the law so requires. When Jesus was questioned about obeying the human law, he declared: "Render unto Cæsar the things that are Cæsar's," even while you "render unto God the things that are God's."

MARY BAKER G. EDDY.

Concord, N. H., February 17, 1901.

The Massachusetts Metaphysical College.

THE annual term of the Massachusetts Metaphysical College will open, with the Board of Education, on the first Monday of June, 1901, at 10 o'clock A.M. Unless otherwise arranged, the sessions will be held in the Mother Church edifice, and will continue not less than two weeks.

Applications should be on file not later than May 1, 1901.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

The Golden Rule.

IN the course of an able address delivered before the Massachusetts Legislature Tuesday, February 12, 1901, on the occasion of its first celebration of Abraham Lincoln's birthday, Senator Hoar referred to the Golden Rule as the solution of some of the serious problems which are now confronting our nation. He said:—

I believe the solution of this difficulty is to be found in the Golden Rule and in the great declaration, which is but the application of the Golden Rule to the conduct of states.

If the white man will take these for his guides when he deals with the negro and the Indian, if America will take these for her rule of action in dealing with weak foreign nations, the difficulties that beset us will disappear. If we do not, as sure as God liveth, however the weaker races may suffer, the penalty will fall upon us. I have an abiding confidence that these clouds which hover over us will disappear. I am no prophet, nor son of a prophet, except as all our fathers were prophets. But I think I know the temper of the American people, and I know that I know

the temper of the people of Massachusetts. I have an abiding and absolute conviction that, with knowledge of the truth and the letting in the light, persistence in a wrong to any people or race is wholly impossible to our just and generous countrymen. I look upon the future of Massachusetts and of the country without fear. The new days and the new century are to be better than the old. This headland that our ship of state is passing on its stormy voyage, freighted with the hope of liberty and humanity, is a Cape of Good Hope. Our fathers did not penetrate a position their sons cannot hold. The people that gained the great heights of the Declaration will not abandon them. Humanity that has risen from out the beast shall not.

Go back into the beast again.

These eloquent words are but a Twentieth Century reiteration of the utterance of the Nazarene in the First Century,—that utterance which gave birth to the formulary called the Golden Rule. Never will the nations be truly Christian nations until this utterance, in the full import of its spirit, shall become their inflexible rule of action. Never will governments be truly blessed, truly great, truly just, or truly Christian until the Christ standard shall be raised and held aloft as their only ensign. Lincoln bore this standard aloft as no other chief magistrate of our nation has done, and cannot all our people afford to follow in his great footsteps?

His birthday were unfitly celebrated if our present-day statesmen fear to tread where he trod, or follow where he lead.

An Eloquent Tribute to Lincoln.

AT the celebration of the ninety-second birthday of Abraham Lincoln by the Middlesex Club at the Hotel Brunswick in Boston, Tuesday, February 12, 1901, Senator Joseph V. Quarles of Wisconsin delivered an unusually eloquent address. He paid the great President a fine tribute. In a bit of word painting so picturesque and vivid that the production may justly take its place among the masterpieces of oratorical art, he likened him to a great mountain.

Here is the picture:—

A mountain is a mystery; such was Abraham Lincoln. It is tall, rugged, isolated; so was he. It has seams and crevices that would disfigure the beauty of a hill, but constitute no blemish on such massive sublimity. Among its rugged crags are sheltered spots of rare beauty, where the sunshine loves to linger, where flowers bloom and cooling streams sparkle, where the rich coloring of nature delights the eye. But there are great patches of denuded rock which tell of the harsh attrition of the early glacier. The clouds that veil its summit lend it an air of mystery and melancholy. Great storms beat up against it with tremendous fury. The lightning with its vivid glow and the quick responses of the deep-toned thunder tell of the awful struggles that are waged about its lofty peak. Yet through storm and tempest it remains unmoved. Its cold, gray surface condenses the moisture in the threatening clouds and sends it down in raindrops to refresh and fructify the earth below. Its grand mission remains the same through all its varying moods.

The same God that made the mountain made the man. His mysteries defy all human analysis.

Mr. Quarles thus further eulogized Abraham Lincoln:—

If obstacles surmounted furnish the true test of greatness, then Abraham Lincoln was by all means the greatest man of his age. Recall the dangers and difficulties that beset him at the time of his inauguration. Personally he suffered great disparagement. No other man in modern times was ever so cordially hated. He was an obscure man.

comparatively unknown, content to remain in seclusion until the time was ripe for action.

What a theme had he and what inspiration filled his soul! He spoke as never man spoke before. I doubt if in all political history a discourse ever produced an effect so profound and so magical. His address was in every sense a masterpiece. Its argument was strong and comprehensive. Its logic was unanswerable. It unmasked the fallacy of secession in vigorous terms. At the same time its temper was so kindly, even affectionate, that it seemed more like a winsome plea. The delicate skill displayed in its adaptation to the several sections he sought to reach was masterly. It roused the patriotism of the North without alienating the loyalty of the border states. In according to slavery everything that slavery had a right to demand under the constitution it was as generous as it was just. It brought the fire-eaters face to face with the proposition that the Union cause was unassailable except by open and deliberate rebellion.

At one bound this country lawyer, without education or special training, stood forth the best equipped man of his generation to assume a burden which can only be likened to the task that mythology assigned to Atlas. With his face toward the approaching storm he stood undaunted, self-poised, like a divinely appointed leader. To employ his own language, "Without a name, without a reason why I should have a name, there has fallen upon me a task such as did not rest even upon the Father of his Country."

He was at once master of the situation. He was startled, at first blush, to realize that he was superior in leadership to the able men who surrounded him, some of whom he had been taught to regard as demi-gods.

Power never excited in his mind a flush of exultation, but rather deepened the shadow on his melancholy face.

He had one element of strength which contributed largely to his success and which was so rare as almost to differentiate him from other men. Many men, perhaps a majority, are honest, yet how few are exactly fair! Personal tastes, interests, and temperament almost necessarily warp the judgment. Abraham Lincoln could be absolutely fair, because when he approached a public question his own personality seemed to sink out of sight, as though he had said with divine sanction, "Get thee behind me, self!" Neither pride of opinion nor personal prejudice seemed to invade the calm serenity of his official judgment. There no storm ever raged, no mist ever gathered.

Constitutionality of Christian Science Healing.

WE republish the following from the *Troy* (N. Y.) *Record*, of February 12, 1901:—

The following argument on the constitutionality of Christian Science Healing was presented Wednesday, February 6, before the New York Assembly Committee on Public Health by Judge Charles Z. Lincoln, formerly member of the Statutory Revision Commission and legal adviser to Governors Morton, Black, and Roosevelt:—

Mr. Chairman, Gentlemen of the Committee:—

I have been asked to make some observations on this bill to amend the public health law by a new definition of what constitutes the practice of medicine, especially relating to some constitutional objections that may be raised to the bill. Perhaps it may be well first to suggest that this committee has before it in this bill a question of tremendous importance; one which I think is fundamental in its character, and a bill which affects the rights and privileges of every citizen of the state, and I think it is of the utmost importance that this subject should be disposed of carefully and in the right way. It illustrates the development that is going on in the practice of medicine in this state. My reading shows me that from 1797 until

the year 1844, a period of forty-seven years, the allopathic school of medicine was the only one that was recognized under the laws of this state. In the year 1844 the legislature swept away all restrictions on the practice of medicine, and anybody was at liberty to practise, subject, however, to actions for malpractice and to be punished for committing a misdemeanor, if it could be proven that he was guilty of gross ignorance, and was incompetent to practise his profession. That condition in this state lasted for thirty years. From 1844 to 1874 there was substantially no restriction on the practice of medicine. In 1874 there began a series of laws which have led up to the present public health law, developing into the medical code of 1887.

PROGRESS AND LAW.

Now, during that period of thirty years, while there was no restriction on the practice of medicine, a case arose that went to the Court of Appeals, which established the standing of homœopathy, which had developed largely during that period. A physician belonging to the old school said in a public place that a physician belonging to the homœopathic school was a quack. The question went to the Court of Appeals, and the Court of Appeals said in that case (in 1870) the court would take judicial notice of the fact that homœopathy had become well developed; that it had schools and practitioners, although not mentioned in any statute law, and that a homœopathic physician could maintain an action for slander for calling him a quack.

Three classes or schools of medicine are recognized in our statutes, and as I understand the law to-day, there are three boards of medical examiners; one representing the allopathic, one representing the eclectic, and one representing the homœopathic school. Examinations go to the regents, and the regents issue licenses, which authorize the successful candidates to practise. These three schools are in the statute. The legislature cannot discriminate as between schools, and it cannot determine that one school only shall be recognized by law, and other schools be excluded. The law now is that these three schools have equal standing in this state.

UNWARRANTABLE RESTRICTION.

Now comes this bill, which attempts to determine what constitutes the practice of medicine. The law already makes the practice of medicine, if unauthorized, a crime; it fixes the course of study to be pursued if one wishes to become a licensed practitioner. The object of this bill, as I understand it, is to develop some method by which one may be determined to be practising medicine or not practising medicine, as the case may be. So this bill reads, that one shall be regarded as practising medicine who professes to heal, or shall give treatment to any person by any method, whether with or without giving drugs or medicine. Now that, it seems to me, involves the consideration of two important propositions. First, I think it an unwarrantable restriction and limitation of the rights of the citizen. If I have a bodily infirmity and I resort to these three schools of medicine, or the practitioners in these three schools, and they all three are unable to give me relief, do you think the legislature of the state of New York has a right to say I shall not be permitted to go to any one else? Self-preservation is the first law of nature. I have a right to go where my conscience dictates, whether the man is licensed or not, for he may not be practising medicine within the law; but if he has discovered a remedy which he is willing to give to me, or even possibly in some cases to sell to me, I have a right to apply to him, and you cannot say by your statute that I shall limit my application for relief to three classes of practitioners and no more. Everybody knows that men who are not physicians often discover remedies for disease. They study the human system, they study the relations of medicine to the system

itself, the influence of the mind on the body, and they are sometimes able to suggest a remedy, even if they have not been licensed; and it is not within the power of the legislature to limit me in my opportunity to be restored to health. Under my right to life, liberty, and the pursuit of happiness I may preserve my health, not only by the application to these three schools of medicine, but by application to any one else who has an available remedy. The attempt to limit me in this right is a fundamental objection to this bill. You may say that the citizen himself is not mentioned in the bill. He is not. There is nothing in the bill which directly limits the right of the citizen, but there is that in the bill which makes it unlawful for a person to whom he applies to give him relief unless that person is licensed by one of the three schools of medicine. The person to whom I may apply may say: "I have a remedy, but the legislature of the state of New York says that I would be a criminal if I give it to you, because I have not been licensed by one of these schools." The legislature of the State of New York has no right to pass such a law.

RELIGIOUS LIBERTY.

The other objection has already been referred to this afternoon, and it is of great significance, and that is, that this bill, as it relates to Christian Scientists, is an infringement on the right of religious liberty. Section 8 of article 1 of the constitution of this state provides, among other things: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this state to all mankind," and it cannot be infringed upon by the legislature. Now is Christian Science a religious belief? As I understand it from statements made this afternoon, and from what examination I have been able to give the subject, it is purely and essentially a religious belief, and the operation of that belief upon the patient who comes to the Christian Scientist for relief is the operation of the divine Mind, and the law by which you think of prohibiting the Christian Scientist from offering the relief or remedy which he may have to offer to those who are afflicted, is a violation of his religious liberty and privilege. The main object of the Christian Scientists is to bring the individual into right relations with his Maker, and to bring him into conditions of right character with reference to the divine Mind and divine power. As I understand it, the Christian Scientists teach that one of the most important effects to be produced on the human system is produced by prayer, by purity of life, by the abandonment of vicious habits, and by leading the kind of a life that will produce these results in the individual. That is the religious teaching they are setting forth, and as I understand it, they undertake to teach a doctrine which constitutes the revival of primitive Christianity. They give no medicine.

RIGHT TO LIVE.

I read one case where a Christian Scientist was on trial. It appeared from the evidence that he did not examine the pulse of the patient, did not take the temperature, did not go into physical detail concerning the disease, but did that which he thought was capable of producing the best results, and that was the application of the principles of Christian Science. Now Christian Science is a religious belief, and any religious belief or practice cannot be interfered with by the legislature. It seems to be fundamental that the one seeking help has a right under the constitution to go to persons that may be teaching religious faith of some sort. It seems to me very clear, gentlemen, that these two objections ought to be sufficient to prevent the enactment of this bill into a law, unless you provide some remedy or some amendment by which Christian Scientists may be protected in their practice. There are thousands of Christian Scientists, hundreds of churches

that have been established, and hundreds of people who are doing this work. This question is not like the question brought up by those who preceded me, the question of osteopathy. This is another thing, but I understand that some good results may be accomplished by osteopaths. They illustrate here a new school coming into existence, and what its developments may be we do not know. It is not for the legislature to put up barriers against these developments, whether they be of this school which these doctors have represented this afternoon, or of Christian Science, or of any other science of healing. One of the doctors spoke of the miracles performed by our Saviour, and I was quite surprised to hear him put the construction he did upon them. Now the Christian Scientists believe in the power of prayer, and the great Christian church believes in the power of prayer. We find this doctrine set forth in the Bible. I recall a quotation from the general epistle of St. James: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." Shall the statute of the state stand in the way of the application of these words? If the Christian churches wish to pray for their people, if they wish to recommend prayer as a means of relief, can they not do it?

PROPER RESTRICTIONS AND PUBLIC SAFETY.

Have we not all been in church services where prayers were suggested and prayers were offered for the sick of the congregation, and yet in a sense that would be a violation of the proposed law? This liberty of conscience, this great right of exercising religious belief must be preserved in this state. I admit that the practice of medicine ought to be regulated by statute. That is proper. We also license engineers, license lawyers, license accountants; but you cannot pass a law in this state which would require a man to take out a license under the authority of the state before he could preach the gospel. Neither can you require a license of a man before he shall teach any religious truth that he thinks proper, unless such teaching leads to "practices inconsistent with the peace and safety of this state." The belief of the Christian Scientist is a religious belief, and he is engaged in religious teaching, and the legislature of this state cannot interfere. I think the suggestions that I have made show that the state cannot limit the right of the citizen himself to secure proper relief. I think he has a right to obtain outside the three schools of medicine any remedy available. Neither can the law interfere with any man's religious liberty. Unless this bill can be made to conform to these principles, it ought not to be put on the statute book.

Christian Science and the Public Health.

[We herewith publish a synopsis of a paper written by Carol Norton, C.S.D., upon the above subject.]

I HAVE been asked to give a brief review of the Christian Scientist's position in relation to the public health, the practice of medicine, and the legal aspects of Christian Science practice. I will endeavor to give in the brief form of questions and answers the pertinent points on the Christian Scientist's side of this vital question.

Q. Are Christian Scientists unmindful of the work and devotion to suffering humanity shown by honest, painstaking physicians, surgeons, nurses, and their helpers?

A. Christian Scientists respect and honor the efforts of all medical practitioners who sincerely labor for the alleviation of human suffering. They admire their devotion, their studious habits and self-sacrificing experiments for the upbuilding of a humanitarian profession.

Q. Is Christian Science at once a religious belief or doctrine, and a system of healing disease?

A. By Christian Scientists it is held to be the scientific understanding of the teachings of early Christianity. Healing sin or depravity, it denominates Christian reformation; healing bodily disease, organic and functional, it denominates Christian healing.

Q. Can it, as a religious belief or doctrine, be separated from its practice or demonstration in bodily healing?

A. As religious belief it relates to the moral and spiritual welfare of the people. Its method of healing evil thoughts or habits is purely spiritual. As a system of healing according to Biblical teaching its method of healing physical ills is spiritual, without drugs or material remedies. It is therefore not medical practice as the courts, public custom, statute laws, and doctors define the practice of medicine.

Q. Does the claim of religious freedom which gives to every citizen the privilege to enjoy "life, liberty, and the pursuit of happiness," cover the general question, Do Christian Scientists have an inherent right to *heal* and *be healed* without drugs, by spiritual methods, which are at once both Christian and Biblical?

A. I answer this from the standpoint of a layman, as I am not a lawyer. Religious liberty bases the American Commonwealth. Religious liberty includes the right to gain and preserve bodily health, which of necessity must base the ownership of "life, liberty, and the pursuit of happiness." Therefore under the normal and legitimate plea for religious liberty, Christian Scientists have a right to practise or demonstrate their methods of healing, inasmuch as these methods can be proven beneficial to the public health and general good. They heal where medical methods fail; reform where other moral systems have not reformed; their followers are friends to good government, civil liberty and law, and the good works of religion, both Christian and Jewish. Therefore their rights, both moral and bodily, are religious rights, and are surely safeguarded by our national constitution and the constitutions of the several states.

Q. Does the decision of the Supreme Court of the United States relating to the former polygamous custom of the Mormon Church in any way affect the claim of Christian Scientists that religious liberty gives them a right to practise and demonstrate their healing methods as a religious act, or as the expression of their second most important Article of Faith,—the healing of the sick through spiritual means?

A. Polygamy as a religious tenet of the Mormon Church was adjudged by public opinion, also by the law of Christian ethics, American sentiment, and civil law, as a menace to the public welfare and detrimental to the higher or spiritual integrity of the people of the United States. Because of this general attitude toward this institution as a so-called religious privilege, polygamous living was held to be not lawful, even under the guise of religious liberty. With Christian Science and its healing the case is entirely different. It is a friend to good morals, ethical integrity, and the purity of the home. It cures the sensual, liquor, drug, and tobacco habits, destroys sin and depravity, promotes moral sentiment, supports the civil law, heals thousands of suffering people given up by the doctors, and proportionately loses fewer patients (notwithstanding it is often used as a last resort) than medical practitioners. It is therefore not a menace to morals or the public health of the people.

Q. Do Christian Scientists believe in obeying the health laws of cities, towns, and villages, in reporting contagious diseases, in submitting to vaccination, if the law insists, and in co-operating with all who stand

for good government, public health, sanitary reform, and a definite lessening of the death-rate?

A. Yes. This has been publicly announced in the Christian Science official publications. [See letter of Rev. Mary Baker Eddy in this number.—EDITOR.]

Q. Should Christian Scientists admit the contention that they should submit to an examination by the State Board, which passes upon the qualifications of those desiring to practise medicine?

A. Christian Scientists do not practise medicine, nor do they desire so to do. Hence they are not asking this State Board of Medical Examiners for the privilege of practising medicine. The Board of Medical Examiners is composed of physicians of the three recognized schools allopathic, homœopathic, and eclectic. Why should those who stand for, and attempt to, and *do*, heal through metaphysical or spiritual methods according to scientific Mind-healing, be asked to pass an examination in a system or systems that they neither endorse, believe in, nor wish to practise? Who on the present Board of Medical Examiners would be really qualified to examine and pass upon the qualifications of a Christian Scientist,—perhaps a student and practitioner of Christian Science Mind-healing for a period of over fifteen years?

Last year the legislature of the great State of Illinois, the state of Abraham Lincoln, by a legislative enactment, added to the health laws of that state, which are in substance the same as the present health laws of New York, the following amendment: "Provided that nothing in this section shall be construed to apply to any person who ministers to or treats the sick and suffering by mental or spiritual means without the use of any drug or material remedy." A joint health committee of both branches of the Missouri Legislature has recently taken the same attitude toward Christian Scientists in that state.

Editorial Comment.

Free Choice of Doctors.

ANOTHER Christian Science healer—this time in Cincinnati—has been acquitted of practising medicine illegally, and this closes the old year with an unbroken series of victories for the "irregulars" over the forces of the recognized schools of medicine. The courts have uniformly decided in favor of the Scientists.

The question has been an interesting one, because it involved something more than a mere dispute between regularly licensed medical practitioners and those who professed to heal disease without the use of drugs. It involved the freedom of the individual. That is to say, it involved the right of a man to call in any one he wanted to and to intrust his health to the care of physicians who acknowledged no allegiance to any medical school. And it is very well that the question has been answered in the affirmative. For if it had been decided that the Christian Scientists, for instance, should not act as physicians, there is no telling when the prohibition might have been extended to some other medical sect, relatively small in numbers, though perhaps fully as efficient as the "regulars" or the homœopaths. Proscription is a dangerous precedent to establish.

So long as his vocation does not involve a trespass upon the rights of his fellows, the individual is the supreme and final judge of his own actions. And rightly so.

Therefore it is not to be regretted that the prosecution of Christian Scientists and similar practitioners has failed. The question is left just where it should be left—for the decision of the patient. The sick man is the one most deeply interested. It is not for the law to make the decision for him.—*Chicago Chronicle.*

Medical Legislation.

IN regard to legislation to regulate the practice of medicine, it may be well to observe that the choice of medical attendants and advisers is a matter which each man has a right to make for himself. It hardly comes within the range of subjects to be regulated by law as matters of sanitary or other things affecting public health.

The same principle applies to the theory of medicine to be followed. One person may believe in one theory and another in something very different. The decision of one may be wise and that of the other foolish, or both may be alike unwise. Schools of medicine are matters largely of prejudice and taste. As a general proposition, the person consulting a physician of a particular school knows nothing about the merits of the theory on which the physician professes to practise his profession. Sometimes the physician himself knows but little more. So, in respect of the choice of school and theories, it is for most persons a leap in the dark at best.

Open and notorious charlatanism should be prohibited. But a doctor is not necessarily a charlatan because he is not connected with a recognized school of medicine. He may be able to effect cures by use of simple remedies, or, for that matter, by the employment of no medicine whatever. It would be carrying matters to an extreme to say that the work of all such medical or alleged medical men is a public evil which should be prohibited by law.

Denver Republican.

A Dangerous Measure.

CHRISTIAN SCIENTISTS claim that a measure introduced at Albany, pursuant to the recommendations of the so-called regular practitioners, is a blow at personal liberty and permits the Board of Health of the State of New York to exercise autocratic powers in dealing with people who may have offended it. The bill to which they object is so sweeping in its provisions that it makes the layman who meets another on the street and advises him to take a certain course of treatment or to try a given medicine, guilty of a crime. This is hedging the doctors about with too many safeguards. They don't know everything about the science of healing and there is no reason why legislation should be passed upon the theory that they do. Christian Scientists have gone too far in their claims. They have disregarded many of the rules of common sense in dealing with sick people, but there is something more than theory in their belief and the fact should be recognized. The aim of the law-making body should be to strike a happy mean, to enact a statute which shall protect the public against extremists of both schools, against the regulars as well as other people who are making independent researches in the realm of therapeutics. This is the sort of legislation that would be favored by the people of New York, legislation which would protect the public and at the same time be fair to every conscientious man and woman working for the alleviation of human misery and honestly anxious to extend his or her knowledge.—*The Buffalo Review.*

Somewhat too Sweeping.

THE Bell Bill so-called, now before the legislature, has been thus amended:—

"The construction of this article is that any person shall be regarded as practising medicine within the meaning of this act who shall give treatment to any other person by the use of any remedy, agent, or method whatsoever, whether with or without the use of any medicine or instruments or other appliances, for the relief or cure of any wound or fracture, bodily injury or infirmity, physical or mental disease."

Under this broad-gauge prohibition, a mother would not

be allowed to try to cure any of her children of ailments that generally do not call for professional assistance; and it is not certain that if a man fell and broke his leg on the sidewalk, it would not be contrary to law to help him up before a physician in "regular practice" appeared.

The Buffalo Commercial.

Unconstitutional Legislation.

THE Bell Bill aimed at the Christian Scientists is not only assailable on the ground of unconstitutional interference with religious liberty, but with personal liberty as well, for the right of people to employ whatever kind of healers they choose cannot be taken away by statute. The present legislature is trying to do too much work.

Buffalo Courier.

Rights of Christian Scientists.

CHRISTIAN SCIENTISTS are before the Missouri legislature looking after their rights. They are entitled to them, whatever they may be. Christian Science has a remarkable following in St. Louis and all over the country. It is believed in and practised by men and women of such a standard of education and enlightenment as to render it extremely hazardous to declare that it has no legal rights. It is not the fad of the ignorant, nor the pastime of the fanatic. Sober, sensible men and women have indorsed it highly on all sides.

The *Star*, as the organ of all the people, wants to see the Christian Scientists properly represented in any controversy that may ensue concerning pending legislation at Jefferson City. It consequently offers its columns to the friends and promoters of Christian Scientists for any fair discussion of matters now on or that may come up during the pendency of the legislation in question.

St. Louis Star.

Scientists win a Victory.

ST. LOUIS, Mo., February 6.—A special to the *Post-Dispatch* from Jefferson City, Mo., says:—

It is announced that as a result of the hearing given last night by the joint committee on ways and means of the House and Senate to prominent Christian Scientists the public health committee will strike out those paragraphs of the Hull medical bill which are objectionable to them.

The Hull Bill provides for the establishment of a state medical board which shall pass on the qualifications of all applicants for medical practice, and requiring each to have served a two-year course at a duly recognized medical college.

Further, it is specified that "all persons professing to heal the sick or afflicted" must undergo this examination. The Christian Scientists based strenuous objections to this clause on the ground that it would restrict their religious belief.

At the hearing last night probably one thousand Christian Scientists from St. Louis, Kansas City, St. Joseph, and other parts of Missouri were present. The most prominent of these presented their arguments against the provision in the bill which they said was inimical to their faith.

St. Louis Post-Dispatch.

Victory in California.

SACRAMENTO, February 8.—The Christian Scientists, electric healers, osteopaths, and other irregular practitioners in the art of healing have won their fight against the Maggard-Hasson medical bill and the section of the measure directed against them was amended in the Senate on

third reading this afternoon in a manner that practically meets their wishes. The bill was reached late in the morning and had held attention after recess until mid-afternoon. Devlin of Sacramento moved the vital amendment and Rowell of Fresno, a regular physician of the old school in private life and a strong advocate of the bill in its original form, was the committee of one that reported it.

The amendment struck out the section defining the persons who shall be deemed as practising medicine and substituted this wording: "Those who for a pecuniary or valuable consideration prescribe or use any drug or medicine, appliance or medical or surgical treatment, or perform any operation for the relief or cure of any bodily injury or disease."—*San Francisco Chronicle*.

Among the Churches.

Opening of New Church at Jacksonville, Fla.

The opening services at First Church of Christ, Scientist, in their new home, corner Monroe and Newnan Streets, yesterday (Sunday, January 27) were highly interesting and attractive. The church was entirely filled in the morning, and there was a good attendance in the evening.

The decorations were tasteful, consisting of fine ferns, palms, blooming callas, bride roses, carnations, and other choice flowers.

After the Lesson-Sermon, the congratulatory letters and telegrams from leading Christian Scientists, friends of the church, coming from North and South, East and West, were read.

The following are two of the letters referred to above:—

I heartily congratulate you. These are glorious steps, and mean everything to us in our progress out of the old. May God bless you in every good endeavor to further our loved cause.

Lovingly,

SARAH J. CLARK, C.S.D.

Beloved Brethren:—First Church of Christ, Scientist, in Concord, N. H., sends you hearty greetings in the step forward which you are taking. "God is with us, and who can be against us?" You are enlisting in a holy cause. Your mission is to enthrone the Christ spirit in the hearts of men. Your only aim is to reflect that divine Love which heals sickness and sin. Under the guidance of our beloved Leader and Mother, we shall win a victory for Truth and righteousness.

Yours in Divine Love,

IRVING C. TOMLINSON, C.S.B.

Florida Times-Union and Citizen.

Third Annual Church Meeting in Reading, Mass

The third annual meeting of First Church of Christ, Scientist, Reading, Mass., was held in Odd Fellows Upper Hall, Monday evening, January 7. The reports of the officers of the church were listened to with more than usual interest on account of the general growth of the church in each of its several departments. Financially, there has been an increase of forty-five per cent over the cash receipts of 1899. Every debt is paid, and a cash balance on hand.

The attendance at the Christian Science services held Sunday morning and Wednesday evening has steadily increased until nearly every sitting is taken at each service. The actual average attendance per Sunday, for the month of December, was ninety-one.

The Christian Science reading room in Manning's Block, opened to the public last February, has proven a marked success. On its tables may be found all the genuine Christian Science literature for perusal, for sale, or

to loan. The cash sales of this literature since February, 1900, has amounted to over \$475. The number of visitors at the reading room during the last seven months was 1,878.

The happy and kindly thought expressed by the townspeople in regard to our reading room and the object of its establishment is gladly recognized and appreciated. In return for this hearty good-fellowship manifested, the church is pleased to welcome cordially the public to its reading room for the coming year, as well as to its regular services, Sunday morning and Wednesday evening.

CLERK.

Reading (Mass.) Chronicle.

Annual Meeting at Toronto, Can.

The congregation of First Church of Christ, Scientist, held their annual meeting at the church edifice last evening (Monday, January 14). The reports presented by the clerk and treasurer of the church on behalf of the Board of Directors were received with many expressions of approval. A substantial addition to the church membership was shown to have been accomplished in the receiving into fellowship of forty new members in 1900. The financial report reads as follows:—

Sundry collections.....	\$1,845.59
Monthly contributions.....	1,739.85
From other sources.....	473.60
For public lectures.....	290.85
Total	\$4,349.89
Expenditure	4,268.99

Balance on hand..... \$ 80.90

The meeting concluded with a report from the Advisory Board appointed by the church to consider the work done during the year. The report presented by the chairman of the committee, was most flattering in its praise of the church officers of 1900.—*The Mail and Empire.*

From Billings, Mont.

I became interested in Christian Science during my stay in New York last winter. On arriving here in July I at once inquired to see what was being done in this town. I found seven loyal workers already in the field. Regular meetings are held every Sunday forenoon. On my first Sunday there were seven of us in attendance, one visitor and five children. There are several others in the city who are now reading "Science and Health with Key to the Scriptures," and becoming quite interested.

Sunday School is held after services with a usual attendance of seven children.—E. J. M., Billings, Mont.

Christian Scientists at Columbia, Mo.

The band of Christian Scientists in Columbia who have been holding services at the residence of John N. Belcher for the past year or two, have rented the Phi Delta Hall, in the O'Rear Block in which to hold public services. The hours of meeting are 11 A.M., Sundays, and 8 P.M., Wednesdays. All persons are welcome at the services. Later, this congregation hopes to have a house of worship of its own.

Missouri Statesman.

Reading Room at Armstrong, Ia.

The members of First Church of Christ, Scientist, Armstrong, Ia., have opened a Christian Science reading room in the Felkey Block. It is a very pleasant room and is supplied with all the works of our Leader, the Rev. Mary Baker G. Eddy, and all the publications of The Christian Science Publishing Society.—GRACE THOBURN, Clerk.

From Our Contributors.

Never-Failing Blessings.

BY NELLIE V. FRESHMAN.

EVER a Thank-off'ring do we send,
For blessings, e'en now pouring
From Him, "Our Father," *Truest Friend*,
We stand in awe—adoring.

In *thought* we oft have gone astray,
Yet, never past redeeming:
For Love, "The Shepherd," passed our way,
And broke the spell of dreaming.

Then, if in *word* we failed to prove
Life, Truth, and Love "The Power;"
Sweet Silence: what a balm—to soothe;
'Twas given in that hour.

In daily life—our *deeds* and *acts*,
If thought be "none of mine,"
We find that Truth is never lax,
And we rejoice "in Thine."

Thus through all time, in *thought* or *word*,
If Principle be guiding,
We have a "never-failing Lord,"—
Omnipotence—abiding.

And for this Omni-present Love,
Our grateful hearts ascending,
Thought, Word, and Deed, in Heaven above
Will echo "Never ending."

A Comparison.

BY ELLA BERRY RIDEING.

ONE of the most impressive features to me, during the Communion week in Boston in June last, was the wonderful ease and quietness with which the great crowds of Christian Scientists handled themselves. I have known what crowds of people mean, always having lived in large cities, Chicago and New York, and in my estimation a crowd of any size was to be avoided. To be hedged in by people on all sides and there to stand and wait, I never thought I would willingly do, to get into any place.

There is no thought of being in a crowd, when surrounded by Christian Scientists. Whatever the number may be, no animal instincts manifest themselves there, no crowding, or pushing ahead of each other, as I have seen outside of Christian Science gatherings, even when only culture and refinement were considered to be present.

Communion Sunday I stood for an hour at least in front of the Mother Church, with the gathering members constantly increasing, until fully fifteen hundred must have been there, yet not an unpleasant look or gesture from any one. Each face wore a bright, sunny smile, patient and content to be in his present place as long as was necessary.

"All with one accord in one place" was truly manifested there, trying to realize the One Mind and to "love his neighbor as himself," knowing full well, that, to crowd a brother out of his place would do self no good.

It made little difference where one sat or stood in the church that day, the good one gained depended entirely on individual growth, on the work of previous days and months, not on the advantageous position gained on entering the edifice. The benefit received would be in propor-

tion to the ability to comprehend the Truth given there that day in word and thought.

So typical of individual growth in Christian Science was the entrance made into the church that day. Not a step was taken forward except as a body, all moved together that one step, and by those single steps at intervals, each one drew nearer and nearer until inside the doors of the church.

At the meeting of the members of the Mother Church on Tuesday in Mechanics Hall it was the same, only on a large scale; no ordering, no excitement, no managing, all led by the One Mind, everything "done decently and in order." It was wonderful! The ease and quietness of that great body of people under the guidance of Love.

This was all impressed upon me most emphatically when returning home. A number of Scientists, among other people, took the Fall River train at Back Bay Station; it never occurred to me but that I was still surrounded by Christian Scientists. As the train came to a standstill I was quietly waiting my turn to step aboard; when suddenly a woman from the side violently pushed ahead of me, and, needless to say, got on ahead of others too, who had been in front of her. It was so unexpected I was thrown against a little woman half my size, who never would have returned me the sweet smile that she did, had she not been a Christian Scientist. She would, at least, have been too busy thinking she was hurt to do so, much less to smile.

One thing I am sure of, only through previously having lived up to my highest understanding of God as Love, as taught in Christian Science, enabled me to meet that incident without the least bit of resentment or indignation. One of the most helpful and precious thoughts to me has been, "Who hath not learned that when alone, he has his own thoughts to guard, and when struggling with mankind, his temper, and in society, his tongue?" (Miscellaneous Writings, by Mary Baker G. Eddy, p. 126). What a comfort this thought has been to me under many different circumstances! and it was the first thought which came to me at that time. What a strong support is the understanding of Truth, as revealed through "Science and Health with Key to the Scriptures."

The Inflow of Truth and Love.

BY C. F. HACKETT.

HAVE you never noticed the stones and weeds on the seashore when the tide is out? But soon the tide commences to come in, so slowly as to be hardly noticeable. The waves flow in and out, but each time come a little higher and a little higher, and do not recede quite so far, until after some time the tide is in, and where the weeds and stones were is a beautiful expanse of water, glistening in the sunlight. When we first come into a knowledge of the Truth in Christian Science, because we long for something better and because material life does not satisfy, how hard and full of weeds our thought appears to be; in fact, it seems as though there were nothing but weeds; but the tide of Truth has commenced to flow into our lives. The flowing of the waves is like our daily experiences; some days we seem so clear and free, and at other times the claims of error try to cast us down; but if we cling to God, we rise higher, and the stones and weeds do not assert themselves so strongly. Whether the sea is stormy or calm, nothing can prevent this action of divine Principle in our lives, any more than storms at sea can prevent the tide from rising. As we progress, the thoughts of mortal mind give place to pure thoughts of Good. The tide of divine Love in human consciousness will never ebb, never go back to the old conditions, but flow on and on until "the knowledge of our God covers the earth, as the waters cover the sea."

Religious Items.

The *Universalist Leader* says editorially: "Why should we not pay for our religion as one of the necessities of our life? Why should the church be looked upon as an object of charity and the minister as one to whom we are doing a favor? We do not make the grocer and the coal dealer feel that they exist only through our generosity; we pay for what we get and hold the dealer in the highest respect. We do not resent it when his monthly statement comes. Why should we not place the church on the same high business level? Why not pay for our religious culture, just as frankly and freely as we pay for an education and for our food? When will the people who want their church to stand well in the community cease telling about what they give to the minister and speak of what they pay, and are glad to pay, for their religion?"

Rev. Geo. R. Wood says in the (Baptist) *Standard*: "Most Christians desire to be strong. They covet strength to overcome their own difficulties and long for power to influence others. In their desire for power they frequently overlook many simple and practical sources of strength. One of these simple but most efficient, sources of strength is suggested in Nehemiah, 8:10, in which Ezra, the scribe, declares to Israel that 'The joy of the Lord is your strength.' 'The joy of the Lord is your strength.' Then let the world know it. Let the Christian speak of the joy that comes from being a holier, healthier, happier, more peaceful and hopeful man, instead of always telling of his burdens, trials, and failures."

The *Congregationalist* says: "The Orthodox, or Established Church in Russia is, relatively to other churches, fully as predominant as was the Established Church in England one hundred years ago. It is even more insistent in controlling educational and social life and in giving superior privileges to its members. Yet of the 130,000,000 people in Russia no less than 12,000,000 assert their independence of the ecclesiastical control of the Greek Church, while they hold faith in Christ and worship in various religious organizations. Some of these removed to Siberia in order that they might enjoy greater religious freedom than in Russia proper."

A writer in *The Unity Herald* says: "It is a bad sign for the Christianity of this day that it provokes so little opposition. If there were no other evidence of its being wrong I should know it from that. When the world and the church can jog along comfortably together you may be sure there is something wrong. The world has not altered. Its spirit is exactly the same as it ever was, and if the Christians were equally faithful and devoted to the Lord and separated from the world, living so that their lives were a reproof to all ungodliness, the world would hate them as much as ever it did. It is the church that has altered, not the world."

The (Unitarian) *Christian Register* says: "Women as sovereigns have often been extraordinarily successful. There is something in the traditions of history and the influence of events which in a mysterious way prepares great nations to submit to the sway of a woman, even when others of her sex of the same nationality are exposed to all the disabilities of tradition and custom. That at the same moment two women could rule over great nations in Europe and Asia, with conspicuous ability, the one the native of a country where women are highly honored, and the other of one where they are despised, is one of the curiosities of history."

The (Methodist) *Christian Advocate* says: "Is it not a fitting time to kindle anew the fires of spiritual religion? These fires have not gone out, but they do not burn and blaze as we should like to see them. If the religious life and activity of the Church should not keep pace with commercial and secular progress, the result will be disastrous. Our prosperity will be a curse instead of a bless-

ing. It is impossible to measure the progress of religion and to compare it with secular advancement. We can count numbers, but no one can measure or estimate spiritual growth and power."

Ian Maclaren says in the *Christian Endeavor World*: "The depreciation of kindness in private life which is one of the features of our day, is very largely due to the fashion of intellectualism; but yet human nature below the surface of crazes and phrases remains the same, and his fellows still judge a man by his heart rather than by his head. When the jury is selected, not from a coterie, but from the marketplace, the person who is kind will ever be preferred to the person who is clever; and thoughtful, to use a cant word of our day, is still less than warm-hearted."

Bishop Hendrix says in the (Baptist) *Examiner*: "Men see clearly the realism of evil. What is needed is some one to proclaim the realism of good. The secular press, current literature, the stage, all portray, and ceaselessly, the realism of evil. Good men take up the refrain and exhort, 'Be not overcome of evil, but overcome evil with good.' The mind of Christ is expressed so long as there are men to proclaim the fundamental fact, the underlying principle of the mission of Christ: 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.'"

The (Unitarian) *Christian Register* says: "President Jordan, describing a trip across Indiana, says: 'A common traveler got off the train and a coop of chickens was put on. The people had no welcome for the traveler and no tears for the fowls; yet at the station I counted forty men and boys,—farm boys, who ought to have been doing something somewhere,—every interest of economics and æsthetics alike calling them away from the station and off on the farm.' This is the strongest impression of travel elsewhere,—not gorgeous scenery, but human waste."

The *Universalist Leader* says: "Naturalness is needed everywhere. Artificiality, pretentiousness, straining after effects by unnatural methods, are sure to avail but little as novelties, and in the long run weaken the influence of all who practise them. . . . Artificiality and assumption are dangerously near hypocrisy. Even in the dramatic profession it is naturalness that attracts and wins. Let a man be himself everywhere, his best self as fully as he can, and he will be justly rated by his fellows, whether his field of action be a private or a public one."

The *Sunday School Times* has the following: "To speak a kindly word of commendation or encouragement may be a very little thing for you, but a very helpful thing to the one to whom it is spoken. Never a day passes without bringing you opportunities for such service to others. Does a day ever pass without your improving such an opportunity? If so, you have reason to reproach yourself with the omission, and others have reason to regret your failure. Inasmuch as you did it not you failed in your positive duty."

A writer in the *Homiletic Review* says: "Love is the broad idea of charity, an affectionate sympathy with men in their sorrows, and a kindly disposition toward everybody. Love in the abstract we have; but have we love in the concrete? We can love well-dressed, cultured people of our own kind; but can we love lowly, ignorant, and unlovely men of an alien race? Have we that broad charity toward all which suffereth long and is kind?"

At a meeting in New York recently, Bishop Potter had occasion to praise the intelligence of the Chinese, and gave the following instance in support of what he had said: "I once had a Chinese servant who, in filling an order for me, described me as Number One Joss Pigeon. He had in these few words fully described my title. Joss

meant religion and pigeon business. I was the number one religious man, and my curate was number two joss pigeon."

"Name, in Scripture," says Swedenborg, "signifies quality." To be saved by the name of Jesus, the "name above every name," therefore means that we are saved by having the Christ quality in ourselves; and to spread his name is simply to publish the kind of life which Jesus had in himself and manifested to others. There is no power in mere names or words; the letter kills.

Universalist Leader.

The (Baptist) *Standard* says: "The total membership of the evangelical churches in the United States is in the neighborhood of 19,000,000, or about one-fourth of the population. Even if we discount this fifty per cent for padded statistics, inactive members, etc., the remaining Christian force should be capable of accomplishing great things for God and righteousness."

The story is told that Cardinal Manning, upon going to his publishers for a copy of his book entitled "Confidence in God," was told that he would have to wait to hear from the stockroom, and in a few minutes heard in a loud voice bellowed from an upper floor: "Manning's 'Confidence in God' is all gone."

The Advance.

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

Russia has imposed a thirty per cent additional tariff on American imports in retaliation for an increase made by the United States in the tariff on Russian sugar. The Secretary of the Treasury claimed that the Russian Government was paying a bounty to exporters of sugar and the tariff was increased by the United States to neutralize the effect of the bounty. American exporters of machinery, who have built up a splendid trade with Russia, are displeased at the action of Secretary Gage and declare it was a serious blunder. The St. Petersburg newspapers have nearly all expressed regret that their government imposed the retaliatory treaty. Both press and people seem very friendly to America.

Former Congressman Tom L. Johnson, the well-known Single Taxer, was nominated for mayor of Cleveland, O., by the Democratic party February 19. Mr. Johnson has been for many years a successful steel manufacturer and street railway manager, being reputed a millionaire, yet he was one of Henry George's most intimate friends and he never lost an opportunity of pointing to the success of such men as himself in rolling up enormous wealth, as object-lessons proving the existence of special privileges which make the rich richer at a rate of increase wholly out of proportion to what it should be under equitable conditions.

The Oregon Senate has voted, 29 to 1, in favor of resubmitting woman suffrage to the voters. The suffrage amendment submitted last year received forty-eight per cent of all the votes cast on the question.

Elaborate preparations are being made in Washington for the public ceremonies attending upon the inauguration of President McKinley on March 4.

Foreign News.

For a while the Chinese Government manifested great reluctance to mete out the extreme punishments to the leaders of the Boxer uprising that were demanded by the Powers, and their delay was very trying to the patience of the peace envoys of the foreign nations. About two weeks ago Field-Marshal Von Waldersee invited the commanders of the troops of other nations stationed in Peking to join him in an expedition against the Chinese in force. No pains were taken to keep the proposed movement secret, and, taking it seriously, the Chinese government yielded to the terms of the Powers. Then it was announced that Count Von Waldersee's threat was merely intended to frighten the Chinese.

In a debate in the British House of Com-

mons on February 19, Thomas O'Donnell, an Irish member, attempted to address the House in his native language, the Gaelic tongue, the first attempt of the kind on record since Ireland was united with Great Britain. The speaker of the house requested Mr. O'Donnell to speak English, but he persisted in talking Irish until peremptorily ordered to desist. He refused to speak English, asserting it to be his right, as the representative of an Irish constituency, and a member of a nation still possessing a language of its own, to address the house in his native tongue.

The Cuban constitution was signed by the members of the constitutional convention on February 21, and a copy was sent to Governor-General Wood. Press reports from Washington indicate that an extra session of Congress is likely to be called to consider the Cuban constitution. Some of the more radical Cuban patriots hotly protest against submitting their constitution to the United States Congress, on the ground that Cuba is already an independent nation, and that the Americans have no right to interfere in the making of Cuba's fundamental law.

Russian students have of late been troublesome to the government on account of their revolutionary spirit, and a recent press dispatch from St. Petersburg says: "By a verdict of the special court, posted in the St. Petersburg University, three students have been sentenced to three years', six to two years', and nineteen to one year's service in the army. It is reported that sixty-one students, in addition to those already sentenced, have been condemned at Kieff."

The Boers seem to be holding about all the advantages they secured by their bold operations in Cape Colony, but they do not seem to be strong enough to press on to the capture of any populous towns. Dewet, the Boer general, who for weeks has been using a considerable force of men to good advantage on the borders of Cape Colony, is reported to be about to fall into the hands of a superior British force.

Some of the conservative members of the Canadian Parliament are urging the Dominion Government to buy a controlling interest in the Grand Trunk and the Canadian Pacific railways to prevent them from falling into the hands of American capitalists.

Snow fell in the City of Mexico February 16, for the first time since December, 1856.

Industry and Commerce.

Statistics recently furnished by the United States Government show what strides women have made in the professions during the past thirty years. There was but one architect in 1870; now there are fifty. Painters and sculptors have grown from 412 to sixteen thousand, literary and scientific writers from 109 to 3,161, preachers from 67 to 1,522, dentists from 34 to 417, engineers from 67 to 201, journalists from 35 to 472, lawyers from 5 to 417, musicians from 5,763 to 47,309, doctors from 527 to 6,882, accountants from 0 to 43,071, copyists and secretaries from 8,016 to 92,824, and stenographers and typists from 7 to 50,633.

Contracts to the aggregate amount of one hundred and ten thousand dollars have been awarded for the purchase of schoolbooks for Cuba. The successful bidders are Ginn & Co., Houghton, Mifflin & Co., the Hammett Company, the American Book Company, and Silver & Burdett.

London press reports state that J. Pierpont Morgan, the New York organizer of huge financial schemes, has become interested in the company controlled by Americans for the exploitation of electric transit in British cities.

Chicago press reports say that it is estimated that there are in the neighborhood of fifty million bushels of grain in Chicago, Duluth, and the Twin City elevators.

General News.

Plans are being made for a party of scientists to leave Victoria, B. C., in June for the big glacier on Mount Fairweather, where the "Silent City of Alaska" is seen every year about that time. The expedition will be backed by some Californians. Tents, and photographic and surveying apparatus will be taken. The mirage, which stretches for a distance of five miles across the great glacier, is said to be a representation of the town of Bristol, England, and in order to investigate this the expedition will note the time and weather when their observations are made and all characteristics of the mirage. Then as soon as one of their number can get into communication with the city of Bristol inquiries will be made by telegraph with scientists of that city of the weather conditions prevailing at Bristol when the observation was made.

On Sunday, February 17, Mrs. Carrie Nation and a number of followers raided several saloons in Topeka, Kan., and finally broke open the doors of a cold storage warehouse and searched the place for hidden liquor. Mrs. Nation and several other women were arrested and held under heavy bonds to await the action of the grand jury. The charge against them is of breaking and entering, and after hearing the testimony, the judge pronounced it a clear case. Mrs. Nation's bond was fixed at \$2,000. She refused to furnish sureties and was remanded to jail to wait for the outcome.

A Washington writer says: "About nine hundred persons a day on an average visit the White House the year round. The number rises sometimes to fifteen hundred or two thousand, and the hours for visitors are not many, being from 10 A.M. to 2 P.M. In spite of this constant tread the old-gold figured carpet in the east room looks as well as when it was first put down, before Mrs. Cleveland left the mansion for her new home in Princeton.

The Pacific Mail steamship, City of Rio de Janeiro, while entering the harbor of San Francisco in a fog on the morning of February 22, struck a sunken rock and went down in thirty fathoms of water. There were 234 people on board. Seventy-nine persons were rescued, and most of the others were probably drowned. Among those reported missing were Rounseville Wildman, United States consul at Hong Kong, wife, two children, and nurse.

The executors of the estate of C. P. Huntington have deposited with Comptroller Coler of New York a certified check for seven hundred thousand dollars to cover the amount of the inheritance tax which will be collected by the State. The deposit indicates the worth of the estate at the time of the testator's death to have been approximately seventy million dollars, making the present worth eighty million dollars.

The highest of all office buildings is to be erected at the corner of Broadway and Thirty-third Street, New York City. The distance from the ground to the extreme top will be 455 feet. There will be thirty stories. The next highest building in New York is the Park Row, or Irvin's Syndicate, Building, of twenty-nine stories, and 382 feet.

New York will soon have its long-talked-of hotel for the exclusive use of women. The Women's Hotel Company has purchased the House of Industry on the north side of Twenty-ninth Street and the south side of Thirtieth Street.

At the congress of the Daughters of the American Revolution, held in Washington last week, the register general reported an increase of 12,759 in membership last year, which makes the total membership at present 35,002.

Washington's birthday was fitly observed by Americans wherever they were, and remembered by the people of other nations.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Recent Discoveries in the Ancient Homes of the Hittites.

THREE thousand years before the birth of Christ a mighty nation ruled with the strong hand in Syria and Mesopotamia. Its influence extended far beyond the borders of the realm, and made itself felt among the outside nations, enduring long after the nation itself had ceased to be. This was the Hittite nation, the mystery and baffling puzzle of archæology. What little is known of the Hittites is derived from the Bible and from Assyrian and Egyptian inscriptions. All the erudition of modern scholarship, all the genius and patience that translated the arrow-headed inscriptions and made clear the ancient writings cut into the bricks of Nippur, have failed to throw a single ray of light upon the strange language of the Hittites, or to cull from their enduring records in stone one definite historical fact about this once mighty race.

Endeavor in this direction has recently been stimulated by the finding among the ruins of the ancient city of Babylon, by the German scholars and explorers now excavating there, a stone monument of Hittite art and literature, in perfect condition, and inscribed with a long legend in the untranslatable language. The monument was recently found in the ruins of a Babylonian temple to the goddess Nin-Mach. It is forty-nine inches high, twenty-one inches wide, and fourteen inches thick. On one side is a bas-relief sculpture of a Hittite deity, excellently preserved. There is no doubt that this is the god of thunder, for he grasps in one hand the triple fork which so often represents lightning in ancient art. But the inscription is not so simple a matter. Clear cut as the characters are, not all the scholars in the world can translate the legend, or even evolve from the characters an alphabetical system. But even to the eye of one who has no acquaintance with ancient languages the inscription is interesting pictorially. One character represents an arm; another a leg and foot; still another the outline bust of a man with his hand raised to his face; and there are squares, angles, and other familiar figures, each one seeming to mean something when considered by itself, but without attainable meaning when regarded in total. Within those simple looking characters lies the secret that an archæologist would give a lifetime of toil to learn.

Students of the Bible will recollect that among the nations which were driven out of the Promised Land by the Israelites, under the leadership of Joshua, the Hittites are mentioned. This, scholars agree, must have been when the Hittite power was waning, for it was several centuries before this that Seti and Hameses, Pharaohs of Egypt, sent out several expeditions against the Hittites and reduced them to subjection if the inscriptions upon the walls of the great temple at Karnak are to be believed. It is also known that the Hittites held sway in the city of Carchemish on the Euphrates, for many of the puzzling inscriptions attributed to them have been found in the ruins of that great emporium of the day. It is not known with certainty to what

race they belonged, although the pictures of the Hittites found in Egypt have led many to the conclusion that they were Mongolians, for the pigtail, still found in China, and the straight nose and receding forehead prove absolutely that they could not have been of the Semitic race, like the Babylonians, nor of the Egyptian stock. Some have suggested that the Hittites were Turanians, but no one can do more than guess at the matter. Before a language can be deciphered it is necessary to know to which stock it belongs, and this uncertainty about the origin of the Hittites has only deepened the difficulty in reading their inscriptions.



Some, like Colonel Conder, have thought that at last a solution of the problem has been found, only to be proved wrong in a few weeks by other scholars. The only hope seems to lie in finding some Hittite inscription, side by side with one in another language, now known, which will serve as a key. This was the fortunate accident which led to the reading both of the hieroglyphics and the cuneiform inscriptions, for in one case it was the Greek parallel version, in another the Persian, which led to the decipherment of the lost tongue. There is good ground for hope that the German expedition to Babylon may offer the long sought solution of the problem by finding some monument bearing a double inscription in both the Hittite character and the Assyrian, which would give the key. The rest would be only a matter of detail. The finding of this monument in so perfect a state of preservation shows that at some time the Hittite power must have been great, even in the city of Babylon itself, and where one monument has been found it is almost certain that others will be discovered. Then some of the German scholars who have pored in vain over the Hittite characters without the aid of any parallel will explain it all in the twinkling of an eye.

But this mysterious monument of a vanished race, utterly swept from the face of the earth by the power of Egypt and Assyria, and once an ally of the world powers of its day, is not the only valuable discovery which has been made by the German expedition. With true German thoroughness the entire mound or series of mounds covering the site of ancient Babylon is being cleared away. Without striving for sensational finds that may astonish the world, the explorers prefer to work thoroughly, and reveal at last the glories of the civilization and architecture of the city of Nebuchadnezzar and his predecessors on the throne of Assyria. They have already succeeded in finding the great wall described by Herodotus, and regarded as fictitious by critics of the Father of History, whom they curtly termed the Father of Lies. Herodotus, who visited Babylon in the time of Artaxerxes I. (465 B.C.), said that the wall surrounding the city was fifty royal ells wide and two hundred ells high (84 by 336 feet), and that on top of the walls, on each edge, were one-story houses, leaving a space between the rows of houses, on which four chariots could be driven abreast. This wall has been found, but it surpasses the description of Herodotus. The retaining wall was built of baked bricks laid in asphalt, and was twenty-three and one half feet thick. Beyond this was a filling in

of sand and gravel sixty-nine feet thick, and then another retaining wall of forty-four feet thick, making the entire breadth of the wall one hundred and thirty-six and one half feet.

This wall surrounded the city, in which was the palace of Nebuchadnezzar and all the temples, covering as much ground as does London. Only one of these temples has been found so far, the temple of the Hittite monument, but this is a fine structure, built in the usual Assyrian fashion of a step-tower or Ziggurat, and many of its rooms have now been uncovered. From inscriptions found there it seems that this temple was built by Assurbanipal (668-626 B.C.), and by him dedicated to Nin-Mach and called Emach. The leader of the expedition, Dr. Robert Koldewey, states that the court of the temple, containing a well, is surrounded by rooms which are shut off by doors from the court and show interesting mural ornamentations. In the court and rooms there is a double tile pavement, with a space of six and one half feet between the two pavements. In this peculiar store chamber a great number of inscribed clay tablets have been discovered, bearing the names of the workmen, and the wages paid to those engaged in building the temple. These pay-rolls are dated, giving day, month, and year of the reign of Nebuchadnezzar and Evil-Merodach. From this it is evident that the construction of the building began during the reign of Nebuchadnezzar and was merely completed by Assurbanipal, or Sardanapalus, as the Greeks called him.



A cylinder found in this temple has been translated by Dr. Meissner, the Assyriologist of the expedition, and reads as follows:—

"Assur-bani-pal, the great king, the mighty king, the king of the world, the king of Assyria, the king of the four ends of the earth, the king of kings, the peerless prince, who rules from the upper sea to the lower sea, and treads all lower kings beneath his feet; the son of Asarhaddon, of the great king, of the mighty king, of the king of the world, of the king of Assyria, of the lord of Babel, the king of Sumer and Akkad: grandson of Sanherib, the mighty king, king of the world, king of Assyria am I. I completed the building of Esagila, which my father, my beggetter, did not finish, and the gifts for offerings of Esagila and for the divinities of Babel I established well and the government of Babel I made firm. So that power might not harm the weak, I have entrusted the dominion of Babel to my beloved brother, Shamas-sun-ukin. At the same time I established Emach, the temple of the goddess Nin-Mach, in the midst of Babel. Do thou, O sublime Nin-Mach look down with favor upon my pious deeds and daily beseech my prosperity before Bel and Belit. Set a life of many days as my fate and make my dominion firm as heaven and earth. And as to my dear brother, Shamas-sun-ukin, king of Babel, grant that his days may be long and that he may be satisfied with many successors. Whoever craftily erases my name or the name of my dear brother, or breaks my inscription, or changes its place, may Nin-Mach implore misfortune for him before Bel and Belit, and wipe out his name and his seed from the land!"

It has been proven in the course of the excavations that the site of this temple really lies in the suburbs of the city, and it was supposed that a mound called Amran by the Arabs, covered the chief Babylonian ruins. Excavations are now proceeding rapidly at this point, and already some of the ancient ruins are being brought to light. Deep down in this mound it is expected that the palace of Nebuchadnezzar will be found, and here, too, must be those marvelous hanging gardens, one of the wonders of the world. A large canal, used for bringing the water from the Euphrates, probably for watering these gardens, and called Libil, has been found, and within a short time it is

probable that the very arches upon which the gardens were planted will come to light. They were not actually hanging gardens, but rather elevated gardens, planted upon arches seventy-five feet high and extending five hundred feet in every direction, but covered with so deep a soil that the largest trees grew there. From a distance these gardens seemed to hang in the air, hence the name. But it was necessary to water these artificial layers of earth, and the water of the Euphrates was brought over in canals and raised to the proper height by some method not yet clear, but soon to be explained by the discovery of the gardens themselves.



It is in this more ancient part of the city that a large amount of Babylonian and Assyrian remains have come to light, consisting not only of ancient walls, but also of many cylinders inscribed in cuneiform characters, numerous ornaments and votive figures, besides a building, the top story of which contains stamped bricks of the time of Nebuchadnezzar. The lower portion must be much older, but it is only now being uncovered. Here, too, have been found, upon some of the seal cylinders, pictures of the god of thunder and lightning, Hadad, much like that of the Hittite deity; and one of Marduk, a chief deity in the Babylonian pantheon. The representation of Marduk is of especial interest, because here he stands in all his glory, with "wide open" eyes and ears, the symbol of omniscience, and with a powerful right arm, the symbol of omnipotence. On the cylinder to the left of the figure are eight lines of inscription, as follows:—

"For Marduk, the great lord, the powerful, the exalted, lord of all, lord of lords, mighty judge, who decides the fate of nations, lord of the lands, lord of Babylon, who dwelleth in Esakkil has Marduk-nadin-schum, king of all, the sublime, his worshiper, dedicated this seal, so that he may live, that his family may prosper, that he may live long and his rule be established, that he may destroy the land of his foe, he has given this seal of shining lapis-lazuli, covered with beauteous gold, an ornament for his shining neck."

From the inscription on this precious amulet it is evident that it was a gift to Marduk, and was placed about the neck of one of his statues, or was worn about the neck of that Babylonian king who was aided by Salmanezzar II. (858-824 B.C.), the Assyrian monarch, who helped him to take away the throne from his brother, Marduk-bel-usate. It was in the eighth year of his reign that Salmanezzar came to the assistance of Marduk-nadin-schum, putting his brother to flight, and afterwards slaying him in the mountains. In this way the discovery even of small amulets confirms great historical occurrences or legends, or gives us bits of ancient history unsuspected before. The value of the German discoveries grows with each month, and it is probable that when the work is finished at old Babylon we shall have a more complete view of the palaces and temples, and of the life of the Assyrians before their fall from power, than has yet been presented to the world in the case of any other nation buried under the dust of ages.

Denver Republican.

We must make time to be alone with God. The closet and the shut door are indispensable. We must escape the din of the world to become accustomed to the accents of the still, small voice. Like David, we must sit before the Lord.—F. B. MEYER.

Our minds are small because they are faithless. If we had faith in God, our hearts would share in His greatness and peace. For we should not then be shut up in ourselves, but would walk abroad in Him.—MACDONALD.

Among the Churches.

Work of the Cambridge, Mass., Sunday School.

The members of the Sunday School in connection with First Church of Christ, Scientist, of Cambridge, Mass., have been so cheered and encouraged by reports from other parts of the Field, that they would like to contribute their testimony as to the way that Love has led and blessed them.

Our Sunday School was organized in February, 1899, with a membership of sixteen children, three teachers, and a superintendent, the vice-superintendent being one of the teachers. We met in a small room, each class clustered together in a separate corner; but our growth was rapid, and room after room was secured, so that each teacher might have her class by itself for the study of the lesson, all assembling in one room for the opening and closing exercises.

The first year our collections, with a small sum volunteered by a few friends, enabled us to buy a fine organ and sufficient hymnals for the use of the school. The second year our growth increased steadily, and we proved the truth of the statement in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 490, "Divine Love always has met, and always will meet, every human need."

We now have a membership of fifty-nine, an average attendance of forty-three, divided into six classes. We meet in a large, sunny hall which can be divided by folding doors into two large rooms, each accommodating two classes; the other two have smaller class-rooms of their own. We have purchased more hymnals, and have quite a fund on hand with which we hope to aid in providing a church home for the dear church of which we are the nursery.

The rapid growth of our Sunday School seems remarkable to one who has no understanding of Christian Science; our methods are so different from those of other churches.

We do nothing to entertain or amuse; there are no elaborate Christmas entertainments with gifts; no monthly concerts at which the brightest of the pupils are given an opportunity for display; no picnics; no festivals; and in the regular Sunday services no effort either to amuse or to pour in information; but the teacher's loving, prayerful effort, for which she has been preparing by daily study through the week, is to lead the pupils to read and study for themselves the Bible and Science and Health, and to discern the footsteps in the pathway out of material sense into the life which is Spirit, that they may say with Paul, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

We have proved the truth of Jesus' saying, "And I, if I be lifted up from the earth, will draw all men unto me." And if it be true that *all men* will be drawn by the uplifting of Truth and Love, how much more is it true of the little children, "For of such is the Kingdom of Heaven."

All the children, with the exception of the infant class, read references from the Bible and Science and Health selected from the regular lessons in the *Christian Science Quarterly*; and frequently an opportunity is given for them to tell how they have been able to demonstrate through the week the truth of what they are taught in the class; and some very beautiful testimonies are given, showing how the Truth has been understood and applied.

One little girl told of being tempted to play truant from school with a number of her mates, but this sentence from the spiritual interpretation of the Lord's Prayer as given in Science and Health helped her to overcome—"Love leaveth

us not in temptation,"—and she overcame and influenced one of her friends to do the same.

Another little girl said that some one had strewn ashes on the hillside where they were accustomed to coast; she got a broom and commenced to sweep it off, feeling rather cross; she slipped and fell, striking her head. At first she thought she must go home, but she sat down on her sled and thought, "Divine Love is reflected in love" (Science and Health, p. 322), and in a few moments she was as well as ever.

Another said she had to go to the dentist's to have a tooth filled; she had some fear, as she had never been to a dentist before, but she worked for herself and went alone. It commenced to hurt, and the dentist told her the nerve was exposed, but she held the thought that there was no pain in Love, and got along without further trouble. She realized that Love was the only power that governed her.

A little boy about six years old was telling the story of the boy Jesus in the temple. He said, "Jesus knew more than the doctors did; there were *some* things the doctors knew which he didn't, but those things didn't amount to anything."

A little boy five years old repeated the verse, "Overcome evil with good." His teacher asked him what that meant. He said slowly, thinking it out as he spoke, "It means God comes over *all* the evil, so we can't see it; and—Why! There isn't any!"

EMMA H. McLAUTHLIN, *Superintendent.*

Progress at Seattle, Wash.

It may be of interest to our friends at headquarters to know what is being done in this extreme northwest corner of our country. Seattle, the largest city in this section, has grown very rapidly, has indeed outgrown the supply of halls and places for public gatherings. This growth is due partly to the rapid development of the country, partly because it is an important shipping point to the Orient, and in part because it controls the Alaska trade.

For more than a year this church, numbering about one hundred and twenty-five at present, had been meeting in a room designed for commercial uses. We were recently obliged to surrender it for its intended purpose. A thorough search by those well acquainted with the city failed to find a hall that could be leased. Indeed, not a hall could be found that could be secured for both Sunday morning and Wednesday evening except one in the extreme outskirts of the city, or one in such location and with such history that members of other churches might hesitate about attending a service there.

Confronted with such conditions we were much perplexed, for the notice that we must remove was quite unexpected. But a way for the time being was opened. The Unitarian congregation had taken the Seattle Theatre for their Sunday morning meeting during three months. They kindly rented us their building for that time, but what or where next? The large rentals that could be had made owners and agents willing to open the doors of their rooms to anything and everything, so that even if a hall for meetings were found it compelled us to present Science amid surroundings where mortality in its many phases held carnival. A sense of the beauty, sweetness, and purity of Science had so grown upon the church that they felt very reluctant to do this. Another consideration was that the high rents demanded would go far in a little time toward paying for a building of moderate cost. Summing up the whole situation we determined to build such a room as we could at once. A central location was found, but it could not immediately be redeemed from under mortgage, the owners preferring investment to cash. Upon this we began the erection of a neat frame structure, costing about \$3,500, and seating about five hundred. The church follows the

rule of Science in the construction, and pays as it goes. Work has been pushed rapidly, and it is believed that it will be ready for occupancy about March 1. Under such circumstances we did not lay a corner-stone, and we shall have to forego the pleasure it would give us to invite our fellow-students to a dedication of our work. But we shall have the consciousness that our effort has provided for Science a neat and sufficient home for the present. It has taken it out of the power of mortal mind to drive it here and there for a hearing. We reverently believe that Truth will soon enable us to build a structure worthy of the city and the cause we love. It is the purpose of this church to go forward at once with such a work. Our church is growing steadily both in numbers and in understanding of the Truth.—ALLEN H. ARMSTRONG, *First Reader*.

New Churches in Chicago.

A special collection taken yesterday morning (Sunday, February 10) in the various congregations of Christian Scientists in the city insures the speedy completion of the two new church edifices which that denomination is constructing.

Over ten thousand dollars was raised, leaving a deficit of only about twenty-five hundred dollars to complete the amount of two hundred and thirty thousand dollars which will be expended on the new buildings. This sum, it is expected, will be raised before the new churches are dedicated, so that they can be turned over to the congregations without a single dollar of indebtedness.

One of the new churches, which will be known as the Second Church of Christ, Scientist, is on the North Side, at the corner of Wrightwood and Pine Grove Avenues. The other, which will be the Third Church, is on the West Side, at the corner of Washington Boulevard and Leavitt Street.

Both are substantial buildings and when completed will be among the finest church edifices in the city.

The construction of the churches was started over a year ago, and it was intended to have them completed by last fall. The strike greatly delayed the work, however, putting the construction back several months. But now the work will go right ahead and both churches will be finished by spring.

The original estimate of the cost of the buildings was \$224,000. This was somewhat increased by the delays and certain improvements which were afterward decided upon.

It was desired, however, to keep the buildings free from debt, and the special collection was taken yesterday at the morning services for that purpose.

There are five Christian Scientist congregations in the city, and it has been the plan for the whole body to assist in the construction of each of the churches. When the First Church, on Drexel Boulevard, near Fortieth Street, was built some time ago, the money was raised among the various congregations. At present this is the only church edifice in the city that the denomination has completed.

The new church on the North Side is being constructed of Bedford stone and the work is well advanced. This building probably will be completed within six weeks. The church on the West Side is being built of glazed brick with terra cotta trimmings, and cannot be finished before spring.

Chicago Times-Herald.

Christian Science in Santa Barbara, Cal.

About eight years ago there were something like a half dozen persons in Santa Barbara, Cal., who were interested in Christian Science, and about one year later they commenced to hold Sunday services at the residence of one of their number. The attendance at these services increased to the extent that in 1895 regular Sunday services were held in a public hall, and a Sunday School was organized.

In August, 1896, twenty students who had received class instruction from one of Mrs. Eddy's loyal students, organized a Christian Science Society, rented an unfurnished hall in a good locality, furnished it neatly, and ever since have held regular Christian Science services, both on Sunday morning and on Wednesday evening.

On the 2d day of October, 1900, First Church of Christ, Scientist, was regularly organized under the laws of the State of California, with sixteen members, thus merging the Society into a church; and at the semi-annual Communion service on December 9, 1900, six more members were added to our number. As soon as our church was organized we commenced to discuss ways and means for a Christian Science reading room, and very soon we experienced the power of Love, manifested to us through one of His children.

A Christian Scientist of London, England, who had been living near us, and was about to depart for Europe, rented a beautiful suite of rooms, centrally located, on the ground floor of the principal business street of Santa Barbara, furnished them nicely and supplied them with Christian Science literature, and presented all, with a prepaid lease for five years, to our church for a Christian Science reading room.

We have good workers in our church, our services are well attended, and much interest is manifested in Christian Science by many who a few years ago had not even heard of it. We have always been nicely treated by the members of the other Christian churches in our city, and also by the physicians of the different schools of medicine.

R. D. SMITH, *Clerk*.

New Quarters at Janesville, Wis.

The local Christian Science Society has recently opened a new hall in the Phœbus Block—the block in which the public library is located. The room is on the third floor and is forty by fifty feet and well lighted by windows looking down on Milwaukee Street. They have put in fifty chapel chairs with hat-rack and book-rack, a piano owned by the Society, two reading desks, a table, and enough other furnishings to make an attractive assembly hall.

The room is heated by circulating hot water and is lighted by electric lights. Ferns in hanging baskets in the windows give a homelike look to the room, and as it is always warm, and gets all the afternoon sunshine, it is a comfortable place to drop into during the two hours daily that it is open as a reading room and for the sale of Christian Science literature.

The Society was incorporated about four years ago, although religious meetings have been held during ten years or more. Its business is conducted by a board of directors, board of trustees, clerk, and treasurer; all elective officers. There are also two Readers: Mrs. Cora J. Persels, First Reader; and Mrs. Helen Sherer, Second Reader.

Regular services are held each Sunday morning at 10.30 followed by Sunday School, and there is a mid-week meeting at 7.30 Wednesday evening. The growth in Janesville has been steady and healthy, and now that there is a church home to meet in, on which rests not a dollar of debt except the current expenses, the members feel that they have cause for congratulation.

Christian Science has called for no martyrs, has no established propaganda, and antagonizes no existing sect. All who come are made welcome, but no one goes out seeking proselytes. Expenses are met by voluntary contribution. Begging or urging is not recognized by them as legitimate methods of work. A great deal may be said in favor of its external methods, and those who have looked at it esoterically claim to have been richly repaid.

Janesville Gazette.

Church Edifice to be Erected at Grand Rapids, Mich.

Grand Rapids is soon to have another church. A new edifice for worship is contemplated for First Church of Christ, Scientist. Negotiations for a site have been completed, and the congregation now owns a lot at the north-east corner of Washington and South Lafayette Streets. The transfer was made by W. H. Gilbert and the consideration paid Mrs. D. P. Clay, whose residence now occupies the site, was eight thousand dollars. The lot has a front on Washington Street of 134 feet and on Lafayette Street of 114 feet. The new structure, about eighty by one hundred feet, will be so situated as to be back from the street, so as to be entirely unobjectionable to the residents on either side.

The Christian Scientists throughout the country make it a rule never to build a church on debt, and for that reason it will be some time before the plans for the new church will take definite shape. The congregation intends, however, to have the new structure large enough for a seating capacity of twelve hundred. The edifice will be of the Grecian type of architecture. In this respect the church will be different from the other churches in the city, which are all fashioned after the Gothic style. This congregation was organized October 13, 1893, and was incorporated July 11, 1894. During the seven years of its existence the church has prospered greatly, and the average attendance at the regular services is four hundred. A Sunday School is maintained with an enrolment of seventy-eight. For some time the services have been held in the St. Cecilia Building, and they will continue to be held there until the new church can be built.—*Grand Rapids Herald*.

Reading Room at Racine, Wis.

An event of more than usual interest to the people of Racine was the opening to the public, of the reading room of First Church of Christ, Scientist, corner of Main and Seventh Streets.

The subject of Christian Science is engaging the attention of the thinking people in every community, and in order that those desiring correct information may have an opportunity of being informed as to what Christian Science is, and what it has done and is doing for mankind, the reading room has been established. All authentic literature of Christian Science will be found on the tables and all are welcome to peruse it.

The Christian Science text-book, "Science and Health with Key to the Scriptures," and all other writings of Mary Baker G. Eddy, together with the publications of The Christian Science Publishing Society of Boston, Mass., will be on sale.

The rooms presented a very attractive appearance, being handsomely furnished and beautifully decorated with plants and flowers.

It is the intention of this church to keep these reading rooms open to the public every week-day afternoon from 2 to 4, and on Tuesday and Saturday evenings from 7 to 9. Visitors will be welcomed by those in charge.

Racine Daily Journal.

Annual Meeting at Cranford, N. J.

The second annual meeting of First Church of Christ, Scientist, of Cranford, N. J., was held at the Christian Science reading room, 23 Holly Street, on Tuesday evening, January 22. Officers for the coming year were elected, and marked progress was noted in all the reports. There has been a great spiritualization of thought followed by beautiful demonstrations of the healing power of divine Love.

We have proved that this church is founded on the spiritual rock of Truth, against which no power can prevail,

and we wish to express gratitude for our Leader, Rev. Mary Baker G. Eddy, who has shown us the way. Our Sunday School is growing and the scholars are attentive and quiet throughout the service.

Ten new members have been added to our number, and a building fund has been established, which is increasing rapidly.—*BERTHA D. WOODLING, Clerk.*

G. A. R. and W. R. C. attended Services.

First Church of Christ, Scientist, in this city, having no church building of its own, holds regular services in the G. A. R. Hall on South Anderson Street, every Sunday morning at 10.30. A special service was arranged for yesterday (Sunday, January 20), an invitation to which was extended to the G. A. R. and W. R. C.

The invitation was accepted and a large number of the members of both orders were present to listen to the lesson sermon on this occasion. "Truth" was the subject of the lesson, and those who listened to the services were well repaid. In fact, all present gained an insight into the principles and workings of the denomination of Christian Scientists that went far toward correcting an erroneous impression of these people and their religious beliefs.

Elwood (Ind.) Call Leader.

Christian Science in Fort Dodge, Ia.

As in other places throughout the United States, the Christian Scientists are rapidly adding converts to this new-old religion, many well-known people of the city being numbered among its followers. The Scientists of Fort Dodge have secured the use of the new Midland Theatre for their Sunday service. They have now opened a room, neatly furnished, on the second floor of the Mason Building, for a free public reading room, where all authentic publications pertaining to Christian Science may be found, including all the works of the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. The Wednesday evening experience meetings are held in Recital Hall, Mason Building. These meetings are free to all.—*The Messenger*.

A Word from Kenosha, Wis.

We have just moved from a private house, where we have held our meetings for nearly two years, into rooms in the Meyers' Block, a new and modern building, finished during the last year. We occupy two rooms that have a seating capacity of about fifty. We held our first meeting there Sunday, January 27, and the lesson seemed especially fitting for the occasion.

We have some good, earnest workers in our little band, and hope soon to organize a church and have a reading room.—*F. MOORE.*

The Course of the Day.

The following is the correct reading of the second stanza of the poem published on page 379 of the *Sentinel* for February 14:—

Amid the tumult of the world's unrest,
Where sin, disease, and death their places claim,
In questioning and doubt, oft in dismay,
I seem to stand,—yet always this my aim:
To see the Christ; to turn from things of sense,
Knowing that Truth alone is real; to find
On those unclouded heights where Spirit reigns.
The harmony of all-controlling Mind.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Mrs. Eddy's Reply.

THE following telegraphic communication from the Rev. Mary Baker G. Eddy appeared in the *New York World*, February 24:—

The teachings of Christian Science were the feature, in fact the basis, of the Brush will contest before Surrogate Fitzgerald during last week. Dr. Allan McLane Hamilton, the noted alienist, was asked:—

"Do you say that a person who believes in the power of God, operating through a human agent to cure disease without material means, suffers from delusions?"

"Yes," he answered, "most decidedly."

Mrs. Mary Baker G. Eddy, the head of the Christian Scientists, was telegraphed the substance of Dr. Hamilton's testimony and requested to reply. She sent the following:

Concord, N. H., February 22.

To the Editor of *The World*.

Is faith in divine metaphysics insanity?

All sin is insanity, but healing the sick is *not* sin. There is a universal insanity which mistakes fable for fact throughout the entire testimony of the material senses. Those unfortunate people who are committed to insane asylums are only so many well-defined instances of the baneful effects of illusion on mortal minds and bodies.

The supposition that we can correct insanity by the use of drugs is in itself a species of insanity. A drug cannot of itself go to the brain or affect cerebral conditions in any manner whatever. Drugs cannot remove inflammation, restore disordered functions, or destroy disease without the aid of mind.

If mind be absent from the body drugs can produce no curative effect upon it. Mind must be, is, the vehicle of all modes of healing disease and of producing disease. Through the mandate of mind or according to his belief, a man can be helped or he can be killed by a drug; but mind, not matter, produces the result in either case.

Neither life nor death, health nor disease, can be produced on a corpse whence mind has departed. This self-evident fact is proof that mind is the cause of all effect made manifest through so-called matter. The general craze is that matter masters mind; the specific insanity is that brain, matter, is insane.

MARY BAKER G. EDDY.

Contagious Disease.

THE card of the Rev. Mary Baker Eddy published in the last number of the *Sentinel*, and which will appear, also, in the next number of the *Journal*, will forever set at rest the question of the attitude of Christian Science practitioners in reporting to the proper authorities contagious and infectious diseases.

Inasmuch, also, as it is absolutely authoritative this instruction should remove all apprehension from the minds of those outside the ranks of Christian Science. There should no longer be any doubt on the part of the non-Scientist public, including the medical profession.

The opponents of Christian Science have made a special point of this matter of contagious diseases, and have persistently charged that Scientists have refused to report this class of cases. There is no reason for this position. If there has heretofore been any cause for misunderstanding on the part of Scientists, it is removed. A communication from Mrs. Eddy published in the *Boston Herald* in February, 1900, and republished in the *Sentinel* March 1, was clear enough on this point and should have left no room for doubt.

We may be pardoned if we say before closing this subject that we have never known or heard of a single instance in which Christian Scientists have, in any manner, caused the spread of contagious or infectious diseases. We do know, on the other hand, that Christian Science has been a marvelous instrument in God's hands towards preventing their spread.

Nevertheless, all Christian Scientists gladly yield compliance to the Scriptural injunction: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Dr. Brundage on Christian Science.

REV. DR. BRUNDAGE, pastor of the Unitarian Church of Albany, N. Y., recently preached a sermon on Christian Science, from which we liberally extract. Although not accepting or endorsing all the teaching of the Christian Science text-book—which he has carefully read—he is in agreement with much of it, and as to that with which he differs, he is reasonable and tolerant.

We gladly give space to the following synopsis, quoting from the *Albany Sunday Press*.

Dr. Brundage said:—

While I am not a Christian Scientist because I am unable to accept all the claims advanced by Mrs. Eddy and her disciples, I gladly recognize the good that Christian Science is doing. I believe that this religious movement, for it is essentially a religious movement, does in very many instances succeed not only "in the healing of sickness, but also in the healing of sin." Men may cavil at it as they will, Christian Science does foster the development of finer characters. The most of the Christian Scientists whom it is my good fortune to know are choice people. They are thoughtful, earnest, kindly, helpful, hopeful idealists. Many a light and frivolous woman has been given through Christian Science a serious purpose in life which has transformed her. Drunkards have been saved from drink. Slaves to all sorts of vicious habits have been set free.

All that I have said thus far, however, is merely introductory to my main purpose this evening. I stand here to make a plea for granting fair play to Christian Scientists. Their liberties are being invaded by those who are hostile to them. A bill is now before the legislature which practically prohibits them from carrying on their work in the State of New York. I refer to the "Bell Bill" in the Assembly. Every citizen ought to understand clearly the significance of this proposed legislation.

As you all know, there are at present three schools of medicine which are recognized by the law of our state, allopathy, homœopathy, and eclecticism. Boards of examiners pass upon the qualifications of physicians of these schools, and they are the only legal medical practitioners.

Now the Bell Bill proposes to define in what the practice of medicine consists in these words: "Any person shall be regarded as practising medicine within the meaning of this act [that is section 152, of chapter 661, of the laws of 1893] who shall prescribe, direct, recommend or advise, for the use of any person, any remedy or agent whatsoever, whether with or without the use of medicine, drug, instrument, or other appliance, for the treatment, relief, or cure

of any wound, fracture, or bodily injury, infirmity, physical or mental, or other defect or disease."

In other words, this bill proposes to make it a criminal offence for a believer in faith cure to pray over a patient, or for a Christian Scientist to treat a patient according to the principles of his system. The faith healer and the Christian Scientist are by this bill declared to be medical practitioners, and they must submit to examination and be licensed as such. This is something to which they cannot conscientiously consent, because they do not believe in any kind of medicine whatsoever. They heal by faith or by changing the thought of the patient; they make no diagnosis; they use no medicines.

Mr. Bell introduced the bill, he declares, at the request of the New York Medical Society, and of the Medical Society of the State.

I do not for a moment believe that the motives of these physicians can be criticised. It has been said that they are jealous of the cures wrought by Christian Science; that they are afraid that their livelihood will be gone if Christian Science continues to advance as rapidly as it has during the past few years. All this is absurd. No one acquainted with our physicians could make such a charge. I believe that as a class they are the noblest of men, second to those of no other profession. The young man who chooses the life of a physician chooses a life of hard work and of continual sacrifice. Of course there are exceptions; there are exceptions in every class; but I am speaking of the class as a whole.

The physicians who recommend this proposed legislation actually believe that the people should be protected against Christian Scientists and other fanatics as they term them, just as good orthodox churchmen a few years ago believed that the people ought to be protected against Unitarian and other heretics of a similar sort. They are sincere, most certainly, but just as certainly, in my humble opinion, are they mistaken, at least mistaken in proposing such legislation as that of the Bell Bill. I do not say that there ought not to be some additional measures taken against the spread of contagious diseases by those who deny their existence. Christian Scientists ought to consider the rest of us, who do not believe as they do, but are, as they themselves affirm, under the dominion of mortal mind and therefore subject to disease, and they ought to see to it that they do not carry contagion out of sick-rooms. Some protective measures to avoid a peril of this sort may be necessary, but this is a very different matter from that which is proposed in this Bell Bill.

Those who feel as I do protest against this proposed legislation:—

(1). In the first place, because it is an unjustifiable invasion of the rights of the individual. This law would prevent me, a patient, from seeking relief of the very persons in whom I most confidently believed. Suppose that I have faithfully tried the regular physicians and they can do nothing for me, or at least I have come to believe that they can do nothing for me. This has occurred again and again. Suppose I have lost my confidence in drugs of every sort. I desire a faith-healer to come in and pray with me, or a Christian Scientist to treat me according to his system, but the law forbids him to come. If he visits me, he becomes a criminal and can be treated as such.

Certainly, when a man's life is in peril he ought to be free to seek relief from every quarter whatsoever. In the light of what Dr. Osler has said about the power of faith, and of equally strong testimonies from other distinguished physicians, is there any reason why my liberties should be restricted in this way? Has medical science reached such a perfect stage of development that it is entitled to prohibit me from seeking outside means of relief? Have the regular physicians reduced the death rate to an absolute

minimum? Is my only hope in their treatment and remedies?

So far is this from being true that the greatest physicians are the humblest of men and the readiest to recognize the limitations of their knowledge and skill. Some of you perhaps recall the statement in this connection made by Dr. Oliver Wendell Holmes a few years ago: "The shortest system of medical practice that I know," he said, "is the oldest but not the worst. It is older than Hippocrates, older than Chiron the Centaur. Nature taught it to the first mother when she saw her first-born child putting some ugly pebbles or horrid berry into its mouth. I know not in what language it was spoken, but I know that in English it would sound thus: 'Spit it out.'" Dr. Holmes' moral is patent to all.

Medicine as such is relied upon less and less. As a leading physician of this city said to me not long ago: "I do not claim that my remedies cure my patients. Nature cures them. I simply help as I can."

Dr. Brand reports 1,223 cases of typhoid fever treated by him, with 1,211 recoveries and twelve deaths. Not a single death occurred in a case that came under his treatment before the fifth day of the fever. Not a particle of medicine was used to effect a cure; he relied entirely upon cold water baths.

Cleanly and wholesome surroundings, simple diet, the free use of pure water, plenty of good air, and a hopeful mind are of more importance in most cases of disease than drugs. If this be so, why should the law of the state confine the treatment of disease simply to students of *materia medica*? Why not continue to grant to the people liberty to choose whatever treatment they prefer, the particular treatment in which they believe?

(2). We protest against this proposed legislation in the second place, because we believe it to be an unjust interference with the freedom of religious belief. Christian Science is a religious system in which its adherents most profoundly believe. According to the constitution of the state, every man is guaranteed protection in the exercise of his religious conviction.

The first Constitution of the State of New York, adopted in 1777, which D. Campbell, in "Puritan in Holland," etc., says was the "first organized government in the world to assert by constitutional provision the principle of perfect religious freedom," says:—

"And whereas we are required by the benevolent principles of rational liberty, not only to expel civil tyranny, but also to guard against that spiritual oppression and intolerance wherewith the bigotry and ambition of weak and wicked priests have scourged mankind, this convention doth further, in the name and by the authority of the good people of this state, ordain, determine, and declare that the free exercise and enjoyment of religious profession and worship, without discrimination or interference, shall forever hereafter be allowed within this state to all mankind."

What the Christian Scientist seeks to do is to win adherents to his philosophy of Being, to his attitude to Mind, Truth, Love, God, to his religious system. The healing of disease accompanies the change of thought and of life which he seeks to produce. You cannot separate the two. To him they constitute the one act of the commitment of his life to his ideal. Judge Lincoln, not a Christian Scientist, made this point very plain in his address before the Assembly committee, last Wednesday afternoon.

I cannot see how, if this bill is passed, the Roman Catholic pilgrimage to the shrines of the saints for religious devotion and for the purpose of healing diseases can be any longer tolerated. The worship and the expected cure form parts of the same act. The church encourages such pilgrimages and is responsible for them. She considers them a part of her religious system. If the healing of disease

without a medical examination and the granting of a license is declared criminal, the Roman Catholic Church will be a criminal before the law.

The Bell Bill plainly says that certain, classes of the people shall not enjoy the free exercise of their religious beliefs, provided such beliefs involve the healing of disease, and I am therefore convinced that the proposed measure is unconstitutional as well as ethically unjust.

If, however, the bill becomes a law it will certainly be broken. It will be absolutely futile. If an honest attempt is made to enforce it the Christian Scientists will become martyrs to their convictions, martyrs for conscience sake. This has been the result of every form of persecution in the past; it will be the result of the present act of persecution. Such a persecution would strengthen their cause more than any amount of legal favoritism. I almost believe that the Christian Scientists have erred in opposing the proposed legislation, erred if what they desire more than anything else is the advancement of their cause.

My purpose, however, in this address, is simply to be true to our Unitarian principle of freedom; all that I plead for is justice and fair play to all, injustice and persecution to none.

One word in conclusion. I trust that in what I have said I have not offended any honest, sincere thinker, Christian Scientist, or any other. This is furthest from my thought. I heartily sympathize with all men and women to-day who are devoting their lives to the pursuit of an ideal, who are seeking to lift humanity to a higher and holier plane of thinking and living. The world needs us all, no matter how our convictions may differ. The greatest need of the world is for more men and women of positive convictions for which they will live, in behalf of which, if need be, they will gladly die. We all serve the same—Infinite Good Will. We are all disciples of Truth.

We faintly hear, we dimly see,
In differing phrase we pray.

I cannot believe as you believe, but this ought not to prevent us from working together towards the same noble, divine ends.

The Board of Lectureship.

In answer to inquiries we will say that Judge Ewing is still a lecturer at large. It was not intended to indicate to the contrary when his name was published in connection with his district, in recent numbers of our publications.

The Lectures.

At (Harlem) New York City, N. Y.

Under the auspices of Third Church of Christ, Scientist, the Rev. Arthur R. Vosburgh, C.S.B., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., delivered a lecture in the Ellerslie, 82 West 126th Street, Thursday evening, (February 14), on the subject, "Christian Science is Scientific Christianity." About four hundred persons were present, the sexes being pretty evenly divided, and at the close of his address Mr. Vosburgh received a hearty round of applause.

Mrs. Carrie Harvey Snider, C.S.D., who presided, in introducing Mr. Vosburgh, said: "Dear friends, as my eyes rest on this audience before me, involuntarily my thoughts travel swiftly backward over a space of eight years, and three retrospective pictures present themselves. First in this group I see a little company of men and women, but nine in number, starting out to plant the first seeds of Christian Science in Harlem. For this purpose they engaged a small front room in the Hamilton Bank Building,

there to meet and study the Bible and the Christian Science text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy, the Discoverer, Founder, and Leader of Christian Science. In the earnest, faithful devotion of this small Bible class was laid the foundation of the present work. The second picture is one year later, where in the same building, but in larger quarters, the original company is found gathered together with added numbers, numbers drawn from the inexhaustible ranks of those men, women, and children who ever seek to learn more of, and to come closer to, God. The third picture, three years later, finds us in our present place, and indeed at that time, although we have outgrown our old quarters, our numbers were still small enough to make this hall appear very spacious; but it has steadily filled until now the hall begins to seem small in comparison with our ever-increasing congregation, and to-day we can say with deep thankfulness that our work of establishing Christian Science in Harlem has been abundantly blessed with rich fruit and 'signs following,' as promised to us all in the Scriptures by Jesus the Christ, through the healing, physically, morally, and spiritually. I have the pleasure of introducing to you the lecturer of the evening, the Rev. Arthur R. Vosburgh, C.S.B., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass."—*Harlem Local Reporter*.

In an editorial in the same issue the *Reporter* said:—

"When a system of religious doctrine gains converts by the thousands among sincere and intelligent people, as Christian Science is doing, it is fair to assume that its teachings and principles are of interest to all thinking people. Therefore it is that the *Local Reporter* to-day gives considerable space to a report of the lecture delivered in the Ellerslie, West 126th Street, on Thursday evening by Rev. Arthur R. Vosburgh. This lecture is the first formal and thorough exposition of the doctrine and applied practice of Christian Science to be made in Harlem outside the regular Sunday services of the local church. It will repay a careful reading, and as an example of reasonable and intelligent exposition will commend itself to whoever peruses it with a mind free from prejudice.

"It is not necessary to approve the creed and practice of Christian Science in order to acknowledge the sincerity and zeal of the tens of thousands who profess the doctrine and practise its precepts. Christian Science has obtained too large a following among intelligent people to make it wise to ignore its existence or sneer at its philosophy and claims. The new creed is entitled to a fair hearing and honest, unbiased consideration. Its purpose is to make the world better by persuading men and women to conform their lives more nearly to the life of the Founder of Christianity. We may disagree with Christian Scientists as to methods, but no one who desires the spiritual conversion of mankind can take issue with the motive of the myriads who in their daily lives preach and practise Christian Science."

At West Chester, Pa.

Last evening (Thursday, February 14) those who believe in or sympathize with the Christian Science movement, and many others who wish to learn something of its beliefs and doctrines, listened to an eloquent lecture on the subject in the Assembly Building. The speaker was Hon. William G. Ewing of Chicago, well known as an able lawyer and judge, and as an orator of no mean order.

The gentleman proved to be most earnest in his advocacy of the doctrine which he professes, and held his hearers throughout the evening in close attention.

Before coming on the stage the gentleman had the reading desk removed and spoke during the evening without notes and with simple but forceful gestures.

J. Frank E. Hause, Esq., in introducing the speaker of the evening, said that he believed no one present would deny that West Chester was privileged to hear a man of marked ability, and felt sure that his words would receive a careful consideration and attentive hearing. The gentleman is well known in his state, Illinois, and far beyond its boundaries. He has been much in public service, has occupied the bench of the Superior Court in Chicago, and has been for many years a lawyer of ability. Although there might be people in the audience who would not agree with the views of the speaker, yet he felt sure that the lecturer would voice his opinions earnestly and eloquently, and would at least give them much food for thought.

Daily Local News.

At Ottawa, Ont.

Hon. William G. Ewing of Chicago, lectured last evening (Tuesday, February 5) to a large and appreciative audience in Orme's new Concert Hall on Wellington Street. The stage was beautifully decorated with United States and British flags in honor of the distinguished lecturer.

Judge Ewing was introduced very briefly by Mr. Ormond Higman, chief electrical engineer of the Canadian government. The large audience contained among its numbers representatives of the bench, bar, ministry, and medicine, and all were loud in their praise of the lecture and the very able manner in which it was delivered by Judge Ewing. The impression created will be of lasting benefit to the cause.—*Correspondence.*

Lectures at Other Places.

Lancaster, O.—William G. Ewing, February 10.

Ontario, Cal.—A. A. Sulzer, January 20.

Fitchburg, Mass.—William G. Ewing, January 31.

Montreal, Canada.—William G. Ewing, February 3.

A Grateful Acknowledgment for Science and Health.

Librarian Hild, Chicago Public Library, City.

My Dear Sir:—I ask the privilege of contributing to the Chicago Public Library a copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Six years study of this book has brought to me an understanding of the Bible, which has made the Bible an exceedingly useful and practical book in my daily business career, and in sending this book to your library I desire to do so only with that thought of love supporting the act which will enable the book, if it be possible, to carry to those who shall read it a greater realization of the fact that "God is Love, and he that dwelleth in Love dwelleth in God, and God in him."

Very sincerely yours,

IRA C. HUBBELL.

THE CHICAGO PUBLIC LIBRARY.

Chicago, January 19, 1901.

Dear Sir:—The Board of Directors of the Chicago Public Library has received your gift, consisting of Eddy, Mrs. Mary B. G., "Science and Health with Key to the Scriptures," for which I am instructed to return a grateful acknowledgment.

Very respectfully,

FRED H. HILD, *Librarian.*

To Ira C. Hubbell, Esq., City.

I have no sympathy with those who are always bewailing "the good old times." My dear sir, the good *new* times, thank God, are a great deal better; and they are going to be a great deal better still.—MARK GUY PEARSE.

From our Contributors.

Keeping Guard.

BY IDA HODNETT.

WHAT darkens now my window pane?
Self-will peers in, and smiles.
Away, base cheat, so long my bane,
Away, that I the Light may gain!
No longer try your wiles.

Shine in this room, O will of Light,
And flood it with Truth's ray,
Mine be the prayer of Ajax—Sight!
That with true aim my foes I smite,
And see them fall away.

Some beast is tearing at my gate!
Up, up, strong bar of Love!
'Tis the destroying monster, hate,
And red-eyed anger, his mad mate;
That bar they cannot move.

All gone, you say? take rest and ease?
Nay, Sloth, my ancient foe,
Some lustful thief creeps 'neath the trees
The treasures of my Lord to seize;
And you would have it so.

Thought is this house I watch and hold;
Mind is the over-Lord,
Rich are its treasures, bright its gold,
For Mind is Substance, wealth untold;
In love must I keep guard.

Disease and sin's mesmeric hand
My human house would spoil.
Armed with the sword of Mind I stand;
They turn to dust at Truth's command;
Rejoicing, on I toil.

Awakened to a New Life.

BY ROSA SCHOEN.

I ENCLOSE extracts from letters written by a young man from this city, who is at present serving out his time in the Joliet Prison.

Previous to his imprisonment, this young man had been disowned by his family as a worthless fellow. His case came to my notice through his aunt, who, having received the benefit of Christian Science, felt that it might be helpful to her nephew. After reading tracts sent to him, his interest was aroused at once and he asked for treatment. An effort was made at the same time to interest his family, which soon brought about a loving reconciliation.

The following is from his first letter of August, 1899:—

"I have read very carefully the tract and *Journal* sent to me and will say I became deeply interested. I was glad to hear my aunt had been healed by Christian Science. She has undoubtedly told you about my errors and I hope I may find the same help that has come to her. I must admit your interest in me is very kind and unlooked-for. I have suffered a great deal, and as yet have found no one who could brighten my future or give me some little relief. I have now before me 'Science and Health with Key to the Scriptures' and 'Miscellaneous Writings' by Mary Baker G. Eddy, and shall read and study them both very carefully, to become more enlightened upon this subject. No one can tell how much I have suffered and what a burden has been upon me. I trust that I may now find happiness and

a new adviser. I hope you will honor me with more about Christian Science, and I assure you that I shall spend all my time while here reading and studying it."

In a letter to his brother he wrote as follows:—

"I am very much interested in Christian Science and would like to follow it up. I derive great benefit from it and would like to have the books, Science and Health and 'Miscellaneous Writings' by Mrs. Eddy, on hand to read. You may buy them for me, or send me the money and I can get them for myself. Attend to this at once please. We have them here in the library, but cannot hold them longer than two weeks. I prefer to own them. (Get the latest edition, by all means.) You have no idea how much better I feel since reading Christian Science, and I cannot say too much or express my feeling about it. I know it will do me a great deal of good and make a good man of me again. When I am in my cell, I sometimes think there is no escaping the result of one's sins. The judge, the jury, the prison-cell are not the worst penalties meted out to erring humanity. The inner tribunal with its secret trials and hidden punishment is a harder one to face, is more pitiless.

"By all means send me what I ask for so I can get the books. It is never too late to do good. I want to read them so much, and I pray you will comply with my request."

Later, in a letter to his father and mother, he said:—

"I am studying Mrs. Eddy's book very hard. I have no desire for tobacco any more, and profane language is used by me a great deal less each day. I have certainly turned my back on error and sin and I look for an early day for me to be set free.

"I want to say so much about Christian Science and how much it has helped me, that sometimes I think this sheet of paper too small to express my feeling. But the time will come when I will be able to tell you all what it has done for me. . . . To-morrow evening I commence teaching school here. . . . It is the common school they have, to give all an opportunity to learn to read and write. . . . I now have Science and Health before me, and the thought comes to me that God is good, is able to deliver us from every temptation and is with us in fiery trials. . . . I am not ashamed to be seen at prayer."

In a letter of June, 1900, he wrote:—

"I have no ailments and do feel so good. I shall be glad of the opportunity to attend one of your testimonial meetings and show how I have faced such dreadful errors of various kinds. I long to be home again and under the shadow of the Almighty. I have studied the answers to the questions, What is Substance? Life? Intelligence? page 465. I studied the true and scientific definition of God until I gained the thought of God, Mind, Principle, Love, Truth as limitless. When going to sleep at night I try to repeat and realize somewhat of the meaning of the twenty-third Psalm. I begin to realize that He who heal-eth all our diseases will deliver us, and nothing can rule out God, Divine Mind. I am learning not to be deceived by the erroneous expectation of sudden and complete transformation: the change from sense of physical existence to the recognition of man as spiritual being, is not made at a single bound, but is a gradual growth. I try to keep before my thought the perfect model, and do hope I can keep my thought turned in the right direction to gain the understanding of God."

On November 18, 1900, he wrote:—

"I have learned not merely to talk *about* Science, but to improve myself and to try to improve others in the many ways Love inspires; also, to speak *to* others and not *about*

them, and to impress upon them such thoughts as may make them useful and successful in this life and save them from the temptations that meet them everywhere. I have learned that not what is without, but what is within, determines a man's character. I have learned that if I wish to live in a beautiful world I must create it: it may be a difficult task, but with the help of God it can be done. If I have hatred, envy, and ill-will in my heart; if I have an uncontrollable temper; if I am narrow in criticism and suspicious of those about me; if I am enjoying a mean and contemptible sort of happiness, which is stained and soiled by the suffering of others,—if I am living in such a world, getting all I can but giving nothing, I am making a very hell for myself.

On the other hand, if love and the desire to be helpful and true are the supreme incentives to action, I am making a heaven for myself. With God's help I have wrought a miracle. I have learned that life may be made beautiful or wretched by the good or evil thoughts which we cherish. How thankful I have been through the past months for the Divine touch that has wrought such a complete change in me!—that has not only brightened the future, but has brought me, together with my family and friends, into the true and only way of spiritual thought, where God is found to heal our sins no more willingly than our sicknesses."

From this young man's family I have heard that he has gained the respect of those in charge of the prison, and has been given privileges and a degree of freedom allowed to but few of the prisoners.

Earnest Striving.

BY KATE N. HOGE.

THERE is no success in any condition that does not represent work, sacrifice of personal ease or pleasure. Just so, it seems to me, we must earnestly strive in Science, letting no argument of discouragement influence us, but persevering faithfully, always adhering to the Truth, turning away from error as a reality, strong in our understanding of the knowledge of God as all.

"Work out your own salvation" is an imperative command, a demand unchanging. To be sure at times we shift the duty, and perhaps enjoy for a season the fruit of another's work, feeling a little comfort that some trouble has been overcome without effort on our part. Suddenly a greater trial appears, and if the previous demonstration has not been ours, we suffer. We must be alive to the needs of to-day, always conscious that it is "God working with us," if we would not have the necessities of to-morrow press hard.

What respect or position has a tramp in this world—one whom from choice prefers to eat the bread of idleness and poverty?

A thousand times worse is a tramp thought claiming to be a Christian Scientist, yet continually living off of the labors of others, borrowing oil of those whose lamps are always burning brightly, reflecting Love and obedience.

Success in Science means continual application, unflagging, unfaltering persistence in adhering to the teachings revealed in Science and Health. We may to sense be oftentimes cast down but never destroyed. The only chance a lie has, is to be mistaken for Truth and taken into our consciousness. If we are obedient, and never off guard, we shall be careful to admit no evil intruder, quick to dismiss everything that would make us believe in aught but Good or God. Let us ever be alert to deny quickly every subtle claim of error with firmness, knowing that God is all, and that no power can prevent or interfere with our individual work.

Some of the Blessings I have Received.

I was grateful, but recalled my former condition and wondered whether it would return. Surely enough it did in about the next paragraph. I discovered my mistake, and declared the Truth through which my vision must be perfect, and was blest by the return of perfect sight. Like

This time I most emphatically denied the error, declared the Truth concerning the positive harmony of God's man, treated myself as thoroughly as I understood, and sat down to read Science and Health, beginning on page 389 or 390. As I read I applied every statement to my par-

ticular case, realizing in effect the only condition that can exist in Truth. In less than an hour the symptoms had disappeared. The tissues of the face were relaxed, all aches and pains were gone, there was no stoppage of the nostrils or discharge from them. There was no grip. I felt in splendid condition both bodily and mentally.

One hour or less ending in joy and peace of mind, with less likelihood of any return of the claim, is to be compared to two weeks of distress ending in a cranky, downcast, melancholy disposition, with increased susceptibility to a return of the complaint. I have within the last two months withstood the greatest exposure of my life to storms and cold. I worked all day in the snowstorm in Idaho the latter part of November when a heavy snow fell, rather enjoying it, and tramped through it during many cold days which followed. I have worked eight or nine hours a day when the thermometer registered below zero throughout the day, and continued well and strong.

To those who think that the climate caused the change, let me say that I spent about five weeks in the city of Butte, Mont., during one of its most smoky periods, when the sun looked like a drop of blood in the sky, and was no more dazzling to the eyes gazing at it; when the people on the streets were wheezing and coughing from the sulphur, etc., with which the air was saturated.

Oh no! Butte is no health resort. Pleasure and health seekers pass it by for a more comfortable clime. But a Christian Scientist need not shrink an inch from wherever duty calls him, and I think I could not have found a more suitable place for making a convincing proof of the efficacy of Christian Science by freedom from all phases of ill health, even to a cough or a cold.

These physical benefits can be described to a reasonable degree, but the glory of the spiritual uplifting and development in understanding the divine Mind cannot be expressed in words of mine. Can any intelligent being be so ungrateful as to cease his songs of praise to the Giver of all good? The realization of Life, Truth, and Love is indescribable, but as fitting this thought recurs the exclamation of a Scientist friend: "What a blessing it is to find that our God is to us all He has promised to be. 'We can look to Him in every need, and never look in vain.'"

B. F. MEREDITH, Pittsburg, Pa.

Convinced by Reading Science and Health.

I was not brought into Christian Science through physical healing, nor argued into it by zealous advocates. I did not embrace this Truth to please some one else, nor start my investigations hoping that Christian Science was the Truth and seeking to be convinced thereof. After years of blind, unreasoning opposition to the name (that was all that I knew correctly), I concluded to attend a testimonial meeting of this church, and was thoroughly convinced of the intelligence and sincerity of the witnesses for the Truth. I resolved to read the text-book of Christian Science and find out what was working such wonderful results. "Science and Health with Key to the Scriptures" appealed to my reasoning power from the first. It was logical, complete, and unanswerable. It revealed the rational, consistent, and demonstrable science of the relation of God to His universe.

Shortly afterward I tested its healing power by placing myself under the care of a Christian Science practitioner, and in twenty-four hours was healed of a trouble of three years' standing. This was four years ago, and there has since been no recurrence. But the delight to mind and relief to body are not to be compared to the glimpses caught of the spiritual possibilities of man regenerated by Christian Science. It has made me a constant attendant at church, a student of the Bible, and has shown me that the kingdom of heaven (harmony) is a present possibility.

It proves that there is no reality in sickness, no pleasure in sin, and no profit in dishonesty.

I do not claim to have overcome all erroneous conditions, but this I have acquired,—an aversion to everything unlike Good. This scientific displacement of sin results in a purer mind, a happier disposition, and a healthier body; and on these foundations a more complete manhood is possible.—J. W. HIGINBOTHAM, Chicago, Ill.

The Power of the Word.

It has been my great pleasure to see two cases of disease disappear, each within a two hours' conversation, by a few simple statements of what the mission of Christian Science is. One was that of a young child of eight months, who from birth had suffered from constipation. The fear of the parents because of this condition was intense, and the little one was continually subjected to material means for relief. An explanation was given of the view Christian Science takes in such cases, and with the assurance of the groundlessness of their fears, the fears disappeared. From that time the child has been perfectly free, and in a few weeks was so much improved in appearance that the father, having been gone from home for those few weeks immediately following the healing, was amazed at the great change in the child, and said had he not known the nurse-maid who was with the child in the street upon his return, he would not have believed it to be the one he left at home.

The second was that of a gentleman who went to explain his wife's needs to a practitioner one evening, and entered into conversation with her regarding the subject of Christian Science. They spent an hour or so talking together, in which the gentleman made no mention of his own needs. In a day or two he was much surprised to find that the chronic diarrhoea to which he has been in bondage for years, and consequently in fear of many things to eat, had disappeared entirely. Both of these instances go to show the spoken word of Truth and Love to be "quick and powerful."

MISS ETHELYN GILL, Chicago, Ill.

Interested through Reading Science and Health.

I have heard it argued that all who come into Christian Science become interested through the healing. I did not become interested through a desire for healing, but through reading "Science and Health with Key to the Scriptures." It explained the Bible so that I could understand it. I could not understand it previous to reading Science and Health, although I had tried to do so. I was also very much impressed by this fact—that Christian Scientists practised their religion as well as preached it.

After learning of the benefits to be derived from this beautiful Truth, I had a great desire to be able to help others who needed the help Christian Science could give. With this thought I began to read and study Science and Health. After several months, I was healed of a disease of five years' standing. Besides taking many kinds of patent medicines, I had been treated by several of the best physicians, and seemingly helped at times, but never healed until I was healed through the understanding of the Truth. I have had many demonstrations of Truth over error, and feel that I have much for which to be grateful to our Leader, as the one who has searched, and found, and shown us the true way.

MISS MARION E. CAVANAGH, Cambridge, Mass.

I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

WHITTIER.

Religious Items.

The oath taken by King Edward February 14, was the "no popery oath" imposed by the Bill of Rights and the Act of Settlement of the time of William and Mary. It is as follows:—

"I, Edward, do solemnly and sincerely, and in the presence of God, profess, testify, and declare that I do believe that in the sacrament of our Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint and the sacrifice of mass, as they are now used in the Church of Rome, are superstitious and idolatrous, and I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, and without any hope of any such dispensation from any person whatsoever, and without thinking that I am or can be acquitted before God or man of any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same and declare that it was null and void from the beginning."

The King repeated the oath after the lord chancellor and kissed the scarlet-bound Bible.—*London press despatch.*

A writer says in the (Baptist) *Standard*: "The most selfish man in the world is the one who is most unselfish—with his sorrows. He does not leave a single misery of his untold to you, or unsuffered by you—he gives you all of them. The world becomes to him a syndicate formed to take stock in his private cares, worries, and trials. His mistake is in forming a syndicate; he should organize a trust and control it all himself, then he could keep every one from getting any of his misery. Autobiography constitutes a large part of the conversation of some people. It is not really conversation, it is an uninterrupted monologue. These people study their individual lives with a microscope, and then they throw an enlarged view of their miseries on a screen and lecture on them, as a stereopticon man discourses on the microbes in a drop of water. They tell you they did not sleep a wink all night; they heard the clock strike every quarter of an hour. Now, there is no real cause for thus boasting of insomnia. It requires no peculiar talent, even though it does come only to wide-awake people."

A writer in the (Swedenborgian) *New-Church Messenger* says: "The recent announcement that the Russians have found in Monksden important manuscripts, and that an expedition of scholars will be sent from St. Petersburg to examine them, will be received with much interest by those who respect the teachings concerning the Ancient Word. This older Scripture from which were taken the early chapters of Genesis and some other passages of our Bible, is spoken of in some twelve places, but nowhere quite so definitely regarding its possible place as in 'Apocalypse Revealed' 11, where these words are found: 'Seek for it in China and perhaps you will find it there among the Tartars.' The words used by Swedenborg rather mean 'inquire after it,' but the difference is slight."

In an editorial the *Universalist Leader* recently said: "The need of the world to-day is good men. The unique product of the true Christian Church is the good man. When the Church ceases to produce good men the kingdom of heaven recedes; when the Church is producing good men the kingdom of heaven approaches. Let the churches of America start in at once to turn the raw human material now in stock in their membership into the perfect products of good

men, and the Church need have no anxiety about private or public wrong-doing. The good men will look after political, industrial, and social conditions."

In a recent editorial the *Universalist Leader* said: "Faith is no less powerful to-day than in the olden times, but its use is often neglected, or if used, it is misnamed. The victory still belongs to faith. . . . The only trouble with the Christian world to-day is lack of faith. If Christians believed what they profess to believe, the conversion of the world would proceed with gratifying and ever-increasing rapidity. He who has confidence in his mission speaks with decision and acts with courage. Many an institution lags because its head is not sure. Churches have no following where there is no leadership."

The (Unitarian) *Christian Register* says: "The great nineteenth century, with its wonderful discoveries and inventions, its mighty strides in science, has left human nature unchanged, save as it has always been changed by the broadening and adjustment to spiritual verities, and the awakening to new conceptions of the universe, which have not yet been worked up into the materials of faith, into new creative impulses and compelling motives for the guidance of life."

A writer in the *Universalist Leader* says: "Better gifts than we can imagine are held in reserve for us. The blessings refine with our refinement and greater with our greatness. Who can fully explore the recesses of light, the reaches of divine beauty, the spreading avenues of virtue, the endless depths of truth, the shoreless sea of God's love? It will require an eternity to reach and realize the rising degrees of life and joy."

The (Baptist) *Examiner* says: "If we want to save our cities, these swarming centres of power,—and, alas! of iniquity,—we must depend on no mere philanthropic or industrial or social scheme, but on the Christianization of the individual men that make up the multitude. There was a plan of Christ and the Apostles, and no one has yet succeeded in improving upon it."

The (Methodist) *Christian Advocate* says: "The charge made against Christ by the formalists of his time was, 'He stirreth up the people,' so he did, and only those who stir up the people to think and feel on truth, duty, opportunity, responsibility, and the future life can add in any considerable number to the Church 'of those that are being saved.'"

The *Advance* quotes an English bishop as saying to a recent church congress that the adherents of Christianity had increased during the nineteenth century from 200,000,000 to close upon 500,000,000, and that the Christian nations now wield sovereign influence over 800,000,000 out of 1,400,000,000 of the world's population.

An editorial writer in the (Methodist) *Christian Advocate* says: "At the bottom of all spiritual slothfulness is spiritual destitution. Whatever may be the occasion, those who are at ease in Zion have lost the gift of the Holy Ghost. Whoever is baptized with the Holy Ghost is baptized with fire."

It is stated that with the exception of the Moslem Moras and the pagan tribes, the entire population of the Philippines, numbering 6,559,998, according to the church registry in 1898, belong to the Roman Catholic Church, there being 746 regular parishes and 221 missions.—*Boston Transcript.*

A writer in the (Baptist) *Watchman* says: "J. G. Holland said, 'Ideals are the world's masters.' The ideal is a picture of the complete triumph of an idea, or the working model which an idea fashions. Christ gave the world a Saviour, the Christian an ideal, and the church an idea."

The *Independent* says: "This generation

needs not merely example and exhortation; it needs instruction. It wants leaders who can lead its thinking along religious lines. People will find religion the most interesting of all subjects if it is properly presented."

The *New York Observer* says: "Faith is the greatest constructing and reconstructing agent in the world. The doubter is a public enemy. The true friend of society is the man who believes."

Says a newspaper item: "To-day the Christian religion is accepted by practically 500,000,000 people," but by how many is it practised? That is the question.

"The only sure way to destroy the power of any temptation is to make the young superior to the pleasures that tempt," says the (Unitarian) *Christian Register.*

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

The world's interest was centred in the passage of the army bill in the United States Senate and House of Representatives last week, not on account of the bill itself, but on account of two amendments that were attached to it; one providing for a civil government to be established in the Philippines, and the other for establishing a protectorate over Cuba. The Philippine amendment provides for delegating all the rights over the Philippines secured by the United States under the treaty of Paris, to the Taft Commission of five men appointed by the President. A number of amendments to this amendment, seeking to commit the administration to extend the benefits of the constitution of the United States to the people of the archipelago, were voted down, which leaves the President and the commission acting under his authority free to govern the Philippines until a permanent government is established.

The Cuban constitutional convention had adopted a constitution providing for a republican form of government; but the amendment to the army bill places certain limitations on the proposed government which are briefly (1) that Cuba is not by treaty to impair its independence or alienate any of its territory; (2) that the United States shall have authority to limit its power to contract debts; (3) that the United States must be accorded the privilege of armed interference to protect life and property in case of international troubles; (4) that all acts of the military government be ratified; (5) that the United States be allowed to dictate in regard to the sanitary measures in Cuban cities; (6) that the Isle of Pines be not considered Cuban territory, but that the title must be left to negotiation; (7) that the United States shall be allowed to buy or lease such tracts of land on the coast of Cuba for naval and coaling stations as this government may see fit; (8) that these requirements must be embodied in a permanent treaty between the United States and Cuba.

The members of the Cuban constitutional convention were bitterly resentful when these conditions were first made known before the actual passage of the bill, and armed revolt was freely threatened, but after the amendment passed the Senate the Cuban convention took up the matter in a more pacific spirit, and adopted a statement of what should be the relations between the two countries, which seems to embody most of the demands contained in the amendment, though not so clearly as the President may desire.

An agreement on the bill reducing the revenue was reached by the Senate and House of Representatives on February 28, the conference report being adopted in both

houses and the bill became a law before the adjournment. The new law, it is estimated, will remit about \$45,000,000 in stamp taxes annually. The largest reductions are on beer and tobacco. The tax on bank checks, express receipts, telegrams, and some other documents are abolished.

Minister Conger has obtained a sixty days' leave of absence and he will leave Pekin immediately for the United States. During his absence Commissioner Rockhill will have full power to perform the duties of minister including the conduct of peace negotiations.

On March 4, President McKinley and Vice-President Roosevelt were inaugurated and Congress adjourned.

Foreign News.

General Kitchener reported on February 24, that General Dewet was routed in an engagement with Colonel Plumer on that day, and that the scattered Boers to the number of about five thousand were being pursued. Dewet escaped. General Kitchener has given the following summary of losses inflicted upon the Boers up to February 16: "Two hundred and ninety-two Boers known to have been killed and wounded in action, 56 taken prisoners, 183 surrendered. One 15-pounder gun, 462 rifles, 160,000 rounds of ammunition, 3,500 horses, 70 mules, 3,530 trek oxen, 18,700 cattle, 155,400 sheep, and 1,070 wagons and carts captured."

The indemnity question will be the next issue to be taken up by the ministers and Chinese envoys at Pekin, and Secretary Hay has instructed Mr. Rockhill, who succeeded Mr. Conger, to propose that the Powers agree on the sum total of two hundred million dollars for indemnities, this to be divided among the Powers afterward by agreement. If the above sum is considered too small, Mr. Rockhill is to try to get the envoys to agree to as small an amount as possible to be distributed under the same circumstances.

A Washington press dispatch says that President McKinley has cabled Special Commissioner Rockhill directing him to notify the representatives of other powers in Pekin that he is opposed to beheading any more Chinese officials in explanation of the anti-foreign outrages, and that he is in favor of milder forms of punishment in the remaining cases. It is expected that Japan and Russia will support the United States in this position.

The census taken December 1, 1900, shows the population of the German Empire to be 56,345,014, of which number 27,731,067 were males. Thirty-three of the largest towns have populations of over 100,000 each, or an aggregate of 9,108,814. Since 1895 the increase in the population of the empire has been about four millions, or 7.78 per cent, the highest rate of increase for any quinquennial period during the last thirty years.

It was found by the recent national census of Italy that the country has a population of thirty-five million, while it was thought the census would show not to exceed thirty-one million. The ratio of growth is greater than in any other European country. The last previous census was taken twenty years ago.

A Madrid dispatch states that Professor Solmeron, chief of the Republican party, made a stirring speech at Cadiz on February 22, in which he openly declared himself in favor of converting the government of Spain into a republic, and he urged Republicans to prepare for the "decisive moment."

Replying to a question in the British House of Commons regarding the cost of the South African war, the chancellor of the exchequer said on February 23, that up to that time \$407,500,000 bonds had been issued, and that the weekly issue was from \$5,000,000 to \$6,250,000.

King Edward of Great Britain went to see his sister, the Empress Dowager of Ger-

many, last week. He arrived at Frankfurt-on-the-Main February 25, and was met by Emperor William. Cordial greetings were exchanged.

Industry and Commerce.

Vessels plying between Lake Superior and the northeastern part of the country hauled 25,643,000 tons of freight through the Sault canals the past season. The Suez canal, which is open the year round and is the channel of trade for a hemisphere, moved only two-fifths as much last year. The United States canal moved 92 per cent of the freight and the remainder passed through the Canadian canal. The principal items of the season's business were iron ore, \$61,666,000, (15,500,000 tons); copper, \$39,319,000; wheat and flour, \$56,000,000; other grains, \$14,000,000; coal, \$14,500,000, and merchandise, \$54,130,000. Ten years ago the largest ships of the lakes were able to carry about twenty-six hundred tons; ships of a size to carry from six to seven thousand tons are now the most popular. Fifty-five new ships valued at \$11,000,000 will be added to the lake fleet next season, their total seasonal capacity being 3,000,000 tons.

According to the *Boston Herald's* special correspondent at Washington the United States now stands at the head of the world's exporting nations. He states that the complete figures of total exports from the United States for the year 1900, compared with those of other nations are as follows: United States, \$1,453,013,659; Great Britain, \$1,418,348,000; Germany, \$1,050,611,000; France, \$787,060,000. Since 1875 the United States has increased her exports from \$497,263,737 to \$1,453,013,659, or 192 per cent; Germany, from \$607,096,000 to \$1,050,611,000, or 73 per cent; Great Britain from \$1,087,497,000 to \$1,418,348,000, or 34 per cent, and France from \$747,489,000 to \$787,060,000 or five per cent.

The new steel trust, which, according to current reports, has been formed, and which is to include all the existing iron and steel trusts, will have a capital stock of \$800,000,000, if the newspapers have it right.

General News.

A new star was discovered in constellation Perseus on February 21, by Dr. Anderson who was also the first to see Nova Aurigæ in 1892. The new star was so exceedingly brilliant at first that it could be easily observed in broad daylight by telescopes of moderate power, but it has been gradually growing dimmer. The extreme brilliancy is attributed to combustion resulting from the rapid passage of the star through an immense cloud of gas or meteoric dust. It is estimated that the star is not less than six million times as far from the earth as the sun. Professor E. A. Fuertles of Cornell University is reported as saying that the Anderson star is identical with the Star of Bethlehem. "Astronomers find," said he "that there are records of a star similar to Tau (the star of Bethlehem) in Chinese reports made thousands of years before the birth of Christ, and with all deference to the beautiful Biblical story, undoubtedly the Chinese saw the same star that was the guide of the wise men."

They are getting ready for the annual harvest of Easter lilies in Bermuda. But if an experiment that is now being made for a Philadelphia firm at the State Experiment Farm at Charlotte, N. C., shall prove successful, the time may come when Bermuda will not be called upon every year to supply millions of the plants. The Philadelphians, who handle many thousands of the white flowers, are having an interesting test made in growing fifty thousand of the plants at the North Carolina station.

Goldfish live to a great age. There are a few in the Royal Aquarium at St. Petersburg that are known to be one hundred and fifty years old, while the Chinese claim to have goldfish whose ages are counted by centuries. The great goldfish farm of the world is in Indiana, where thousands are reared and exported to England every year.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

History of the "New Star."

Nova Persei has always stood where it does now.

THE name "new star" is unfortunate as it starts the inquirer on a false track. The object in Perseus is, in all probability, an old star with a new and temporary brilliancy. The star has always existed in its present place in the heavens. Its temporary brilliancy makes it new.

In November, 1572, a star of the sort was observed by Tycho Brahe. It was, at first, equal to Jupiter in brightness. For a few days it increased so as to rival Venus, and was visible in the daytime. After some three weeks it began to fade, and by March of 1574 it was no longer visible to the naked eye. In the situation described by Tycho there is now a very faint star visible only in telescopes. To Tycho and his contemporaries this object was a "new" star. They had only catalogued a few of the many stars visible to the naked eye. In a place where there was no star laid down in their catalogues an object suddenly appeared, waxed brilliant, and disappeared utterly.

Many stars of the kind have appeared since Tycho's day. In all likelihood every such appearance was due to a change in the light of a previously existing small star. Such objects do not disappear utterly. They remain in their former situations with greatly diminished light. They have gone through a cycle of brilliancy from feeble light to feeble light again. A sudden change of the sort suggests a sudden catastrophe. What is the cause of this catastrophe? This is the crux of the whole matter. To understand the question, let us take the history of the new star of 1892 as an example.

Dr. Anderson of Edinburgh, an amateur astronomer, was observing the heavens during January, 1892, with a small hand telescope. Comparing the stars in the sky with the dots on his star map, he noticed that an object in the sky was not represented in the map. Astronomers all over the world were notified, and the star was thoroughly observed, especially at the Lick observatory. During the month of February the star slowly declined, with some variations in brightness, from the fifth to the sixth magnitude. During April it declined rapidly from sixth to twelfth magnitude. At the beginning of the month it was just visible to the naked eye; at the end a six-inch telescope would just show it. During May the star's brightness fell to the sixteenth magnitude; it was but just visible in the thirty-six-inch telescope of the observatory. In four months the brilliancy had fallen off more than ten thousand times. Daylight then interfered with the observations until the middle of August, when, to the surprise of the observers, the star was found to have increased in brightness to tenth magnitude, and to have become nebula.

A star is an object like our sun; it is a body with a nucleus, which may be solid or liquid or gas under great pressure, surrounded by a gaseous atmosphere. A nebula is a body uniformly gaseous. The spectra of stars and of nebulae are characteristically different. A new chapter in the evolution of Nova Aurigæ had begun.

It was at first a star. The nebular hypothesis of LaPlace declares that stars are the results of the evolution from nebulae. A catastrophe in its history occurred. The star at first increased in brilliancy, then declined almost to extinction. Its last observed stage was nebulous. But the nebulous stage is the starting-point for an evolution upward from nebula to star. Part of the cycle has been observed. In all likelihood, the remaining portion will be traced out in ages to come, and the nebula of 1893 may be known to the astronomers of millions of years in the future as once more a star.

In our ordinary observations of the heavens we see objects in all stages of evolution—here a brilliant, highly heated star; there a fainter one; there again a nebula. It is for the eye of reason to deduce the cycle through which such objects must pass in æons of time. New stars exhibit these changes in the short lifetime of a man.

But what was the nature of the catastrophe which determined such immense changes as these? It was marked to the eye by tremendous changes of brilliancy. Changes of brightness signify changes of temperature. We must conclude that the new star was suddenly raised in temperature. From glowing feebly it began to glow intensely. So far all is plain. Let us consider for a moment what the effect of high temperature is.

No two bodies are more different than the earth and the sun. The earth is surrounded by a cooled crust; the condition of its surface and of its atmosphere is stable; everything is in a condition of equilibrium. The sun is a fiery mass, surrounded by fierce flames of incandescent hydrogen, in whose atmosphere fiery clouds of vaporized iron, gold, silver, and the like are flung to and fro by hurricanes of inconceivable violence. Yet it is a commonplace of science that if the earth were to be raised to the temperature of the sun the two bodies would be alike in everything but size. Every element present in the sun is present on the earth. The enormous difference between the earth and the sun is a matter of temperature, and of nothing else.

A rise in temperature would change the earth into a dim star; if the rise were sufficient, it would change into a brilliant star—as brilliant as you please. Deprive a star of its heat, lower its temperature sufficiently, and it would become a cool body like the earth.

Recent work in spectroscopy has proved that there are many "dark" stars in the sky. If it were not for their effect on neighboring lucid stars we should never dream of their existence. Dark stars revolve with bright components in the systems of Sirius, Procyon, Algol, and many others; and dark stars are moving through space with velocities of scores of miles per second, just as bright stars move.

Suppose that a dark star of this sort were to collide with the earth, or even to meet it in a merely grazing collision. In an instant the earth would be raised in cosmic dignity from a dark star, as it is at present, to an exceedingly brilliant one.

There are strong reasons for believing that the brilliancy of the new star of 1892 was due to the grazing collision of two bodies of the sort, one dark perhaps, the other bright. It is impossible to describe the details of such an impact. The spectroscopic evidence indicates that after the impact the system consisted of three, or it may be four, separate bodies. It is likely that the explanation of the new star of 1901—Nova Persei, to give it its proper name—is to be found in the history of its fellow of 1892.

A star is peacefully shining in its place. Fate brings it in collision with another object of the same sort. The energy of impact is transformed into the energy of heat—from molar it becomes molecular. Every shooting star that we see in our August sky is a tiny model of just such an effect. Its energy of motion is partly transformed into the energy of heat. It blazes forth into a mass of glowing gas and disappears. If the mass were moving outside of the earth's sphere of attraction the residuum of gas would become a tiny nebula. The case of Nova Persei promises to be interesting. It appears that on February 25 its spectrum was continuous. It contained no lines, either bright or dark, such as mark the presence of glowing or absorbing gaseous atmospheres. On February 26 the bright and dark lines had developed, and the spectrum is, in general, like that of its congener of 1892. We have observation, then, of an earlier stage of development in 1901 than we possessed in 1892. It would be easy to speculate on the meaning of this appearance, which is, so far, unique in the history of new stars. It is better, however, to wait until a series of observations has been obtained, and to seek for an interpretation of a longer series of facts. The general explanation will, in all probability, be the same for the two Novæ of 1892 and 1901. The differences will be differences of detail, and cannot fail to be instructive and important.

EDWARD S. HOLDEN.
In the *New York Sun*.



The following regarding the new star appeared in *The Baltimore Sun*, February 26, 1901:—

In speaking of the discovery of a new star in the constellation Perseus by Dr. T. D. Anderson of Edinburgh, Dr. N. E. Dorsey, associate in physics of the Johns Hopkins University, said yesterday to a reporter of *The Sun*:—

"It is very interesting to note that the most important of new stars recently discovered is Nova Aurigæ, which was discovered in 1892 by Dr. Anderson. An examination of the Harvard plates showed that it was recorded on the plates exposed between December 10, 1891, and January 10, 1892. It was brightest on December 20, when it was of the 4.4 magnitude. By April 1 it had become invisible except through a large telescope, but in August, 1892, it temporarily brightened up again, and through the years 1893 and 1894 it remained between the ten and eleven magnitude. Professor Barnard's observations with the large Lick telescope showed it in 1895 as a small, bright nebula, with a star-like nucleus.

"A swarm of meteorites swiftly traversing a remote gaseous nebula would account for most of the peculiarities of the spectrum of Nova Aurigæ. But a thoroughly satisfactory explanation of new stars has not yet been suggested.

"Other recently discovered stars are Nova Normæ, discovered in 1893; Nova Carina, in 1895; the Nova Sagittarii, in 1896."

A special dispatch to *The Sun* from Charlottesville, Va., last night says: "The wonderful new star, which the scientists at the University of Virginia for the present call Nova Persei, was seen a few minutes after 7 P.M. on Friday by Mr. Richard D. Micou of Alexandria, a student in the academic department of that institution. He drew a map of the constellation Perseus, with the position and magni-

tude of the star indicated, and reported the facts, exhibiting the map to Prof. M. W. Humphreys Saturday morning. Whether he was the first to discover it can be determined only after the exact time of its discovery at other places, as Edinburgh and Munich, shall have been reported."

A dispatch from Ithaca, N. Y., quotes Prof. E. A. Fuerties, of Cornell University, as saying: "This new star has undoubtedly appeared to inhabitants of the earth thousands of years ago. This new discovery recalls the famous Tau, or Star of Bethlehem, which guided the Wise Men to the place of the birth of the Saviour, except that, from the published reports of the body, it is even more brilliant than the Biblical star. Astronomers find that there are records of a star similar to Tau in the oldest Chinese reports, made thousands of years before the birth of Christ, and, with all deference to the beautiful story, undoubtedly the Chinese saw the same star that was the guide of the Wise Men. This new star is probably that of Bethlehem, but it is a star whose period of appearance is perhaps many times longer than that of Bethlehem."

Dispatches from Lick Observatory, California, say that the star is easily found in full sunlight with a twelve-inch telescope. It has also been seen at Yale and Harvard in daylight.

How Victoria Averted War between England and America.

It was at the time of the "Trent Affair" that Queen Victoria rendered her never-to-be-forgotten service to the English-speaking race by modifying an official note that would have provoked war between the United Kingdom and dis-United States. The seizure and removal of Messrs. Mason and Slidell, Confederate commissioners to England and France, who were passengers on the Royal Mail packet which sailed from Havana, by Commander Wilkes of the United States warship *Jacinto*, violated international law and constituted an affront which no first-class power could brook. The blunder was immediately recognized at Washington, but public opinion throughout the North justified Wilkes and made a hero of him.

On the other side of the Atlantic, under which there was no cable in those days, the British nation had been stirred to its centre by the exaggerated reports of the high-handed manner in which the sanctuary of the British flag on the high seas had been violated. In garrison and barracks there were feverish preparations for war, the shipyards were busy day and night, and troops were being dispatched to Canada with all the energy the emergency seemed to demand. The South was elated at the prospect of a conflict that meant success for the Confederacy.

On November 29, 1861, Lord Palmerston laid before the Queen the copy of a letter which the Council of Ministers had prepared to send to Lord Lyons, the British Minister at Washington. It was a peremptory demand for the release of the prisoners and a disavowal of the act. In case of refusal Lord Lyons was to demand his passports. This meant war, for the Yankee dander of the American people was up.

Victoria and the Prince Consort examined the proposed dispatch with the greatest care. The Queen disapproved of the harsh language in which it was couched, and at her suggestions Prince Albert prepared a memorandum for the ministry which she revised with her own hand. That memorandum, as it appears in the "Life of the Prince Consort," is as follows:—

The Queen returns these important drafts, which upon the whole, she approves, but she cannot help feeling that the main draft—that for communication to the American government—is somewhat meagre. She would have liked to have seen the expression of a hope that the American

captain did not act under instructions, or, if he did, that he misapprehended—that the United States government must be fully aware that the British government could not allow its flag to be insulted and the security of its mail communication to be placed in jeopardy, and her Majesty's government are unwilling to believe that the United States government intended wantonly to put an insult upon this country and to add to their many distressing complications by forcing a question of dispute upon us; and that we are therefore glad to believe that upon a full consideration of the circumstances of the undoubted breach of international law committed, they would spontaneously offer such redress as alone would satisfy this country, viz., the restoration of the unfortunate passengers and a suitable apology.

The dispatch to Lord Lyons was modified in accordance with Victoria's suggestions into that soft message "that turneth away wrath," and opened the door Lincoln and Seward were looking for to escape from the consequences of an act of ill-starred folly.

Looking back we shudder at what would have been the consequences if the instructions to Lord Lyons had been of a nature to further inflame northern sentiment against England. It would have meant war with Great Britain, the opening of every Confederate port to supplies, the replenishing of the southern treasury, and we know not what assaults upon our seaboard cities.

The suggestion that we should "spontaneously offer" restitution where by the law of nations, as interpreted by ourselves, we were in the wrong, saved the two nations from falling upon each other and probably saved the Union.

For this we have to bless and honor the memory of Queen Victoria.—*Chicago Times-Herald*.

The Lectures.

At Los Angeles, Cal.

After ten days of cloudy weather, and almost steady rain, Sunday morning, February 10, dawned bright and clear. By noon not a trace of cloud was to be seen in the sky. First and Second Churches of Christ, Scientist, had united in calling Dr. A. A. Sulcer, C.S.B., of Riverside, Cal., to lecture at Los Angeles in the afternoon. An audience of eighteen hundred just comfortably filled the large auditorium, and listened with evident interest during the entire hour and twenty minutes that the lecturer was speaking.

The *Los Angeles Herald* gave the following account of the lecture:—

Yesterday afternoon at three o'clock an immense audience of citizens of Los Angeles, Riverside, Pasadena, and other Southern California cities and towns gathered at Simpson Auditorium to hear an interesting exposition of the theory and practice of Christian Science by Dr. Abraham A. Sulcer, C.S.B., of Riverside, Cal. The doctor for twenty-seven years practised medicine in the allopathic school at Riverside. Seven years ago he abandoned the regular practice of medicine and began the study and practice of Christian Science. Dr. Sulcer is a member of the Board of Lectureship of the Christian Science Church.

The people began to fill the building at two o'clock. Dr. Sulcer stepped on the platform at exactly three o'clock. He was accompanied by A. H. Naftzger, president of the Fruit Exchange, who introduced the lecturer in a brief address, saying:—

"*Ladies and Gentlemen:*—The invitation extended to me by the lecturer of the hour to say an introductory word was due to the kindness of his heart, and not to my relation to

the cause, since my understanding of the doctrines of Christian Science is not such as to entitle me to be denominated a Scientist. I trust that what I lack in an understanding of it is more than made good in my admiration of the fruits of the doctrine as exemplified in the uplifting and inspiring lives of Scientists whom I have known.

"It may well be said that religion in its objective phase is a matter of interpretation; subjectively it is a matter of experience. However little we may know of the theories of Christian Science, many of us have witnessed such demonstrations of its benefits as to win our esteem.

"It comes, as I understand it, with a great note of hope to those who are in doubt and discouragement; it promises relief from sickness and redemption from sin; to chase the lines of care from the face, and by the supreme mastery of love to dispel the torment of fear. Whatever will achieve these things challenges our instant attention. Your presence here this afternoon is the best proof of your willingness to lend a patient ear to what the lecturer may say of this new thought.

"My first acquaintance with the lecturer, years ago, was when he was engaged actively in the practice of what I believe he sincerely thought was the true healing art. With equal conscientiousness he will tell you now what he believes to be a better way, and I am sure that you will listen attentively and without prejudice from hereditary or acquired opinions. None of us will fear to think or express an honest thought. I take pleasure in introducing to you Dr. A. A. Sulcer, C.S.B., of Riverside, Cal."

Correspondence.

At Ann Arbor, Mich.

Judge William G. Ewing of Chicago lectured here Sunday (February 17), before a large audience in the Athens Theatre, on the subject of Christian Science.

Despite the inclemency of the weather, every seat on the lower floor was filled and a number were standing. The Law Department of the State University was well represented.

The speaker was introduced by Capt. William K. Childs who spoke in part as follows:—

Ladies and Gentlemen:—At this time, more than at any other in the history of civilization, men and women of learning are searching after knowledge and truth in religion, as well as in science. And now it may be said we are upon the threshold of that time mentioned in prophecy when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." We are coming to understand that there is no conflict between true religion and science.

I doubt not that many of you here this afternoon, like myself, are investigators of the truths of Christian Science, with an honest purpose for good. At this time we are unusually fortunate, as we are to listen to an address from one who is known through the length and breadth of the whole land; a man who having risen to high positions of trust and honor as jurist and judge, is now devoting his time and bright genius to the advancement of the truths of Christian Science.

Ladies and Gentlemen, I have the honor and pleasure of introducing to you Judge William G. Ewing of Chicago, who will address you upon the subject of Christian Science.

Correspondence.

Lectures at Other Places.

Camden, N. J.—William G. Ewing, February 15.

We must tramp upon our feelings when principle is at stake.—S. J. WILSON.

Selected Articles.

Insanity and Religion.

THE testimony of Dr. Flint in the Brush will case, in answering affirmatively a question as to the sanity of a Christian Science believer, opposes a view taken by certain alienists and by many other people which is really dangerous to society. It is a very convenient way to dispose of a religious belief by describing and treating those who have it as pestilent victims of lunacy, but such a method involves an interference with the liberty of religious opinion that outrages a fundamental principle established after centuries of bloody struggle.

The religious world is divided into a great number of contradictory sects and cults, and in this country they are especially numerous; there is hardly a possible form of belief which has not its representation in them. Over against them is the now vast body of infidels of one sort or another, —atheists, agnostics, and what not,—to whom the evidences on which all these believers found their faith seem purely fanciful if not actually the fruit of delusion,—mere creations of the imagination which defy the laws of nature; and in the ranks of belief one camp may look on the faith of another as approximating the absurdity of lunacy.

The course of Christian history has been reddened with the blood of people who were tortured and slain like noxious reptiles, on the ground that they imperilled the souls of true believers. Faith in miraculous cures, devoutly held even yet by millions in Christendom, is smiled at both by believers of other religious faiths and by infidels as a fanatical delusion which defies the laws of nature and the absolute limitations of the art of healing.

When once we have passed beyond the realm of fact and scientific demonstration we enter into a mysterious supernatural country where there is no restraint upon the imagination. To that of the agnostic all religions seem delusion when they are taught as other than mere human speculations. To him the only real sanity is in himself.

The Christian Science belief cannot be said to depart so completely from the original faith of Christianity as to be absolutely new and singular. It is rather an extreme extension of a faith and practice always preserved in Christendom, based on this injunction of the Epistle of James:—

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

If a body of Christian believers, rejecting all authoritative interpretation of this passage, and interpreting it for themselves as a divine command, proceed to act upon it practically, how can they be accounted legally insane any more than the others who interpret for themselves and act upon other injunctions of Scripture literally? If a man believes that God has promised that the simple prayer of faith, as he understands faith, will cure his ailment, how can you clap him into a lunatic asylum for acting on the belief without doing outrage to the religious liberty to which he is entitled under the law? Nor can you restrain his freedom of proclaiming his belief without such interference. You may think him a fool, but most people are fools, according to Carlyle and to many besides.

Moreover, experience proves that by adopting any method for the extirpation of Christian Science which approaches persecution you will only give further stimulus to the fanaticism. It has already made surprising progress in this country and, together with faith cure, it has appealed to many people whose minds could not be called otherwise

than healthy by alienists, more especially to women whose intelligence as to other subjects cannot be disputed. It will have to run its course, and the more violent the means adopted to stamp it out, the longer and the wilder will be the run.—*New York Sun*.

Not Christian Science.

Chattanooga, Tenn., December 27, 1900.

To the *Chattanooga Times*.

We as Christian Scientists are accustomed to having so many foolish and absurd things said of us that we cannot find time, nor is it necessary, to answer them. But when something particularly unjust is said, as was your article from the *New York Times* in yesterday's paper, a due regard and respect for our principles demand a reply.

In reply to the question, "What about the poor? what do you do to relieve their wants and suffering?" the supposed Christian Scientist says, "Oh, we do not go among them with material aids, as you do. There's no poverty; it is a mere idea, and has no reality in the divine Mind. We think about them when we meet together, and by absent treatment reduce their self-supposed sufferings. Then we teach them to disbelieve in the reality of poverty and its imaginary trials. In this way we remove the root of their trouble."

No Christian Scientist would ever make such a foolish statement. In one respect the words are true: Poverty does not exist in the divine Mind, for that Mind is God, and even the opponents of Christian Science would admit that poverty, want, and suffering of all kinds exist only in the human mind, for it is the human mind and not the divine Mind which suffers. No Christian Scientist believes, nor would he say, that poverty, suffering, sin, sickness, and death are imaginary. They are the most real things in the world to one suffering under their yoke. Mrs. Eddy, in her book, "Science and Health with Key to the Scriptures," which with the Bible is the text-book of Christian Science, says on page 457: "Sickness is neither imaginary nor unreal,—that is, to the false sense of the patient. It is more than fancy, for it is solid conviction. It is therefore to be dealt with through right apprehension of the Truth of Being."

When we speak of sin, we say "sin"—we call disease by its right name, and of death and any other form of want or woe, we speak just as others do. We do believe they are not God-given, neither in nor of the divine Mind—hence as that Mind is understood, they will disappear. Because some of our tenets are transcendental to the material senses, there is an even greater necessity for its followers being practical and sensible; and I believe as a rule they are. Like all other bodies, the Christian Science denomination contains a few people who at first have more zeal than wisdom, who say and do things that are not indorsed by its teachings nor its sober-minded followers. Yet I venture to say that nowhere, among no class of people, can be found more practical, sensible, reasonable folk than we, and I say it after mature deliberation.

No Christian Scientist believes the universe as we see it is only imaginary. But if we are to believe the Bible, and we do, it is not the real universe of God's creating, and must pass away. This material world contains all the sin, all the suffering, sickness, and death there is, and because of this we desire to rise above it. Yet we believe this can be done only step by step, by seeking understanding, and obeying God, divine Love, who fills every need, and who is all-powerful and ever-present.

A hungry man is not a whole man, any more than a diseased one is. He is suffering from a sense of lack, and that must be filled. It is evident, then, that the best and only way to satisfy his present wants is to supply him with

good, wholesome food. As obedient followers of Christ, we try to fulfil all his commands. His heart went out in compassion when he saw the hungry multitudes, and he fed them. I am quite sure that every Christian Scientist in Chattanooga and elsewhere is doing his or her best to alleviate poverty and want on every side. None but they themselves and the Father know the good done in this way, for they try always to let their right hand be ignorant of what the left doeth. The chief of police and the charity commission, if they were permitted, could tell of good done, of contributions made, and help rendered, and this under promise of secrecy, for man can never reward, but God.

But sufficient to say that the teachings of Christian Science never make one callous to suffering, indifferent to distress, nor turn a deaf ear to the needy. Because of these teachings, our hearts go out in a larger, fuller, and broader sense than ever to all mankind, and we desire to help them, not only temporarily, but permanently, how to avoid the necessity of suffering, and we believe the remedy to lie solely in a right apprehension of God, divine Love, the supplier of every need and the Father of all.

EDWARD E. NORWOOD.
In the *Chattanooga Times*.

Defence of Christian Science.

New York, February 19, 1901.

To the Editor of the *Daily Eagle*.

Dear Sir:—A great deal of attention has been directed to Christian Science by the recent legislative activity at Albany, and many misconceptions of Christian Science, based on a very superficial knowledge of it, have found their way into newspapers. I have read with interest your able editorial of Saturday, February 16, and beg that you will allow me to say a word in reply.

You remark that Christian Scientists "should be required to report all their contagious diseases, and maintain the same regulations, as to quarantine, etc., required of others." Mrs. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, has always made it plain to her followers that human laws must be obeyed, at the same time we recognize the higher law of Spirit. Only within the last few days Mrs. Eddy issued the following statement, bearing directly on this subject, and as it is apropos of your editorial and the agitation at Albany, I present it herewith. Mrs. Eddy says:—

"On the subject of reporting contagion I have this to say: I have always believed that Christian Scientists should be law-abiding; and, actuated by this conviction, I authorized the following statement, which appeared in *The Boston Herald* about one year ago: 'Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights, and governmental usages.' This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to the proper authorities when the law so requires. When Jesus was questioned about obeying the human law, he declared: 'Render unto Caesar the things that are Caesar's,' even while you 'render unto God the things that are God's.'"

Nothing can be more definite or incisive than the above, and it ought to satisfy all those who think they have any criticism to make of Christian Science.

It is amazing that persons, who to-day will admit the efficacy of the power of God, working through human agents, to destroy disease without material means, two thousand years ago, will deny that this same power of God can work in the same way at the present time. Such

persons will readily grant that Paul and Peter, and the disciples and apostles cured all manner of diseases by the action of the divine Mind reflected through them. The Christian Scientist says that, in a feeble way as yet, he is reflecting the same omnipotent God, whose power is no less to-day than it was then.

The futility and uselessness of insisting that Christian Scientists should take a regular course of study in physiology and hygiene and *materia medica*, only to be allowed to practise Christian Science after they have graduated from such a course of study, must be apparent to all. If the Christian Scientist takes a three or four years' course in a medical college; and upon graduating and being authorized to heal the sick with drugs, immediately begins to heal the sick by the power of God, to make his mental diagnosis, as he always has, the uselessness of his four years' study is very evident. The Christian Scientist would not thereby be converted to a belief in *materia medica*, and his understanding of the human anatomy, from a material point of view, would not assist him in any way in his metaphysical healing.

WILLARD S. MATTOX.
In the *Poughkeepsie* (N. Y.) *Daily Eagle*.

Not Opposed to the Bible.

Chicago, January 24, 1901.

Editor Gazette:—Please permit me to take exception to the caption, "Christian Science vs. Bible," which appeared in your issue of January 21. Christian Science is not and never was *versus* the Bible. The following quotation from page 493 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is the first of the tenets of the Christian Science denomination, to which every person joining any church of the denomination is required to give written assent:—

"As adherents of Truth, we take the Scriptures for our guide to eternal Life."

The writer of the letter which you published under the above caption accuses me of advocating mental suggestion or hypnotism, but in that he is mistaken. The object of my letter, which you were kind enough to publish in your issue of January 18, was to make plain to all that Christian Science is neither mental suggestion nor hypnotism, and has nothing in common with such systems.

I am pleased to be able to assure Mr. Green—the writer of the letter in question—that Christian Scientists not only assent to all the Scripture, but they endeavor to put their faith into works which attest their sincerity. They are trying to preach no other gospel than that of Jesus Christ and his apostles. That Christian Science is healing the sick and reforming the sinner is so easily proved by the testimony of witnesses in your own city, that an answer to Mr. Green's question seems superfluous, but the following from *Law Notes*, a leading legal journal, published at Northport, N. Y., will not be amiss:—

"If human testimony is worthy of any credit, real cures have been accomplished by them [Christian Scientists], and at the very least, substantial peace of mind has been brought through their agency to sufferers pronounced beyond the powers of ordinary physicians. The positive worth of the results of Christian Science is not to be set aside dogmatically or contemptuously."

Also the following from the address of Rev. E. Winchester Donald, rector of Trinity Church, Boston, at the recent Episcopal Church Congress in Providence, R. I.:—

"Is Christian Science leading men out of the darkness of unbelief into the light of God? Yes, it is, it is; there can be no doubt about that. You and I know too many Christian Scientists whose lives are blameless to doubt that."

ARCHIBALD MCLELLAN.
In the *Kankakee* (Ill.) *Daily Gazette*.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Church By-laws.

THIS is the denominational rule of Christian Science. Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held except the annual conference at the Mother Church in Boston in June of each year. Let individual intercourse and fellowship be among the churches and that love continue whereby the brethren may encourage and strengthen one another.

ARTICLE XXXVIII., SECTION 3.

IF the Publication Committee neglects to fulfil the obligations of his office and this becomes apparent to the Board of Directors, it shall be the duty of the Directors of this Church to immediately hold a meeting and discharge him from said office, and elect another Publication Committee. If the above delinquency on the part of this important Committee shall appear in any Church of Christ, Scientist, the Directors and First Reader of the Mother Church may notify that church to remove said Committee and to appoint another Committee, and it shall be the duty of that church to comply with this request.

A Ridiculous Falsehood.

THE falsehood which has appeared in some newspapers, to the effect that in the contest over the provisions of the will of Miss Helen C. Brush, recently had in New York City before Surrogate Fitzgerald, to the effect that Christian Scientists in large numbers were attempting to mentally influence the Surrogate's mind, so as to produce a favorable decision, is so utterly ridiculous that it has fallen flat. It is too absurd to address itself for a moment to the mind of any sensible person. It seems unworthy of notice, and but for the persistency with which it has been published and the seeming readiness of certain minds to accept as true almost anything that is said against Christian Science, however absurd, we should not give it even a passing notice. As it is, we simply say that on behalf of the entire body of Christian Scientists everywhere, we deny that there is a vestige of truth in the statement. Christian Scientists resort to no such methods. All the teaching of Christian Science is the reverse of this. If any member of the body should be known to make such an attempt, in the presence of a Court or out of it, he would be regarded by his co-religionists as doing a wicked and forbidden thing.

The text-book of Christian Science, "Science and Health with Key to the Scriptures," of which Rev. Mary Baker G. Eddy is the author, prohibits all such practices. On pages 285 and 286 we read the following:—

"From ordinary medical practice, the distance to Christian Science is full many a league in the line of light; but to go from the use of inanimate drugs, in healing, to the criminal misuse of mortal mind, is to drop from the platform of common manhood into the very mire of iniquity. To work against the free course of honesty and humility,

is to push vainly against the current running Heavenward. . . . The mental trespasser necessarily incurs the divine penalty due to this crime." This is understood by all students of the text-book as forbidding any effort to mentally influence the mind of another without that other's consent, in any way or for any purpose whatever. Any one attempting to influence the mind of any Court, in any way whatever, would be regarded by every Christian Scientist as a mental malpractitioner or hypnotist, and not a Christian Scientist; and as such he would come within the prohibition above quoted and many other similar statements contained in the text-book.

The falsehood here alluded to was promptly refuted through the press in New York City and there was therefore no excuse for its continued publication.

Suit against Christian Scientists Dismissed.

THE suit of Frank L. Tuttle to recover \$20,000 damages from Otto C. Nordhoff, C.S., Edward H. Hammond, C.S.D., and First Church of Christ, Scientist, of Baltimore, Md.,—in which suit the church of which Mr. Hammond is First Reader, was made a party on the ground of its alleged "misleading teachings"—was dismissed in the Court of Common Pleas, February 19, by Mr. Tuttle's attorney without costs to the defendants.

Thus is another unjust suit disposed of and Christian Science again vindicated.

Legislation in Utah.

LEWIS B. COATES, C.S.B., writes us that the following measure has recently become a law in the State of Utah: "It shall hereafter be unlawful for any Board of Health, Board of Education, or any other public board, acting in this state under police regulations or otherwise, to compel by resolution, order, or proceedings of any kind, the vaccination of any child or person of any age; or making vaccination a condition precedent to the attendance at any public or private school in the State of Utah, either as pupil or teacher."

Medical Legislation in Texas.

CORRESPONDENTS from Texas send interesting accounts of the history of the proposed medical legislation in that state.

On the 19th of February, 1901, the legislature of Texas passed a bill regulating the practice of medicine and surgery. When the bill came up for discussion in the senate, Senator Dibrell spoke in opposition to any bill which, while assuming to regulate the practice of medicine, should strike at those who do not use drugs. He cited instances where cures had been effected by the so-called "irregular" practitioners who used no drugs, after "regulars" had failed.

Finally he touched on Christian Science, and his eloquent appeal for the rights of its adherents commanded the attention of all who heard him. Among other things he said: "I do not profess the faith of the Christian Scientists, but I see no reason why any restraint should be imposed on their practice. A law which proposes to regulate the practice of medicine should not be made to apply to those who use no medicine. No harm can come from their practice of healing the sick through the exercise of faith and prayer, and I challenge any one to show where injury has been done through their practice in itself. I do not understand the mysterious power by which they heal, but they have the right that all American citizens have in the exercise of their religious faith. I may say I have no personal interest in this matter, and yet that is not exactly

true. I hope I may be pardoned for referring to a matter here which closely concerns me. I well remember how my mother was afflicted with a growth on her face which physicians called a cancer. She suffered with this many years without being able to obtain relief, and it was a source of constant anxiety to me."

By this time the attention of every one in the senate—visiting citizens, representatives of the various medical schools as well as the senators—was centred in the remarks of the eloquent speaker. Continuing he said, "As wicked and as insignificant as I am, every night for ten years I never closed my eyes without offering a prayer to the Creator for its removal. One night a man stopped at my father's house. He was a Christian Scientist and offered a prayer for its removal, and it did leave without administering medicine internally or externally. I do not understand this faith, nor the mysterious Power involved. I do not understand how this miracle was brought about, but I saw this result and I cannot give my support to any bill which will interfere with the Christian Scientists in the exercise of their faith."

As a final result, the bill which passed the legislature and went to the governor contained the following clause: "Provided that the provisions of this act do not apply to persons who do not prescribe or give drugs or medicines." This amendment removes all possible doubt as to whether the Christian Scientists were affected by the original bill. There seems to have been a difference of opinion among the lawyers and Scientists as to whether the bill really did or was intended to interfere in any way with Christian Scientists. A lawyer, who is also a Christian Scientist, referring to this matter, writes as follows: "We now have a just, fair, and equitable medical bill in the State of Texas, protecting the people from charlatans and quacks, and also granting the constitutional rights to the other class of free-thinking people."

This correspondent also makes the following statement, which we endorse: "Scientists cannot be too careful in matters of such great importance as such proposed legislation. They should be fully cognizant of the proposed measure before they enter a protest."

That is true. Unless legislation is directed against Christian Scientists, it is not wise to join in promiscuous protests, because, as a matter of fact, Christian Scientists are as much opposed to the practices of medical quacks and charlatans as the members of the regular profession can possibly be.

In other states than Texas many members of the medical profession, and in some instances those representing the Medical Boards of Registration, have not only not sought hostile legislation against Christian Scientists, but have asked their co-operation to aid in suppressing quackery and charlatanism. Christian Scientists, therefore, should be careful not to place themselves in apparent hostility to those who are manifesting toward our movement a friendly spirit, and whose only purpose is to suppress that class of people who, under the guise of practising medicine, prey upon the people for the purpose of getting their money and with no honest intention to help them. Robert L. Ziller, C.S.B., took a deep interest in the matters above related.

A Victory in California.

In the *Sentinel* of February 21, 1901, we published from the *San Francisco Chronicle* an account of the defeat of the Medical Bill, introduced into the legislature of California.

We have just received—but too late for our last issue, we regret to say—an account of the history of this bill, and of the work of the Christian Scientists of California in connection with it. This account is forwarded to us

by leading Scientists there who participated actively in the opposition to the bill, and we deem it of sufficient interest to the Field at large, and to others who may have similar work on hand, to publish a synopsis of it.

Following is the synopsis:—

THE HISTORY OF THE BILL.

On January 17, 1901, there were introduced into the Assembly and Senate of the State of California, identical bills. These bills were entitled: "An Act for the regulation of the practice of medicine and surgery in the State of California, and the appointment of a Board of Medical Examiners in the matter of said regulation." This bill was carried so quickly through the Assembly and such obscure notice given of it in the press, that it had passed the Assembly before we were awake fully to what was being done.

When we arrived in Sacramento, the bill had already passed its first reading in the Senate. Our plan was to see each Senator and show each one individually the injustice of the measure as a law, and especially the injustice to us as Christian Scientists. We succeeded in seeing all but four of the Senators, and met with the most courteous treatment. We gave each one a copy of the Supplement, "How Men of Affairs view Christian Science," a copy of the pamphlet, "Hearings on Proposed Medical Bills in Massachusetts and New York," and to the lawyers a copy of "Legal Aspects of Christian Science." I also put into the hands of most of them a letter that I had written at the instance of some of the officers of the Municipal League of San Francisco. In addition to this, we by telegraph and telephone reached the Field throughout the state, with the result that the members of the Senate received numerous telegrams from their constituents, asking them to oppose the bill.

By Tuesday afternoon there was so much sentiment against the bill that its supporters began to lose courage, and, much to our chagrin, the bill was put over and its second reading made the special order for Wednesday afternoon. When the bill came up for debate there were numerous amendments offered and all were voted down, the sentiment being at that time to defeat the bill as a whole. Among the amendments offered was one by Senator Shortridge taken from the Illinois law, viz: "That nothing in this bill shall be so construed as to inhibit the treatment and healing of the sick or injured by mental or spiritual means." This was defeated nine to nineteen. Near the close of the session the advocates of the bill proposed that the bill be allowed to pass its second reading and be amended when it came up for its third reading. This was agreed to and the bill read a second time. On Thursday night Judge C. C. Wright of Los Angeles, came up and gave us very valuable aid by getting three of the most influential Senators to speak against the bill.

On Friday the bill came up for its final reading but by noon the physicians gave up the fight and came and asked us what amendment we had to offer; saying they would for the sake of passing the bill amend it any way to suit us. We said, "Gentlemen, this is your bill, we have no more amendments to offer; you can amend it to suit yourselves." They consulted together and then moved to strike out all of Sec. 4, Art. 16, which was one of the objectionable clauses, and read thus:—

Art. 16. *Definition.*—The following persons shall be deemed as practising medicine or surgery within the meaning of this act:—

4. Those who shall investigate or diagnosticate or offer to investigate or diagnosticate any physical or mental ailment of any person with a view of relieving the same, or who shall, for pecuniary or valuable consideration, prescribe, suggest, or recommend any drug or medicine,

magnetism, electricity, appliance, application, operation, or manipulation *or treatment of whatever nature* for the intended relief, palliation, or cure of any wound, fracture or bodily injury, infirmity or disease, and inserted the following:—

Those who, for a pecuniary or valuable consideration, prescribe or use any drug or medicine, appliance, or medical or surgical treatment, or perform any operation for the relief or cure of any bodily injury or disease.

This was carried unanimously. At this point a recess was taken for lunch. During the recess we were asked if we still had any objections to the bill. We pointed out to them that Sec. 3, Art. 16, was just as objectionable as the section that had been eliminated. They then offered to and did amend it as follows: After the word "medical," line 11, strike out the comma, and the words "or any," so that it reads: "or medical means or appliance." The following is the section as it was before it was amended:—

3. Those who, for pecuniary or valuable consideration, shall employ surgical, or medical, *or any means* or appliances for the treatment of disease, injury, or deformity of human beings, except dealers in surgical, dental, and optical appliances.

The bill was then passed as amended and sent to the Assembly for their concurrence, which was had without debate, and it is now in the hands of the governor.

SCIENTISTS DID NOT ASK FOR LEGISLATION.

The Christian Scientists appeared on the scene in large numbers and it was assumed by promoters of the bill and some of their friends in the legislature that they were there for the purpose of securing affirmative legislation for themselves. This was not the case, and to show that fact, the Scientists promptly circulated among the Senators the following statement:—

To the Honorable Senators of the State of California.

Greeting:—Christian Scientists do not ask legislation at your hands.

What they do ask is, the right granted by the Constitution of these United States to *every* citizen, viz.:—

The right to choose their own physicians and pay for their services.

Just the same as it grants every citizen the right to purchase any brand of groceries and eat them, as also the right to refuse to take, or have a brand they don't want.

This statement, it seems, had the desired effect, and friends quickly came to the rescue of the Scientists in effective numbers, as the result shown by the above report indicates.

AN OPEN LETTER.

One of the interesting features of this event was the following letter, written by Dr. C. N. Miller, a physician of prominence and good standing in San Francisco:—

San Francisco, January 30, 1901.

F. B. Carpenter, M. D., Chairman Committee on Medical Legislation, Medical Society of the State of California.

Dear Doctor:—In a circular letter of recent date you ask my support of the bill for a new medical law, a law that shall confine the practice of medicine entirely and absolutely to the three dominant schools.

Thanking you for the invitation to co-operate in the endeavor to have the bill become a law, I must say that I am inclined to oppose rather than to favor the measure.

Such a law would savor so strongly of class legislation as to be entirely un-American.

By its protection it will deaden rather than stimulate professional effort and enthusiasm.

Again, the bill provides that we with licenses shall remain undisturbed, but that others as good as we, and as competent, who would hereafter obtain licenses, must be subjected to ordeals that were not for the elect. In this, there is shadowed forth in the bill a spirit that may be typified by that domestic animal that squeals when hurt, but only grunts when satisfied, and is wont to stand with forefeet in the trough, and with its nose close to the spout.

So, Doctor, in brief, the bill should be opposed because un-American, un-progressive, and decidedly hoggish.

These views are more fully set forth in the argument following, to which I would respectfully invite your attention.

Yours for Liberty, without license,

DR. C. N. MILLER.

We should not have dared of ourselves to have used as plain and vigorous language as the doctor employed in his letter, but inasmuch as it is, on the whole, a fair, good-natured, and sensible production, we feel warranted in publishing it.

A SOUND EDITORIAL.

In connection with the above we have pleasure in republishing the following sound editorial entitled, "An Obnoxious Measure," from the *Los Angeles Herald*:—

Assembly Bill No. 284, introduced by Dr. Hasson of Orange, will, if it is enacted into law, form a medical trust and perpetrate a great injustice upon a large and eminently respectable portion of the community. The bill creates a board of medical examiners composed of allopathic, homœopathic, and eclectic doctors exclusively, without whose permission no person may practise medicine in California.

Such a law would undoubtedly do some good; but it would operate against the belief and the interest of a very large class of citizens. The practice of Christian Science, osteopathy, and the like would be impossible with a law and with such a board of medical examiners. The *Herald* has already taken a position with respect to osteopathy, and it must protest against any measure that denies, so to speak, the right of Christian Scientists to live and to exercise the faith that is in them. There are now over one million Christian Science believers in the United States; they are sincere in their belief, and their method of healing has effected many and remarkable cures. It would be gross injustice to class Christian Science healers as quacks. A system that is founded upon the Christian religion is entitled to respectful recognition.

Under the provision of this bill it would be unlawful for any person not a licensed physician even to suggest a remedy for an ailment. Smith could not advise Jones to take quinine for his cold without becoming liable to a fine of five hundred dollars and imprisonment for six months. Such a law would be an utter absurdity; and while proper restriction should be placed around the practice of medicine, a medical trust is not called for in the interest of the public welfare. It is surely possible to regulate the malpractice and fraud of the quack and the fakir without insulting a large number of sincere and thoughtful people.

An Anti-Healers' Bill Fails.

In California a doctors' bill to prevent Christian Science healing, very like the Bell Bill in this state, was introduced in the legislature, and a desperate contest resulted. There, as here, physicians constituted the only element urging such legislation, and as they have a direct pecuniary interest in suppressing competition, they were at a disadvantage at the hearings. Many people gladly testified before the committee that they had been healed by Christian Science, and some of the leading lawyers in the state actively opposed the measure on the ground that it contemplated

a medical monopoly, abridged the rights of citizens, and was against public policy. The fact that outside of the doctors nobody was asking for such a law, while many members in all classes of society were strenuously protesting against it, was prominently set forth. Its unconstitutionality was also alleged on the same grounds so ably presented by Judge Lincoln in this state. As a result, the Christian Scientists won a complete triumph, and every feature of the bill offensive to them was eliminated. The ignominious failure of the measure in California will undoubtedly have a strong influence in other states where the same sort of legislation has been sought under similar auspices and pretexts.

In this state the Bell Bill is likely to fail, as its authors have consented to so many amendments that its real animus is disclosed. As it stands to-day, however, it strikes many interests aside from the Christian Scientists. Under its provisions, physical culture in Y. M. C. A. gymnasiums would have to be suspended, and Sisters of Mercy in the Catholic church might be subjected to fine and imprisonment under the law if they should continue their ministrations. As a matter of fact, under the provisions of such a law as proposed, Jesus would have been a criminal for healing cases of lameness, leprosy, and blindness. Indeed, Dr. Morris of Brooklyn, one of the strongest advocates of the bill at the hearing, denied that Jesus had ever actually cured cases such as were reported by the New Testament, and ridiculed the methods specifically recommended by that book, such as prayer, faith, and the laying on of hands. The sensation produced by his statements showed that he went too far to aid the object he is seeking to accomplish.

No profession is more favored by law to-day than the medical, and in asking for still more special legislation in its own pecuniary behalf, the popular feeling is that it is going altogether too far. And the best physicians feel so themselves; they are willing to meet competition on their merits, and are only conspicuous at these Albany hearings by their absence. The Christian Scientists claim that it is their remarkable successes, and not their failures, that are stimulating disaffected doctors to hostile action, and point to the number, culture, wealth, and intelligence of their adherents as indubitable proof of their efficacy.

Outside of all question of merit or demerit on the part of the doctors and Scientists, however, is the general conviction that the rights of the citizen in a matter vitally affecting his life, liberty, and pursuit of happiness should not be further intrenched upon by vicious and obnoxious prohibitory legislation.—*Troy (N. Y.) Press.*

Mark Twain on Osteopathy.

ALBANY, N. Y., February 27, 1901.—“Mark Twain” was the feature of the hearing to-day on the bill to license osteopathy in the state—that is, Mr. Clemens appeared with the advocate of the bill, but he did not seriously ask for the bill’s passage or urge the benefits of the cult. He said:

“I find myself almost in embarrassing circumstances. A circumstance that I am rarely in. If I ever had a purpose in being here, these debaters knocked it out. They use terms that I don’t understand, and I don’t see how you can understand them. What impresses me is the way these doctors call off the names of all the diseases in the world. It makes me envious of the man who has had them all. I am an experimenter. I have had a number of diseases, but am willing to take more, but want to distribute them among, not only doctors, but the mountebanks.

“I came here to listen, and did not expect to speak, but now that I am here, and am to speak, I am glad of it, but there are others who are to show you osteopathy. I want the liberty of trying it.

“Adam probably did not want the apple until he found

he couldn’t have it. I wouldn’t have taken one apple, but the whole crop. I hold my mother responsible for my desire for experiment. She experimented on me. I did not enjoy it then, but I do now. When my mother heard of a new cure, she didn’t select one from the flock hazardly. No. She chose judiciously, and chose the one she could spare—which was myself.

“How well do I remember the water cure away back in 1842. It was tried on me. I was a boy about seven years of age, and every morning that I got up I had a bucket of ice-cold water thrown over me, and then came the rubbing with warm blankets. After that I was wrapped in a sheet wet with ice water and put to bed. And the perspiration that used to come out in that bed—but, fortunately, the bed was supplied with a life preserver.

“Why, you should have seen the yellow color of that sheet when they took it off me; but it was only the outpourings of my conscience, just spiritual outpourings, and, fortunately, it removed all that, so that I am not troubled with it now.

“When a boy my mother three times tried new remedies on me, and they left me so low that they had to pull me out by the means of the family doctor. I like osteopathy. It is quicker, and you don’t have to take any medicine, so I want liberty to do with my physical body as I choose, and experiment as much as possible.”

The hearing was a largely attended one, and lasted some hours, without any final decision by the committee. The physicians present argued against the bill in the same strain as they had previously against the Christian Science bill.

Boston Herald.

Be Careful.

In speaking of a person’s faults,
Pray don’t forget your own;
Remember, those in homes of glass
Should never throw a stone.
If we have nothing else to do
But talk of those who sin,
’Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he’s fairly tried;
Should we not like his company
We know the world is wide.
Some may have faults, and who have not?
The old as well as young;
Perhaps we may, for all we know,
Have fifty to their one.

I’ll tell you of a better plan,
And find it works full well;
To try our own defects to cure,
Before of others tell.
And though I sometimes hope to be
Not worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may be
To those who little know.
Remember, curses frequently,
Like chickens, roost at home;
Don’t speak of others’ faults until
You’ve tried to see your own.

Selected.

From Our Contributors.

God is Love.

BY WILLIAM CROFTS.

GOD is Love! sweet bells are ringing;
God is Love! Heaven's choir is singing;
Flowers of earth on hill and plain
Echo back the sweet refrain,
"God is Love."

God is Love! To mortal seeming
"God is Love" is idle dreaming;
Sin and sorrow, woe and pain,
Dull the song and mar the strain,—
"God is Love."

But when Love the Truth is voicing
In our lives with glad rejoicing,
When its power has snapped sin's chain,
Made the sick ones whole again,—
"God is Love."

When we see the dream of error,
Shorn of all its darkling terror,
Vanish at the dawn of day,
Fade in Truth's illumining ray,—
"God is Love."

When the broken heart is sobbing,
Panting, palpitating, throbbing;
Longing for a swift release,
Yearning for an inward peace,—
"God is Love."

When the happy tears of gladness
Wash away all mortal sadness;
When the heart goes out to God,
Melting 'neath His chastening rod,—
"God is Love."

Then for us sweet bells are ringing;
Then for us Heaven's choir is singing;
And our hearts catch up the strain,
Dwelling on the sweet refrain,—
"God is Love."

A Letter from a Christian Scientist to a College Friend.

My dear Professor:—Knowing your sincerity as a Truth-seeker, I am sure that your every criticism of Christian Science is the result of simple misapprehension, and I shall be glad indeed if I may throw some light upon the subject, in answer to your inquiries.

I am well aware, however, that the Truth cannot be taught; it is seen, apprehended in the quiet of the inner sanctuary through that individual enlightenment which is the essential fact of revelation; and all I can hope to do is to remove some of the occasions of stumbling, the grounds of that misunderstanding which lead to misjudgment.

You ask me to explain the act of faith, the "Science" which is so eventful and beneficent in its results. This question trenches upon a domain concerning which I express my own thought with ever-increasing modesty and hesitation. We know not the Philosophy of Being, and the how, the *modus* of the spiritual life is one of the many secrets embosomed in the Infinite. It may be said, however, that Science emphasizes the distinction between that faith which accepts as true some statement because of confidence in the one stating it, or because of satisfactory corroborating evidence, and that faith which is an apprehension, immediate and direct, of the truth stated. This

last Science declares to be demonstrable, the knowledge of the Truth which is the door to freedom, the understanding of God which is life eternal.

In keeping with this distinction Science declares that our only assurance of the possession of this faith is our ability to overcome evil, and the sickness and other disharmony it entails. You will readily see what an antidote this is for all self-complacency, self-deception and professional cant, and how it places religious faith upon that strictly Scientific basis which brings it into renewed accord with the position of Jesus who said: "The works that I do [in evidence of the truth of my words, the genuineness and adequacy of my faith] ye shall do also [and for the same purpose and end]."

Science further declares and demonstrates that divine Truth is the only effective agent, in the destruction of sickness and sin. It does not recognize, much less seek to utilize, any mental pose, any self-willed attitude of the sense-Ego which is the assertive fact of hypnotism, mesmerism, etc., with all of which Christian Science has practically nothing, either metaphysically or theoretically, in common. These, together with much mental healing, so-called, magnify the power and possibilities of the assertive material consciousness, in all of which they can but hinder the growth of true spirituality. Christian Science in its every phase, philosophy, and phenomena leads definitely and certainly to the realization of "the mind of Christ," the exaltation of God, Spirit, as the one in whom and through whom all real good is accomplished. Holiness, in Science, means health. The attitude toward disease is precisely that toward sin, and every effort toward health is a step toward holiness. This is a very distinctive and infinitely significant fact of Christian Science, that within its grasp every affliction, every limitation of the individual freedom, prompts and instigates to the achievement of a higher spiritual sense and standing, and herein is revealed the philosophy and demonstrable truth of Paul's declaration that "all things work together for good to them that love God."

In answer to your last query: "What causes this illusion of evil, this false belief?" I can only say that while the origin of the illusion of evil remains as one of the profoundest problems of the universe, a mighty stride is taken toward its solution when we apprehend the unreality of evil, for we are then relieved of that insistent query as to how God could persistently condemn any part or parcel of that universe which is sustained by the divine fiat, and manifests divine law.

"In him all things consist," and if evil has entity, any real being, it must be grounded in the one infinite source of being. Recognizing the unreality of evil we can but see that the illusion of evil (the evil sense with all its problems) will disappear with the acquirement of that true spiritual sense, that consciousness of good *which is the God-man*. The phantoms and obscuring mists will then vanish in the radiance of eternal verity, our apprehension of the truth of God, which can know no error. Until this higher plane is reached we shall find it more practicable and profitable to address ourselves to those problems which may and must be demonstrated in our schoolboy days, and in the solution of which we shall surely be led to the summit of broader and clearer vision.

Yours for the Truth,

J. B. W.

Unselfish Labor for Others.

BY M. I. M. T.

A RECENT editorial in the *Sentinel* contained a thought which has stayed in my memory ever since I read it. It was, in substance, that we must not live for ourselves, nor

even for others, but for God. In the old thought, to live for others seemed to me to be the goal for which all should aim, and that to be always trying to please those around us and make them happy was the greatest unselfishness. It was not till I came into Christian Science that I began to see the worthlessness of this so-called unselfishness; to see that to live for God and to live for others (in the old sense of the expression) were two very different things. To some it is a pleasure always to be doing things for other people and trying to please them, it makes them happy to be liked by every one and to be thought unselfish, and so they are not denying themselves at all but pleasing themselves, and all the time being deceived into thinking they are unselfish.

When we make up our minds to try to live for God, then we begin to be tested as to how far our unselfishness is genuine. Are we willing to sacrifice ourselves even when we receive no love or gratitude in return? Are we willing to risk people's displeasure for the sake of benefiting them? There is often much more unselfishness in withholding something from those we love than in indulging them. Are we ready to face their disapproval by sticking to a course which we feel to be right? Do we not often yield to those around us just for the sake of a quiet life or to avoid a scene; from laziness more than from unselfishness? Lately I have often come to the point where I have had to choose between pleasing God or pleasing man.

Although living to please others does not necessarily mean living to please God, yet if we are living for God alone it must follow that we are living for the good of others, though to their sense it may seem otherwise. The Master gave his life for the whole world, and yet he did not always please them. We must learn the true unselfishness and love that he had,—love that does not encourage selfishness in those whom it is lavished upon, or teach them to lean and depend upon *us*, but turns them away from themselves and us to God, who alone can supply all their needs. To deny ourselves utterly, as Jesus commanded, is to be absolutely governed by God, to do everything with reference to Him, not with reference to persons, and to be able to say from our hearts, "Not my will, but Thine, be done."

The Brotherliness of True Christian Scientists.

BY THOMAS W. WILSON.

WHEN one gains the understanding of Christian Science even in a small degree, he has taken upon himself the responsibility of using his understanding to the glory of God and the help and enlightenment of his fellow-men. The law is that he shall love all and do good to all.

There can be no conception in the mortal mind of material riches and good things that will for one moment compare with the unspeakable gift of God's love; for while all things material will waste away and disappear, the more of love we give to our brothers and sisters, expressed in thought, word, and deed, healing the sick and sinful, the more we shall have to give. Instead of decreasing our wealth, the giving of love increases our capacity to receive. All this wealth may be ours if we but cast aside the mortal self and become as a little child and thus enter into the kingdom of God.

They are coming from the east, the west, the north, the south; all nations, creeds, and tongues swell the throng; and just to the extent that they are able to realize the beautiful truth of Christian Science, they will cease to criticise and discredit each other, for they will know and acknowledge the one common Father of all. Individual Scientists who were formerly members of one denomination no longer draw the mantle of self-righteousness about them and cast critical remarks at a brother or sister who

was a member of another church; because just to the extent that he holds a discrediting thought over a brother because of his former belief, has he failed to divest himself of his own error, his old prejudice and hate. He recognizes they are brothers in the love that surpasseth all understanding. Each one found a thread in his former belief that has led him into the glorious light of the boundless love that Christian Science has revealed to him, and therefore is more or less sensitive to adverse criticism or harsh condemnation of his former faith falling from the lips of another.

The true Scientist does not give a stone to his new-found brother for the reason that he came from the east, the west, the south merely because of the fact that he himself came from the north, or because he formerly held some religious belief contrary to his own. He knows he must pluck the mote from his own eye. He realizes he has enough to do to build his own house aright, and that unless he is able to love his neighbor as himself he can in no wise enter into the kingdom. If he has realized the Truth of Christian Science, he knows that to drink freely at the beautiful fount, he must love his brother. This is the Divine law, and by it we shall be measured. Christian Scientists do not go far in earnest endeavor before they realize this truth, and learn "how good and how pleasant it is for brethren to dwell together in unity."

Lost Opportunities.

BY SOURIE LEE VAN HOOSE POLHILL.

How often do we Christian Scientists reproach ourselves, sometimes bitterly, because we failed to present the Truth to certain of our friends. How often does error tempt us to talk of other matters, thinking that Christian Science will not be interesting to this person, or that our friend may not be receptive. How do we know that this heart as well as many others in this day and time, is not also hungering and thirsting for the Christ-Truth? This is perhaps a God-given opportunity to you and to that dear one. In my own experience my punishment for such neglect is often swift and sure. And on the contrary, when I have put Satan behind me, trusted in divine Love, and poured out words of Truth and Life, I receive my reward often just as swiftly and surely. I will cite one instance.

This past summer, while at a pleasure resort in a large hotel, I met a celebrated Italian pianist and composer. I was much interested in and charmed by this gentleman. He was highly intellectual and produced wonderful music. I soon found, however, that he was at times moody and despondent and a great sufferer from dyspepsia. I longed to talk to him of Christian Science. One day when he was complaining and miserable, I told him of my own healing, and he was at once greatly interested; he begged to see the "little book" that had wrought such a wonderful cure. I gladly went to my room and brought forth "Science and Health with Key to the Scriptures," which he eagerly grasped, and was soon devouring its contents.

The next morning he met me with a radiant face, saying: "It is all good—it is really! Such sleep as I had last night, and no dyspepsia this morning, and I am bright and happy and enthusiastic," etc.

I remained there about a week longer. He still continued to read Science and Health and had not another trace of his old enemy. He seemed to see from the first that Science and Health was inspired, and constantly talked of its wonderful logic. He intends soon to order a book for himself. Let us not lose our opportunities. Be not afraid. Go out into the highways and hedges and compel them to come in.

Testimonies.

Overcoming Worldliness.

When sixteen, I came to New York to start in business, and had not been working long before several experiences brought me to the full realization that I would have to attain more than human goodness or human methods to overcome the worldliness and sensuality which was then in my way. I had known of Christian Science several years previous to my coming to New York, and believed thoroughly in its teachings, but I was evidently blind to the fact that I might use it in overcoming and destroying these worldly ways and be able truly to say, "I have no pleasure in them." I then resolved that there was but one way, and that the way Jesus taught and demonstrated. So, with this thought, I took my stand for Truth and with "Science and Health with Key to the Scriptures," I have been enabled to follow with a higher understanding the example which was set before us nineteen centuries ago.

It is needless to say that my desire for worldliness has diminished to such an extent that I feel I can honestly state the demonstration is being made daily.

I should like to tell of an experience which I had a few months ago. While riding on an electric car I started to walk down the side of the car, it being an open one. In stepping from my seat I lost my footing as well as my hold on the rail and fell to the ground. The car was going quite fast and I landed heavily on my right hand and shoulder, cutting my hand severely and straining the ligaments of my arm so that it was soon swollen twice the normal size. As soon as I had picked myself up, I realized that there was no accident in Truth, and that God was my protection, therefore I need have no fear. After treating myself that night the pain gradually disappeared. The next morning my arm was perfectly well and within a week every trace of the gash on my hand had disappeared. This is but one of the many things I am most grateful for.

The past three years of my life have to me been those of greater happiness than all the previous sixteen. If three years' practical experience in Christian Science will give five times as much pleasure as five times as many years in the old thought gave us, and it is happiness we are seeking, I will say, if the young men of to-day learn by another's experience, they will not waste so many years in learning the nothingness of all these material pleasures.

The stranger may say, "Yes, that is very well; but if I have not the wisdom or understanding, what then?" I refer that person to our text-book (Science and Health), wherein he will find a knowledge that will enable him to read the Scriptures with a higher understanding and attain the wisdom which meets all our needs. In James we read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," also in Proverbs, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

In Science and Health, p. 270, we read, "From the logic of events we learn that selfishness and impurity alone are fleeting, and that Wisdom will ultimately put asunder what she hath not joined together." From this we can readily see that worldly wisdom, understanding, and pleasure are of no avail when man is recognized as God's image and likeness, reflecting Life, Truth, and Love.

A. R. MACKINZIE, Brooklyn, N. Y.

Desire for Liquor and Tobacco Disappeared.

I first heard of Christian Science four years ago. At that time drinking and smoking were my comforters. I had lived almost constantly from childhood in that atmo-

sphere. I had no other associates. Though I was far from being satisfied with my condition I failed to see how to better it until I read Science and Health. I used occasionally to listen to a sermon, but sermons did not give me any more comfort than I derived from my pipe, hence I concluded the orthodox church could not satisfy me and I preferred drinking and smoking. When I began to read Science and Health I saw it offered something substantial. After a few months' study all desire for drinking and smoking disappeared. I did not give them up; I made no sacrifices, I simply found something better. I might mention that I smoked ever since I can remember. I used to smoke years before I left school, and, like most Englishmen, loved my pipe, and would almost prefer to miss a meal rather than to go without my smoke. I used to think it gave me comfort.

During my four years' study of Christian Science I have not spent a cent for doctors or medicine, neither have I lost a day from my work on account of sickness, which compares wonderfully with the previous four years. I take a great interest and pleasure in reading the Bible and studying the lessons in the *Quarterly*. The Bible used to be a most mysterious book to me, but "Science and Health with Key to the Scriptures" makes it a most precious book, making its meaning clearer, plainer, and simpler.

I take this opportunity to express my gratitude to Mrs. Eddy and to the friend who invited me to attend the service held in the Auditorium four years ago. I also wish to acknowledge the benefit I have had from the *Journal* and the *Sentinel*. They have helped me wonderfully. If the value of Science and Health and these publications were measured as business men value things, by the results or benefits they bring, they certainly would be priceless to me. It would be impossible to measure their value, as I have got something from Science and Health that all the money in the world could not buy.—H. P. H., Chicago, Ill.

The Fields are White already for Harvest.

During the month of December, having occasion to visit the town of Winsted, Conn., it was suggested that we should arrange to meet a few friends of the patient we were to call upon and talk to them in an informal way on Christian Science. On entering the parlor we found twenty-three persons who had come to learn something of the truths of Divine healing. After an hour spent in talking and answering questions, it was suggested, as there were so many interested, that they arrange to meet each Sunday and read the lesson. The following Sunday there were thirty-four persons present, and much interest was shown. On the third Sunday we visited the town for the second time, and in the afternoon there were forty-six present. At this meeting the regular service was held, the lesson for the day was read, and our hymnal was used, the friends having secured twelve copies from the publishers. At the service held January 13 there were forty-five in attendance, and all were much impressed with the beauty and simplicity of the whole service.

There were so many present at the third meeting who accepted the truth of Christian Science, and so much general interest was shown, that it was suggested that the friends arrange to form a society for regular service. This was done, and now as soon as a First and Second Reader can be secured in accordance with the requirements of the Church Manual, they will organize a permanent church society.

Truly the fields are white already for the harvest, and it only needs that those who have been blessed and made free be faithful to the teachings of our inspired Leader to assure a bounteous harvest.

C. A. Q. NORTON, Hartford, Conn.

Religious Items.

In an editorial on the "Falling off of Candidates for Orders" the (Episcopalian) *Church Standard* says: "In every great overflow of missionary zeal from the times of the Apostles until now, the economic element has counted for nothing. The men who carried Christianity to Gaul thought nothing of it. The Celts who carried Christianity to Scotland, who were the real Apostles of the Cross in England, and whose labors spread from Burgundy to Northern Germany—what did those men care for economic conditions? It is not a quite unthinkable hypothesis that our modern missions are failing to a very large extent because they are so generally administered on economic rather than on spiritual principles. Let the Church once breathe the Spirit of Christ and nothing that she undertakes will fail for lack of men to do her work. When the Church grows cold, is it surprising that her men grow cold along with her, and that, before they seek the ministry, they want to know the economic conditions on which they are to accept it?"

The following is from a sermon published in the *Homiletic Review*: "As a result of our faith, we are to have perfect peace of mind, and heart, and conscience—a sweet inward feeling of rest. We are also to be of an irenic disposition, and to maintain peaceful and harmonious relations with our fellow-men. The nature of our work here is inclined to make us quarrelsome and combative, and we should be on our guard against this. There are some men with whom you can hardly quarrel if you try, because they are of a peaceable mind; there are other men with whom it is difficult to spend one evening in social intercourse without getting into a dispute, because they are pugnacious. Now the proper attitude of the Christian is a peaceable one, and unless we have attained that disposition the Spirit has not accomplished His perfect work in us."

The *Congregationalist* for February 9, publishes an article by the Rev. Dr. Beach, one of the leading clergymen of the denomination, on "The Progress of Faith," in which he says: "Christianity's God of a century ago was far off; the world, the universe, were his structures, arbitrarily made, and operated by him from without, as a locomotive is built and driven. . . . The God of a century ago was Ruler, Sovereign; He ruled with inexorable moral sanctions; so much sin, so much punishment. The God of the beginning of the twentieth century is Father, Brother, Friend; His authority is not less, but it is a reasonable authority. It is not only God's law but the law of human nature, rooted by Him in the human constitution, so that one does a kindness to himself when he obeys the law. Of all this love is the mainspring."

The *Universalist Leader* says: "The man who takes for granted all the gifts of God, and only begins to realize their number and magnitude when bereft of any, lives a narrow, starved existence that scarcely merits the term 'life.' And if poverty or pain or sorrow become his guests, he has no solace to lessen the bitterness of their presence, but is either crushed or desperate, despairing or defiant. He has deliberately made himself a stranger to the possibilities of comfort and peace and patience and trust, and he shudders and shivers in the cold, dark night of misfortune, where he might find compensations that are the reward of the grateful man who gladly recognizes and esteems his mercies, and who renders thanks to God, the giver of every good and perfect gift."

In an editorial article regarding the formation of great industrial combinations, the *Church Standard* says: "It is curious to see how the socialistic tendency is being swept on by individual will; but the social demand is growing quite as rapidly as corporate power; and, in the end, society will always be found mightier than the greatest of its parts. Yet in human hands power is a perilous possession. Let us hope that the new-born socialism of corporations may be wisely used. If it shall be so, it may guide the

modern world into many a good thing in the coming century; if not it may collapse as suddenly as it has risen."

A sermon published in the *New-Church Messenger* contains the following: "The prayer that counts most is the living prayer of a good life, which looks continually to the Lord and, from Christian habit, brings every word and act in line with the teachings of the Christ. . . . The watch the Lord would have us keep is a life-long watch, a constant guarding against evil, a wide-awakeness to spiritual things, a never-ending hope of better things, an expectation of them, and a working for them. Doing this we shall be faithful and wise servants that wait for the coming of their Lord."

A committee representing the members of St. Paul's Protestant Episcopal Church of Boston, refused an offer last month of \$1,500,000 for their old place of worship on Tremont Street, in the heart of the shopping district. This site is an exceptionally fine one for business purposes and it will continue to increase in value. If the property were subject to taxation on the same terms as adjoining sites, the congregation would not likely be able to maintain religious services in the old house. The edifice was built eighty years ago.

The *Congregationalist* reports the following: "The owner of a factory in Washington, Ind., has engaged the pastor of the Presbyterian Church of the town to visit his factory each morning and give a fifteen minutes' sermon to the operatives, the preacher being on the pay roll of the factory and the men receiving pay for the time taken to listen to the sermonette. Since the men will not go to the church, they are to have the gospel taken to them."

William R. Moody, son of the great evangelist, said in a recent address at a meeting of the Boston Young Men's Christian Association: "Sin is a stain, and when a man has sin in him, he is befouled, corroded, blighted. Sin separates us from God. No man really prays to God if he is still living in sin. There is nothing more lonely than sin. A man with sin has the worst disease that any man can have—one infinitely more to be feared in its results than the small-pox."

The *Universalist Leader* says: "If you are not in the place to do the best of which you are capable, get into that place as soon as you can. Show by your fitness, your faith and earnestness, that you are qualified for it. If you are not doing all you can where you are, stay there until you more than fill the position. Overflowing labors of the sort demanded by the situation open the way to larger fields and improved circumstances."

The *Chautauquan* says: "American people pay \$2,000,000 a year for Bibles, \$500,000 a year for hymn and tune books, \$60,000 a year for prayer books, and \$11,750,000 for religious periodicals and other Christian literature. Methodists North alone pay into their two book concerns in New York and Cincinnati over \$8,000,000 each four years, and since their establishment in 1848 have paid to them almost \$70,000,000."

A writer in the *Congregationalist* says: "Unkind words may be forgiven, but long years go by and they are not forgotten. We who spoke and they who heard may desire to have them drop out of remembrance, but they come back to thought again in spite of us and hinder love. How brief the gratification of their utterance! How indelible their record in the heart!"

The (Baptist) *Standard* says: "If the world is to be saved through the instrumentality of the churches, the churches need to be more largely made up of those whose religion is becoming more and more their very life; something that determines and regulates and controls all the relations and activities of life."

The sacred rights of mankind are not to be rummaged for among old parchments or

musty records. They are written as with a sunbeam, in the whole volume of human nature, by the hand of the Divinity itself; and can never be erased or obscured by mortal power.

Alexander Hamilton at eighteen.

The *Christian Register* says: "All the world has been celebrating greatness and goodness. In America the virtues of the English queen and the great qualities of a chief justice of the United States have made noble ideals of character familiar, and have renewed the hope that they will finally prevail in human society."

The accession of King Edward to the throne makes it necessary to discard all the copies of the "Book of Common Prayer" now in use in the Church of England and substitute a revised book embodying the changes in the prayers for the royal family.

"It is a lovely and graceful thing to see men natural. It is beautiful to see men sincere without being haunted with the consciousness of their sincerity."

F. W. Robertson in the *Examiner*.

The (Methodist) *Christian Advocate* says: "The law of God includes thoughts, feelings, and words no less than acts. To qualify him for this every man must be born again."

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH!*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

Senator Morgan of Alabama, the most persistent advocate of legislation looking to the construction of the Nicaragua canal, made a speech in the Senate on March 6, on his resolution to abrogate the Clayton-Bulwer treaty, in which he insisted on the absolute right of the United States to annul the treaty and build the canal without consulting Great Britain. He indulged in fiery language in denouncing the attitude of Great Britain, and prophesied the downfall of the empire if the United States should be provoked to war. The London press made no serious comment on the speech.

The river and harbor appropriation bill which was left to the last hours of Congress, failed to pass because it was overloaded with provisions for some localities where the expenditure of the nation's funds was deemed unjustifiable, and in making up the bill provision could not be made for the enterprises of national importance without satisfying the demands of Senators and Congressmen who wanted some of the government's money spent in their own states or districts, regardless of the utility of the works they proposed to have done.

Statements of the appropriations of the Fifty-sixth Congress have been prepared by Chairman Cannon of the House committee on appropriations, and Representative Livingston, the senior Democratic member of the committee. Both place the total at \$1,440,062,545, the appropriations for the first session at \$710,150,862, and those for the second at \$729,911,683. The total appropriations made by the Fifty-fifth Congress was \$1,568,212,637, and of the Fifty-fourth Congress, \$1,044,580,273.

In one hundred and ten years the United States Government has lost through dishonest agents and officials, approximately \$16,000,000 in the handling of gross receipts of \$32,663,313,548.13. At the solicitor's office in the Treasury Department is kept a minute record dating back to 1789. It includes not only defaulters and embezzlers, but their bondsmen as well. It is an interesting fact that for twenty years after the organization of the Government there was not a single defalcation.

The inaugural ceremonies on March 4, were on an imposing scale, exceeding in magnificence anything ever known in the history of the country, and the crowds of spectators were vastly larger than ever known. Although it rained in the latter part of the afternoon, the weather was very satisfactory all the rest of the day. While the President was taking the oath of office the weather was all that could be desired and the crowds witnessed the ceremony in comfort.

The lower house of the Indiana Legislature has passed a measure providing for submission to the vote of the people of a constitutional amendment giving women the same voting privileges as men. If the Senate passes the measure it will still have to be approved by the next Legislature, before the amendment can go before the people.

The Hay-Pauncefote treaty, intended to pave the way for the construction of a ship canal across the Isthmus of Panama, lapsed at noon, March 4, without having been ratified. Negotiations will be taken up between the United States and Great Britain again in the near future for the purpose of making another treaty.

A special dispatch to the London *Daily Mail* from Copenhagen, dated March 8, says that the United States has addressed a note to the Danish government to the effect that it will not permit the transfer of the Danish West Indies to any foreign power.

Carter H. Harrison was nominated by acclamation for mayor of Chicago for the third consecutive term, by the Democratic city convention March 5. A resolution was adopted favoring municipal ownership of all public utilities.

The bill appropriating \$5,000,000 for the St. Louis exposition got safely through both houses of Congress before adjournment, and was promptly signed by the President.

The United States Senate convened in extraordinary session March 5, at the call of the President. The deliberations were confined to executive business.

Foreign News.

Lord Kitchener reported on March 6 that he was sending reinforcements to the relief of the British garrison at Lichtenburg which was surrounded by the Boers on March 3 and fiercely attacked, resulting in losses to the British. The garrison consists of five hundred men.

Reports were published in the London papers last week that Lord Kitchener and Sir Alfred Milner were in consultation with General Botha, commander-in-chief of the Boers, with regard to terms of surrender, but the reports lacked confirmation. The British government is continuing to forward reinforcements, the announcement having been made that twelve thousand fresh troops will sail for South Africa this week.

The most stormy scene that has probably been known in the British House of Commons in a century was enacted early in the morning of March 6, by the Irish Nationalist members and the London police. Thirty or forty Nationalists were ordered by the speaker to retire, and they refused. The police were called in and a desperate struggle followed. Ten Irish members were carried out bodily before the House adjourned. The ejected members struggled so fiercely that four or five policemen were needed to handle each member. On March 7 the unruly members were suspended.

Acting Minister Rockhill has advised the State Department at Washington that the aggregate of demands for indemnity against China is likely to be between \$500,000,000 and \$600,000,000. He says that China cannot pay such an amount.

General Weyler, whose treatment of the Cubans did so much to arouse the anger of the American people, has just been appointed minister of war in the newly formed Spanish cabinet.

It is announced that King Edward has issued a letter patent empowering the Duke of Cornwall and York to confer knighthood while he is in Australia.

The municipal expenses of London are about sixty-six million dollars per annum.

Industry and Commerce.

On account of the demand by Alaska miners for Navajo blankets, these fabrics, which have sold chiefly as novelties, are taking rank as merchantable commodities. These blankets are made by the Navajo Indians, who occupy a reservation containing some eight million acres of land in Arizona. They raise sheep and make blankets, and are enjoying a very fair degree of civilization. Their method of making blankets has been handed down from remote generations. It is very primitive and entirely unique. The blankets are very heavy, weighing from twenty to fifty pounds each, and they are said to be practically imperious to cold. It is claimed that they wear for centuries.

A huge steel floating dry dock is being built for the United States navy at Baltimore, which, when completed some time this spring, will be towed around the coast to Algiers, on the Mississippi River, near New Orleans, where the water is deep and free from salt. This dry dock will be the largest in the world, and will accommodate the heaviest warships either now existing or being built. Four tug boats will be required to tow it on its voyage to the Gulf.

The dam across the Nile at Assouan on the first cataract has been completed, and more than half a million acres of arid land will be made fertile. The great service the dam will render all Egypt, is in the storage of the Nile waters, so that they may be held back and regulated according to the needs of the crops in the Nile valley.

The one hundred and twenty-four lake vessels operated by the various companies absorbed by the new steel trust, are to be formed into two great fleets to be operated by two auxiliary companies.

There was not an inch of railway laid in Britain when the late queen was born; to-day there are twenty-one thousand miles and one thousand million passengers travel over them every year.

The Inter-Island Telegraph Company has given formal notice of the opening for business of the wireless telegraph system between Honolulu and the island of Maui.

According to recently published statistics Berlin possesses more than 50,300 telephones.

General News.

Circuit Judge W. C. Benet of South Carolina has discovered and exposed what is represented to be practically a system of negro slavery in that State, conducted under the guise of penal servitude. He has charged the grand jury to investigate the outrages and has appointed June 1, for hearing the cases of those to be indicted. It is charged that in Anderson County innocent negroes were arrested and leased to farmers as convict laborers, in some cases without any pretense of a trial, and that the farmers treated the negroes just as brutally as the most cruel slave holders in the days before emancipation. They were herded together in a stockade at night, and armed guards placed over them, and they were whipped by the farmers and the overseers.

The famous mansion which A. T. Stewart built as a residence for himself more than a quarter of a century ago at the corner of Fifth Avenue and Thirty-fourth Street, New York, which later was the home of the Manhattan Club, is being torn down. The mansion cost over one million dollars, and it was sold as it stood for its estimated value as a pile of second-hand building material.

A committee of the Alumni Association of the United States Naval Academy has undertaken to raise \$1,000,000 to build a colossal arch and water gate in honor of the navy. The site selected is on the sea wall of the Battery at the foot of Broadway, New York.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

The World's Outlook for Peace.

What has been Accomplished During the Past Century.

It is not safe to judge of any great movements by short views. Superficially, the present condition of international politics is not encouraging to lovers of peace. The great armies and rapidly growing navies of the world, if one look no further, half incline one to believe that war is to be eternal, and that civilization is to be finally crushed out under the ponderous wheel of the juggernaut of militarism. But a comparison of certain conditions existing at the opening of the nineteenth century with those found at the beginning of the twentieth makes it impossible to hold any such pessimistic opinion.

1. At the commencement of the nineteenth century war was practically universal and unceasing in Western Europe, or what was considered the civilized world. Of duelling there was no intermission. The campaigns of Napoleon,—from 1796 to 1815,—which cost Europe between five and six millions of men, are sufficient proof of the former statement; the latter needs none. At the opening of the twentieth century duels are unknown in a large part of the civilized world; and Western Europe has had not a single battle for thirty years. Wars are now not only much more infrequent, but also much shorter than they were a century ago.

2. At the beginning of the nineteenth century there had been no cases of international arbitration worth speaking of. At the opening of the twentieth, the record shows, according to the list given in Dr. Darby's "International Tribunals" (London, The Peace Society, 1900), no less than 195 disputes settled by arbitral tribunals. The first decade of the nineteenth century saw no cases, the third decade but four, while from 1890 to 1900 there were 63 cases; and a number are now pending.

3. At the beginning of the last century no peace association had come into existence or even been thought of. At the present time there are 91 general peace societies, with 347 branch associations, or 437 organizations for the promotion of international peace, doing their work in all parts of the civilized world. Many of these societies have for years been on a permanent footing, and they have for eleven years been united into a permanent international union through the Peace Bureau at the international city of Berne. Some of the most vigorous of these organizations are associations of women, of which there was not the remotest prophetic hint a century ago.

4. At the beginning of the nineteenth century no peace congress or conference had of course been held. There was nothing out of which to make one. At the close of the century, besides the official Hague Conference, fourteen international peace congresses have been held,—a series of five between 1843 and 1852 and a series of nine from 1889 to 1900,—in which twenty-four nations have been represented. Besides these, various national conferences for the promotion of arbitration and peace have occurred, like that held annually at Lake Mohonk for the last six years. The peace congress is one of the settled phenomena of the day.

5. At the beginning of the last century no national legislative body had considered, or been asked to consider, a resolution in favor of the general application of arbitration in the settlement of controversies between nations. At the close of the century, resolutions of this nature had been passed by the Parliaments of nearly all constitutional governments, a number of the most important of them by unanimous vote. The civilized world, through its parliamentary representatives, is now on record as not only believing that arbitration is practicable, but also that it *ought* to be generally adopted.

6. At the commencement of the nineteenth century, arbitral clauses in treaties of commerce were unknown. At the close of the century nearly all important commercial treaties contained an article stipulating that questions arising in the application or interpretation of the treaty should be referred for settlement to a board of arbitrators. The insertion of the arbitral clause in commercial agreements is now the fixed practice. Industrial arbitration also, which was unthought of a century ago, has recently come into great prominence; and ordinary cases at law are in our time, with increasing frequency, coming to be settled by arbitral methods instead of being allowed to go through regular legal processes.

7. A hundred years ago the idea of international treaties of arbitration had not appeared. Now we have The Hague general treaty between twenty-six powers, representing five sixths of the territory and people of the globe. Besides this, Italy and the Argentine Republic have for three years had a treaty of *obligatory* arbitration, under the provisions of which they pledge themselves to submit to arbitral tribunals all differences arising between them which cannot be adjusted by diplomacy. The Argentine Republic is in process of negotiating similar treaties with neighboring South American States, and there is a strong movement of opinion in favor of treaties of this kind between all the great civilized powers.

8. At the opening of the nineteenth century there was no organization for the study and development of international law, which was then only a shapeless and incoherent mass of customs and precedents. Now for about thirty years two organizations of this kind have been in existence,—the Institute of International Law, a body of experts, and the International Law Association, an organization of experts and others, the chief purpose of which is the reform and codification of international law. In addition to these the leading bar associations of the civilized nations now give large attention to the subject of international law.

9. At the beginning of the last century—even at the middle of it—no member of a national parliament had ever thought of entering into fellowship with members of other national legislatures to promote good understanding and the pacific settlement of controversies. One who had proposed such a thing would have been declared a traitor to his country. At the opening of the twentieth century the most important unofficial body of public men in the world is the Interparliamentary Peace Union. It consists of about fifteen hundred members and ex-members of Parliament, who for eleven years past, by means of annual conferences

and conferences of the national groups, have been doing most efficient service for the establishment of a permanent system of international justice. One or two Russian statesmen, though Russia has no Parliament, have been admitted into the Union.

10. At the beginning of the nineteenth century he would have been declared the wildest and absurdest of dreamers who had predicted the setting-up of a permanent international tribunal of arbitration within a hundred years. The possibility of such a tribunal was not much talked of till after 1830. Only within the last decade of the century did it become clear that civilization had reached a point where such an institution was absolutely indispensable. This supposed absurdest of dreams is now a reality, for the President has officially announced from Washington that the Permanent International Court of Arbitration is now fully organized and ready for business.

11. At the beginning of the nineteenth century there was no peace literature except the New Testament, some passages in the works of the Church Fathers and the Reformers, William Penn's "Essay toward the Peace of Europe," Kant's "Eternal Peace," and two or three other tractates of similar character in France and England. Today the body of peace literature has grown so large that it would require not much less than fifty duodecimo pages to contain merely the titles of the books and pamphlets which have been written. Three of the important—in some respects the most important—works which have been published in the last decade are Prof. John Bassett Moore's "History of Arbitration," in six volumes; Mr. John de Bloch's monumental work on "The Future of War," in six volumes; and Mr. Novicow's work on "The Federation of Europe," just published in Paris. The cause of international peace is fast invading all literature. The cause has now its own established organs,—nearly a score of them,—and many of the common newspapers have frequent slight attacks of the peace malady.

12. At the beginning of the nineteenth century war was almost universally considered great and glorious. It was the career of honor, and there was no open opposition to any war arising. The people of every country went, as a matter of course, *en masse* with their government into every war that arose. The present contrast with this condition of a hundred years ago is very marked in three respects: there is a considerable body of people in civilized countries, the number of which is steadily increasing, who declare all war to be wrong, irrational, and barbarous, and who do not hesitate to lift up their voices in open protest, not only against wars in general, but with equal vigor and directness against the wars upon which their own countries enter. The class is still larger of those who, though believing war to be not fundamentally evil, consider it to-day to be outgrown, unnecessary, and grotesquely absurd, and who protest against it no less vigorously than the radical men. Then, thirdly, the general dislike of appealing to the sword has become so deep-seated and wide-spread in civilized lands that any government which goes to war to-day is compelled to justify its course on the ground that it is demanded by humanity.

These twelve contrasts between the opening of the last century and the dawning of the present make it perfectly clear that the hope of the speedy coming of permanent international peace can no longer with any justice be characterized as groundless and absurd. If the development of the movement goes on as rapidly the next hundred years as it has the past,—and there are many reasons for believing that it will be more rapid still,—it is difficult to conceive what other result it can possibly have at the close of the twentieth century than that of universal and permanent peace.

BENJAMIN F. TRUEBLOOD, LL.D.
In the *Christian Register*.

Selected Articles.

Vital Questions Answered.

HAVING noted much in the press on certain questions relative to Christian Science, including frequent public reports of deaths under this system, a reporter for the *Journal* interviewed Alfred Farlow, the well-known Christian Scientist, with the following results:—

"Do Christian Scientists lose many patients? And why are their losses so extensively published?" queried the reporter.

"A few cases published in multitudinous ways give the impression of a multitude of cases," said Mr. Farlow, "and I presume that such is the purpose in the minds of those who write these reports for the press, most of which are prepared by the enemies of Christian Science, or at the instigation of its opponents, and are handed to the newspapers, where they are generally published without much thought.

"After many years' experience with newspaper men I find them usually fair and broad-minded, and this fact is evidenced in their willingness to publish both sides of all questions. A large majority of those who place themselves under Christian Science treatment have already exhausted their faith in other remedies, so that their condition is critical when they fall into the hands of our practitioners. Many of such cases are saved, while some are lost. It would scarcely be just to charge such failures to neglect or the alleged fanaticism of Christian Scientists, since these patients are already considered incurable. Whatever others may think, Christian Scientists, most of whom have tested the regular schools, are convinced that a smaller per cent of people die under Christian Science treatment than any other system, and I think it is quite generally conceded by those who are not believers that a more general uniformity of health and happiness is to be found among those of this faith than any other class. A friend said to me, 'I will admit that you Christian Scientists keep provokingly well and happy.'

"A very large proportion of the failures which are charged to Christian Scientists are erroneously so charged, while the reports of others are exaggerated, only giving those points which are unfavorable, and excluding historical facts in the various cases which would make the reports much more favorable toward this form of treatment. For example: A short time ago it was reported that a Christian Scientist in New York City died from pneumonia. This I learned to be true; while I also learned that he had been healed several years ago of an organic heart trouble which had been pronounced incurable. Another case was reported to have died from consumption. Investigation revealed the fact that the woman had exhausted all hope in medical skill, and was given up by her physicians twelve years ago; but had been kept alive all these years by her dependence upon Christian Science. A child was said to have died of diphtheria; and after thorough investigation we failed to find any individual by the name given; neither could we find any case which had been under Christian Science treatment in that place, nor any one who had died with that disease. I might enumerate many more instances, but space will not permit. To name Christian Science and the healer in connection with a death, even when true, is irregular and hence unfair; since the school and doctor are not usually named in connection with those who die under other systems, and the effect, therefore, is to emphasize the impression that the practitioners of this faith are losing more cases than other systems."

"Do Christian Scientists believe in vaccination and in sanitary laws? Is it true, as has been alleged, that the Christian Science text-book inculcates a disregard of san-

itary measures and common cleanliness, or principles whose logical conclusions lead thereto? And do Christian Scientists report contagious diseases?"

"The following," replied Mr. Farlow, "is a statement which has recently been given out by Rev. Mary Baker Eddy, the leader of this movement:—

"On the subject of reporting contagion, I have this to say: I have always believed that Christian Scientists should be law-abiding; and, actuated by this conviction, I authorized the following statement, which appeared in press about a year ago:—

"Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights and governmental usages."

"This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to the proper authorities when the law so requires. When Jesus was questioned about obeying the human law, he declared: 'Render unto Cæsar the things that are Cæsar's,' even while you 'render unto God the things that are God's.'"

"Some Christian Scientists are careless in reporting contagion for the same reason that many who are not of this faith are thoughtless in the same respect; simply because they are careless generally, not having proper regard for others, and proposing to do as they please. It in no way conflicts with Christian Science treatment to report such cases, and to do this is the intention of our denomination. The lives of Christian Scientists will attest that their doctrine inculcates that 'Cleanliness is next to godliness,' and they are for this reason firm believers in all reasonable sanitary methods. The logical conclusions of our religion are full of good sense, and stimulate the Christian desire to love one's neighbor as one's self.

"Some of our critics confound the mental modes of this school with its teachings in respect to outward dealings with our fellow-men. Whereas, while conviction forces the Christian Scientist to be radical in his reliance upon spiritual power, on the other hand, moderation and charity toward others' views place him under an equal obligation to respect the laws and customs of the people among whom he lives. Such we believe to have been the practice of the early Christians. For example: This Science reiterates, 'Take no thought for the body,' but 'Seek ye first the kingdom of God and His righteousness.' This teaching of our Lord must refer to the mental recognition of God's power and His government to the exclusion from thought of the material body and its wants, as Paul indicated in the statement: 'We are confident, I say, and willing to be absent from the body, and to be present with the Lord.'

"The Christian Science text-book, 'Science and Health with Key to the Scriptures,' criticises the placing of undue dependence upon bathing, scrubbing, etc., as a means to health, while the better part, the mental recognition of the omnipotence and omnipresence of God, is forgotten. Christian Scientists believe in a high degree of cleanliness and decency, and their doctrine on this point should be judged from the general practice of its adherents. Are Christian Scientists less scrupulously neat in life and person than other people?"

"Do Christian Scientists neglect their patients?" was the next question.

"While the practitioners of this school do not administer medicines," Mr. Farlow answered, "yet they are very attentive to their patients and always see that their material wants are well supplied. The sick are always given proper food and attendance."

"What about the charge that children should be pro-

tected against the practice of being forced under Christian Science treatment?"

"The children of Christian Scientists as a rule understand this faith and can heal, and are anxious to have Christian Science treatment when they cannot conquer for themselves. Young children have been known to heal and to keep themselves well. We see no reason why Christian Science parents and guardians should not be allowed the same privilege which is accorded to other believers—a choice of remedies for their little ones. If *materia medica* had proven itself a sure cure there would be just cause for forcing every one to resort to the use of medicine; but so long as thousands die daily under the regular schools, a large per cent of these being children, there is little ground upon which to assume that Christian Scientists should be forced to the same remedies under which millions of their neighbors have fallen.

"To decide the efficacy of a given system of healing, its general or aggregate results must be considered. To assume that Christian Science is a menace to life and health simply because it differs from other schools is perhaps natural, but not fair. All established methods have had at least some success, while the untried seems a risk to the conservative, however much virtue there may be therein. Christian Scientists have great charity for the opinions of those who are not thoroughly conversant with their methods and their results. They nevertheless have a right to expect that a very broad hearing should be had on this subject before judgment is passed—such a hearing as will include a general review of the successes of their practitioners, and not merely a scrutiny of their failures.

"It has been asked: 'Can Christian Scientists diagnose cases sufficiently to know when to report a contagious disease?' Christian Science will surely provide for all the necessities of its practitioners. God's promise is to just such an occasion, and it cannot be less applicable to direct men's thoughts rightly on such important subjects when healing disease. Jesus said: 'Ask, and ye shall receive.' Furthermore, it should be remembered that while Christian Scientists do not claim an intimate physical knowledge of the ills of the flesh, they are able to diagnose correctly from a spiritual standpoint, and thus note the true nature of disease and are enabled thereby to heal by means of their understanding of the divine Power.

"As a proof of this they would point to what has been accomplished. So far as contagion is concerned, this seldom enters the homes of Scientists, for their understanding of the Divine power and presence is generally sufficient protection, and they have also been very successful in healing these troubles when called upon to do so."

Boston Journal.

Christian Science and Anti-healing Ordinance.

Editor *Times-Union and Citizen*.

A number of Christian Scientists have been questioned as to the ordinance on healing lately passed, the substance of the questions being as follows: "Does the late ordinance affect the Christian Scientist and his work?" Not at all. The statement of Councilman Perry that there is a large difference between Christian Science and practices simulating it, covers the ground. There is absolutely no connection or semblance between Christian Science and any other kind of healing, medical, magnetic, hypnotic, etc. Christian Science practice is prayer to God, and the recognition of man's spiritual estate, his exemption from condemnation of mind and body, because he is under "the law of the spirit of life in Christ Jesus," which makes him "free from the law of sin and death."

"But how about the healer of the sick, lame, etc.?" In the first place, God alone is the one and only Healer. No

Christian Scientist ever yet claimed to heal anything or anybody. It is the word of God, scientifically understood and applied, which heals the sick. As David said: "He sent his word and healed them." Though endeavoring to follow Christ in all his ways, no Christian Scientist claims to have equaled or excelled the Master, and even he did not many mighty works in some places because of their unbelief.

"But you know the receiving of pay for services might be termed 'doing business.'" If time and space were allowed me, I feel that I could make that so plain, from Scriptural authority and reasoning, that even the so-called bitterest enemy would never say another word. But the money question provokes a smile. I have never yet heard of a Christian Scientist who has accumulated wealth from his Christian Science practice. From my own knowledge of the work here, nine tenths, I may truly say, has been freely and gladly given to humanity, and the only recompense has been joyfully to see the power of God heal and regenerate. When the Christian Scientist, trying to love his neighbor as himself, endeavors in every way possible to help the sick and unfortunate, even, in many cases, supplying the material necessities of life, think you that any body of men could, or would, make a law to lay one straw in the way of such Christly work? The prosperity of our church is not due to "fat fees" extorted or received; but from a fuller trust in God as their healer and supply, the members are enabled to give more to the cause they love.

"Then you are not alarmed, and will go right on with your work as usual?" Understanding God's loving care, we see "his hand in all things, and all things in his hand," hence nothing can truly alarm or dismay. Earnestly striving for the kingdom of God, and having put our hand to the plow, we cannot look back.

It is earnestly hoped that every member of that council may be present at our opening services next Sunday, if for nothing else than to learn that he has not laid a straw in the way of those who carry only love, as a beacon light, to the sick in their darkness, and that "love is the fulfilling of the law."

A. R. DORAN.

In the *Florida Times-Union and Citizen*.

Not a Christian Scientist.

THE impression at Marlborough, that the man who lectured in the M. E. Church at that village on Physiology, was a Christian Scientist, has done great injustice to the adherents of the latter faith. The minister of the M. E. Church of Marlborough says the man was not a Christian Scientist, but a music teacher from Newburgh, and the false impression may have been occasioned from the fact that at one time he circulated a paper called *Divine Healer*.

The following letter from Willard S. Mattox covers the incident so clearly that there is no mistaking the position of the Christian Science Church upon a subject of this character. It also declares that there are no irresponsible lecturers associated with that church in any part of the world:—

OFFICE OF THE
CHRISTIAN SCIENCE PUBLICATION COMMITTEE
FOR THE STATE OF NEW YORK.
No. 143 West 48th St.

New York, February 8, 1901.

To the Editor of the *Leader*.

Dear Sir:—Your issue of February 5 contains an account of a so-called Christian Scientist who gave a series of lectures in Marlborough. I do not know the person referred to by you, nor is his name given in your account, but I desire to correct the impression that he is a Christian Scientist. Whether this impression emanated from the man referred to, or not, makes no difference.

If your report be correct, he is not a Christian Scientist,

—for two reasons. There are no irresponsible peripatetic lecturers associated officially, or in any other way, with the Christian Science Churches of any part of the world. There is an organized body of lecturers, known as "The Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass." Lectures are given by members of this body, under the auspices of the various churches. There is no Christian Science Church in Marlborough. But if this were not enough, there is ample reason for knowing that this man was not what you say he claimed to be. If your report of this lecture be correct (and my denial is based on the assumption that it is) this individual could not be a Christian Scientist; for nothing that a Christian Scientist would say, could cause "modest men to blush with shame." No Christian Scientist would "degrade and belittle womanhood;" no Christian Scientist could utter a syllable that could be designated an "immoral talk."

It must be plain that if this man were a follower of Mrs. Eddy, and *did* say the things attributed to him, then the public would have reason to condemn Christian Science and its adherents. But I know too well what the teachings and practices of Christian Science are to believe for an instant that any one, actually a student or member of a Christian Science Church, could speak aught that would degrade or demoralize. Christian Science stands for purity and morality; for godliness; for all that is clean and healthy and normal in life. The Christian Scientist reckons himself as God's child, and remembers Jesus' command, "Be ye therefore perfect, even as your Father which is in Heaven, is perfect." The carnal mind, with its deeds, is being put off day by day by the faithful Christian Scientist, who is trying to live closer to the mind which was in Christ Jesus. Such efforts cannot result in evil, but make man better, because they bring him nearer to God.

The only purpose and desire of this letter is to correct the false notion that Christian Science is responsible for such affairs as you describe, and to show how utterly impossible it is for a consistent Christian Scientist to say or do what is credited to the person referred to.

Yours truly,

WILLARD S. MATTOX.

In the *Kingston (N. Y.) Daily Leader*.

The Unparalleled Century.

One hundred years ago! What a remarkable story the panorama of the closing century reveals! In 1800, our country was a plucky fledgeling, healthy, vigorous, ardent in hope, high in resolve. Our total population was less than 5,500,000. Germany and Britain each had four times our number, Spain twice as many, and even little Portugal had as big a family of sons and daughters as Uncle Sam. West of the Mississippi, all was wilderness. We had thirteen little states and few cities of prominence except Philadelphia, New York, Baltimore, Boston, and Charleston. The entire revenue of the United States government under our first administration was only \$4,500,000, while it now costs annually \$98,100,413.33 to defray the expenses of the government of Greater New York. Washington was then a new settlement, with only a few thousand population, and had been only lately made the capital. The total wealth of the country was roundly estimated at \$200,000,000, or a very little less than forty dollars per capita.—WILLIAM BROOKE SANDISON, in *Success*.

To-day our hearts like organ keys
Our Master's touch are feeling;
The branches of a common Vine
Have only leaves of healing.

WHITTIER.

The Lectures.

At New York, N. Y.

The Broadway Theatre, the largest in New York City, on Sunday afternoon, March 3, contained an audience of upwards of twenty-four hundred persons, all deeply interested in a lecture on Christian Science.

John Carroll Lathrop, C.S.B., Second Reader, Second Church of Christ, Scientist, New York City, opened the afternoon exercises by reading a brief selection from the fifth chapter of Matthew, the Christian Science tenets, and two pertinent paragraphs on the restoration of Christian healing from the Christian Science text-book, at the close of which in a few words, he introduced Mr. Norton, who spoke for an hour and fifteen minutes on the primary teachings and works of Christian Science, as shown in its first third of a century's existence.

The lecture was given at a time in the history of the movement in the metropolis when public interest was conspicuously marked.

Says the *New York Journal* of March 4:—

"'A Third of a Century of Christian Science,' was the subject of a lecture delivered before an audience that filled the Broadway Theatre yesterday afternoon, by Carol Norton, C.S.D., of New York City. Mr. Norton is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston. John Carroll Lathrop, C.S.B., Second Reader of Second Church of Christ, Scientist, of this city (the marble temple now being erected on Central Park West at the corner of Sixty-eighth Street), presided at the lecture and introduced Mr. Norton."

Mr. Lathrop spoke in part as follows:—

Friends:—We have gathered here to-day to learn more of a subject which is arresting the attention of the civilized world. I shall not encroach upon the time allotted to the speaker of the afternoon, but desire simply to say that I only wish that every person in this audience knew what Christian Science really is. I believe that if it were clearly known that Christian Science finds man, the real man, to be the image and likeness of God; and that it finds this real man to be the idea of God, and the reflection of God; and thus finds that man has dominion over all the ills of the flesh, such as sin, disease, and death; if it were known that this system of religion (which is at once a religion, a medicine, and a science), has not come to destroy the law but to fulfil the law,—I say that if this were clearly known,—none would strive to discourage it, but all would love, honor, and seek it.

I have the great pleasure of introducing the lecturer of the afternoon, Carol Norton, C.S.D., of New York City, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., who will address you on the subject "A Third of a Century of Christian Science." I bespeak for him from this fine audience an impartial and just hearing.—*Correspondence.*

At Jacksonville, Ill.

A lecture was given here Thursday evening (February 21) by Judge William G. Ewing. The hall, seating about four hundred, was comfortably filled, the audience was very attentive and appreciative, and the time passed altogether too quickly. The sweet message of love, so lovingly presented, comforted many a heart, and the extent of the good accomplished may not be realized at present, but it is immortal and will bring forth fruit. A man in the audience who knew nothing about Christian Science before hearing the lecture, said, "That was the sweetest sermon I ever heard." Scientists were in attendance from Springfield, Ill.

We are grateful to the Board of Lectureship, as well as to The Christian Science Publishing Society in its field of labor, for the good being done in presenting so ably to all the world the message of Truth and Love.

Correspondence.

At Lincoln, Neb.

At a largely attended meeting at the Oliver Theatre yesterday afternoon (Sunday, February 24), Dr. S. J. Sawyer, C.S.D., of Milwaukee, Wis., spoke on "True Sonship in Christian Science." He was introduced by Dr. F. L. Wharton of St. Paul's M. E. Church.

Nebraska State Journal.

Description of Christ.

THE following beautiful description of our Saviour is said to have been found in a manuscript written by Lucius Lentulus, President of Judæa, to the Roman Senate, and is well worthy of preservation by those who are his followers at the present time:—

"There is at present a man in Judæa of a singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from the grave and heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect mild and reserved. The hair flows in those beautiful shades which no united color can match, falling into graceful curls below his ears, agreeably touching on the shoulders and parting on the crown of his head, like the head-dress of Nazarenes. His forehead is smooth and large; his cheeks, without spot, are of a lovely red; his mouth and nose are finished with exquisite symmetry; his beard is thick and suitable to the color of his hair, reaching a little below his chin and parting in the middle like a fork; his eyes are large, bright, and serene. He rebukes with mildness and invites with the most persuasive language, his whole address, whether in words or deeds, being elegant, grave, and strictly characteristic of an exalted being. No man has ever seen him laugh, but the whole world beheld him weep, and so persuasive are his tears that one cannot refrain from joining in sympathy with him. He is modest, temperate, and wise; and whatever the phenomenon may turn out in the end, he seems a being of excellent beauty and divine perfection, in every respect surpassing the children of men."—*Selected.*

The Beauty of Holiness.

BY ELIZABETH EARL JONES.

Oh, worship the Lord in the beauty of holiness,
Wholly apart from sin;
Wholly one with the heavenly throng,
Conscious of the peaceful song
Of angel thought within.

Wholly one with Thee, dear Father,
Trusting in Thy might;
Rejoicing amid the angry storm,
Knowing the herald of the morn
Is the darkest hour of night.

Oh, worship the Lord in the beauty of holiness,
Murmuring not at the rod,
For wholly free from self we must be
To show forth, in Love's ministry,
Man's unity with God.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Christian Scientists and Compensation.

WE have pleasure in herewith republishing the able article of Alfred Farlow, C.S.D., recently published in the *Daily Press-Knickerbocker and Albany Morning Express*, upon the above topic. Mr. Farlow sets forth many sensible views which should and will address themselves to sensible people everywhere. We might discuss at length the injustice, if not the folly, of any attempt to prevent Christian Scientists from receiving fair compensation for their services. As a matter of fact, their scale of charges, so far as they have any, is more to secure reasonable compensation for the time actually given to their work, than compensation for services rendered, although the latter is an entirely just factor to be considered.

Mr. Farlow's article is as follows:—

Editor Press-Knickerbocker-Express:—In answer to the question, Have Christian Scientists a right to charge for their services? I would say:—

The universal law of compensation would grant this. One might be unselfish enough to labor for another without a fee, but in so doing he is allowing the other to be selfish. Paul said: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Moses said: "Thou shalt not muzzle the ox when he treadeth out the corn." It has been sometimes said that Jesus accepted no money from those whom he healed, and yet Bible history records that he had a man specially appointed to carry the money bag, and it seems that he had plenty. He said to his disciples, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey: . . . for the workman is worthy of his meat," showing clearly that he expected them to be supported in their ministry, and did not deem it necessary that they should take a supply with them. Upon their return he asked them, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" They replied: "Nothing." This showed that they had been supplied with all necessities. Thus we note, if our great Master is to be considered the example, Christian Scientists are justified in the light of Christianity in accepting compensation for their services. That a Christian Scientist practitioner receives a stipulated price for treatment does not indicate that he is mercenary or that he is engaged in this work for the purpose of accumulating wealth. There may be some among the ranks of Christian Scientists, as there are in the ministry of other denominations, who are eager for filthy lucre, but this is not a fault of the teachings of any religious faith, but is due to a departure therefrom. A clergyman is paid a salary by his congregation, and this is quite generally conceded to be just, as it enables him to give his entire time and energy to the ministry. A Christian Scientist who gives his entire thought to the ministry of teaching and healing is better qualified than the one who divides his time between this work and some other vocation. In order that he may be exclusively devoted to the propagation of his faith and its good works it becomes necessary that he should be

compensated by those whom he benefits. That he preaches to a congregation of one in some instances does not in any degree lessen the justice of his fee, since the compensation is always due from the one or ones who receive benefit, and the practice of receiving remuneration does not belong exclusively to a business, but may apply with equal good sense to a ministry, and every Christian Scientist is a minister whose gospel heals the sick. Is the Christian Scientist any less entitled to compensation because his preaching heals bodily as well as spiritually? The effort which is being made to classify the practice of Christian Science as a business is evidently based upon a misapprehension. The workers in this field of labor would desert it if there were nothing more in it than the accumulation of wealth. There are very few of them who could not earn more with much less labor in any other vocation. Even the Founder of this movement, who has a comfortable though moderate fortune as the honest wages of a hard working woman, could doubtless have accumulated much more if she had used the same talent, industry, and perseverance in some other line. Indeed, the question of finance is entirely independent of the question as to whether Christian Scientists have or have not the right to practise their faith; the all-important question being, Is it efficacious, and a benefit to mankind?

The effort to force Christian Scientists to pass a medical examination in order to prove that they are qualified to pray or heal mentally seems a strange procedure. It is equally strange that one class of citizens should demand the right to set aside the universal liberties granted by the Constitution of the United States, in forcing another class to cease from their religious usages by starving them out. Some one has said, "If these Christian Science practitioners were forced to work without pay they would soon cease." This is perhaps true, and why? Because they would be forced to do something else for a living. Might not this same argument be applied to the practice of the physicians? If they were forced to labor without pay would they not be forced to seek some other occupation? Might not the same be said of the clergy, teachers, and people in all vocations in life? And yet, this is not a logical argument against these various professions. We might go even further than this and say that if a man is not allowed to live, there is nothing left for him but to die. What would be thought of a law making it a misdemeanor, punishable by fine and imprisonment, for a clergyman to accept a salary? What would Christian people think of such a monstrous method of choking out the preaching of the gospel? The ministry of a Christian Scientist is more dear to him than his life, and he will regard this effort to starve him out of his sacred work as a violation of religious liberty.

ALFRED FARLOW.

We herewith republish also, from a former issue of the *Sentinel*, the following upon this subject:—

Why should Christian Scientists charge for healing the sick?

Why should any one charge for anything? Why should the laborer charge for his day's labor? Why should the grocer charge for groceries, the butcher for meat, the merchant for his goods, the cobbler for mending shoes, the farmer for his produce, the lawyer for his professional services, the preacher for preaching, the physician for prescribing for and attending upon the sick?

First: Because it is right. There should be just compensation for every service rendered. This is in accord with the law of justice, and justice is God's law. It is Scriptural doctrine that the laborer is worthy of his hire or meat.

Second: Because it is a law of human necessity. Human beings must live. They are inter-dependent. In a sense, they must live off each other. In this, however, there should be trustfulness and mutual regard for the rights of

each. The Golden Rule should prevail—Do unto others as you would be done by.

By every fair consideration, are not Christian Scientists entitled to reasonably adequate remuneration for their services? What rule of ethics, law, or equity, would deny them this? It is a puerile spirit indeed that seeks to dispute this right. It costs them time, money, and much pains and study to acquire the knowledge of how to heal. It costs them suffering and persecution to become Christian Scientists, and sometimes their ordinary means of subsistence. They have to live, as well as other people. Would those who dispute their right to fair compensation have them go naked, hungry, and cold? Would they have them houseless and homeless?

Many of them give their whole time to their patients, sometimes spending whole days and nights with a single patient. Should they do this for nothing? If their material wants are not met they could no more give their time to their healing work than can others spend their time without pay.

Who but a craven would accept their goodly services without a desire to repay? Who but a critic gone mad with malice would dispute their right to reasonable reward?

Christian Scientists' charges are insignificant as compared with those of ministers, lawyers, and doctors, and nearly all other lines of business.

Within our own knowledge many who had spent thousands of dollars on physicians without receiving benefit have, for a mere pittance, been healed in Christian Science.

The true Christian Scientist endeavors at once to show his patient how to heal himself by placing in his hand the book that heals. He does not seek to hold him as a patient.

Ignorance of and prejudice against Christian Science and its methods is the only excuse for the foolish claim that Christian Scientists should not charge reasonably for their work.

But Jesus received no compensation for his work?

Who ever said he did not? He wore clothes. He ate and slept. He was entertained. He was not a beggar. He did not starve. He evidently was provided for. His material, human needs were met.

He and his disciples had money provided them in some way. One of them carried a bag of silver. Jesus commanded his disciples to shake the dust off their feet in all places where they were not hospitably received—provided for. He it was who said the laborer is worthy of his meat—hire. How strange that it should be urged that those who are now doing the Master's work should go naked and starve. It is neither asked nor expected of any but Christian Scientists. Queer, is it not?

Legislation in New York.

THE much discussed Bell Bill, presented in the Assembly branch of the New York State legislature, which is said to be aimed at the suppression of Christian Science practice, is still apparently undecided. The bill was framed for, or by, the New York County Medical Society, and has received the able opposition of such well-known public men as Judge Charles Z. Lincoln of Albany, who has been the constitutional adviser to the governors of the state for several years. Three public hearings have been given by the Assembly Committee on Public Health, which have been largely attended by Christian Scientists from all parts of the state. In its original form, as first read, the Bell Bill was phrased as follows:—

"Any person will be regarded as practising medicine within the meaning of this act who shall prescribe, direct, recommend, or advise for the use of any other person any remedy or agent whatsoever, whether with or without the use of any medicine, drug, instrument, or other appliance, for the treatment, relief, or cure of any wound, fracture, or

bodily injury, infirmity, physical, or mental or other defect or disease. This article shall not be construed as prohibiting the service of any person in an emergency or domestic administration of family remedies."

Since its introduction, several amendments have been offered, intended to exempt various classes. The latest suggestion was to amend so as to provide that if Christian Scientists practise for financial gain, they must take the regular physicians' examination. It was argued to the Committee that the way to remove the religious objection was to proceed on the theory that if cures are performed as a matter of religion, no fees should be charged.

Not the least noteworthy feature of this legislative stir, has been the attitude of the newspapers of the state on the questions involved. The press has not been undivided, and while some papers have advocated the passage of the bill, many have been editorially neutral, and others have defended Christian Science and objected to the bill. A few editorial comments are presented herewith, as being of interest, and showing the changed attitude of the papers, as contrasted with one or two years ago.

The Commercial, Buffalo, N. Y., February 7, 1901.

"It is not within the power of legislation in behalf of the 'regular' schools of practice to prevent men and women from resorting to whatever means or remedies seem likely to relieve or cure them. If they prefer Christian Science they will use it; if they have faith in any of the 'pathies' they will demonstrate it. In religion and in medicine people will do pretty much as they want to nowadays."

The Review, Buffalo, N. Y., February 2, 1901.

"Christian Science has had a big week at Albany. The believers in that interesting cult are a prosperous, well-dressed, healthy looking lot of people. A more imposing delegation was never seen in Albany than the one which overflowed the Assembly Chamber Wednesday last. They certainly compared more than favorably with people who have faith in the doctors."

The Review, Buffalo, N. Y., February 15, 1901.

"The Christian Scientists are making a hard fight for their rights at Albany. There is no doubt that the bill against which they are contending seeks to impose stringent conditions, and that its enactment would be an abuse of authority."

The Republican, Binghamton, N. Y., February 15, 1901.

"The measure known as Assemblyman Bell's Anti-Christian Science Bill is still before the legislature and under consideration. Probably no attempt will be made to stop the reading of prayers for the sick. Only the Christian Scientists are to be empaled now. The attempt to outlaw everything except organized societies of physicians has failed. It would be better now to amend what is left by erasing the enacting clause, or permit that and all other personal legislation to die in committee rooms. Its spirit is a revival of the intolerance of the Middle Ages.

"There are laws now to prevent any person, except licensed and registered physicians, from prescribing treatment for the sick. There is no law against relieving temporary ailments by taking or giving simple remedies that everybody understands, and which harm nobody. Peppermint, catnip, boneset, cherry bark, and such nurse remedies will be given in the family, no matter how much they are outlawed by the legislature. If the legislature desires to have its laws respected and obeyed, it should pass laws the people are willing to obey. Otherwise the statute books will be filled with dead letters.

"If a Christian Scientist disobeys a general law passed for the government of all the people, he should be and will be prosecuted and punished. At this age of the world

everybody should know that a religious sect cannot be crushed by persecuting it. 'The blood of the martyrs is the seed of the church.' It always was so, and always will be."

The Commercial, Buffalo, N. Y., February 14, 1901.

"The so-called Bell Bill now before the legislature ought not to pass. Legislation protecting the people against reckless or ignorant so-called medical treatment might do some good; but the people will never patiently submit to any law obviously designed to protect those only who call themselves 'regular.'"

Regulating Medical Practice.

THE following editorial from the *Topeka Daily Capital* gives some good reasons why state legislatures should make haste slowly in enacting laws that to hundreds and thousands of intelligent people and good citizens seem unjust and uncalled for:—

There is a bill pending in the Missouri legislature, and favorably reported, to revise the medical legislation of the state, one of the objects of which is to suppress the Christian Scientists. There is nothing more difficult than regulating medical practice and states have frequently caused more harm than good by attempting to define the legitimate art of healing. The assumption has been in the legislation of most of the states that the people are fairly capable of protecting themselves, with laws to back them against irresponsible fakers and frauds. Doctors themselves, who have always been sticklers for strict legislation, are becoming more liberal every year. The best physicians admit that, after all, the things they don't know about the human system and its antics are more than the things that they do know. The progress of the healing art has been largely empirical from the beginning of time to the present, and if greater progress is being made to-day than in times past, much of the credit may be fairly assigned to the greater open-mindedness of the profession and the increase in the number of cults and schools.

Time was when the old school or "regular" practitioners were ready to legislate the homœopaths out of existence. Now they fraternize and have a joint association in some states. Perhaps the regulars and homœopaths would now be willing to go in together to put osteopathy on the *index expurgatorius*. Next year the regulars, homœopaths, and osteopaths may be found working hand in glove to oust the Christian Scientists and magnetic-healers.

These schools all have their intelligent supporters, and Missouri would be wise to follow the example set by Kansas this winter and go slow in enacting laws which to a wide circle of intelligent people and good citizens, presumably capable of knowing their own interests, seem unjust and tyrannical.

From The Christian Register.

THE following editorial from *The Christian Register*, of Boston, Mass., February 14, 1901, is sound in principle and forcible in argument:—

In various parts of the country bills relating to the practice of the healing art frequently come up for discussion in the state legislatures. Christian Science is the occasion for several attempts to define the rights of practitioners. It is often difficult to do exact justice to all parties, when the opinions or the whims of the individual conflict with what is believed by the majority to be for the good of the community. But one principle surely has a broad application to all legislation of the kind. The end sought by the law should be not the protection or the enrichment of any class of practitioners, medical, legal, or ministerial, but rather the protection of society. If, in an epidemic of smallpox, scarlet fever, diphtheria, or the bubonic plague

or any other pestilence, it could be proved that any individual or any company of men and women were becoming infected and were causing these diseases to spread in a community, they should be restrained by law. But laws should not be passed simply to make it more profitable for the medical profession to practise at such a time. Laws concerning the marriage ceremony are not made in the interest of ministers and justices of the peace, but for the good of the community.

Medical Monopoly Legislation.

UNDER the above heading the *Chicago Post* of March 8, 1901, publishes a very strong and a very sensible editorial in reference to the bill providing that Christian Scientists shall not receive compensation for their services, from which we extract the following:—

To circumvent constitutional obstacles there is a little joker in the bill declaring that "it is not intended to prohibit gratuitous service to and treatment of the afflicted." This at once exposes the hypocritical and selfish motives behind the bill. Christian Scientists may treat, but they may not ask or receive pay. What becomes of the public health pretext? If faith cure is dangerous, how does the fact that it is rendered gratuitously remove that objection, the sole ground of state interference? In truth, the bill is vicious, self-contradictory, and grossly invasive. It cannot be constitutional in any American state.

Letter from a Soldier.

THE following letter from a soldier will not only explain itself but prove most interesting to all.

Culasi, Panay Island, P. I., December 26, 1900.

Calvin A. Frye, Pleasant View, Concord, N. H.

Dear Sir:—Your letter of inquiry to the 1st Sergeant of Co. C. was handed to me. In reply I will acknowledge being the donor, but do not know as I can hardly explain why. I had only lately been discharged from the hospital where I had been for four months with a severe bullet wound in my body. I received four months' pay in gold on joining the company at San Jose, and somehow I did not deposit with the paymaster. I kept it in my locker a day or so, then one night the thought occurred to me: I wish I were good enough to send it to Mrs. Eddy as a present. Then succeeding thoughts presented themselves in the manner you have indicated, and, of course, I kept my vulgar name off the package. I presume the package was unmolested. It had ten pieces, or fifty dollars, when I gave it to a discharged soldier to register in Iloilo.

Believing the Mother has already read in the package more than I can write, I will try not to weary you. I attribute the preservation of my earthly existence to Christian Science, and it is now delivering me from dreadful delusion, which no one but myself can appreciate. I believe every word that Mrs. Eddy has written and every statement that she has made in Christian Science is the Truth from God. I shall seek no further. I am perfectly satisfied. The brightest star that has ever shone since the foundation of the world now shines and sends its rays across the globe. How beautiful it is to know that the chaff has been separated from the wheat in Christian Science, and children and infants may partake of the food without fear of eating too much or of swallowing something we ought not. What a wonderful nurse is the Mother.

It was over two years ago in Portland, Maine, at Mrs. Watson's church, that I first knew of Christian Science. I am looking forward to the day when I can be with God's children and be instructed in the Word.

Very respectfully yours,

(Private) G. D. D., Co. C., 19th U. S. Infantry.

Among the Churches.

Noble Temple to Christian Science.

After nearly two years passed in erecting a house of worship, the Second Church of Christ, Scientist, is about to enter into one not often surpassed in religious architecture since the days of classic Greece and Rome. Few houses designed solely for religious observance exist in this country wherein the materials used have been limited to pure white marble, steel, bronze, and cathedral glass. None is, both in exterior and interior elevation, fashioned of these materials.

This temple, situated at Sixty-eighth Street and Central Park West, is of white marble above the foundation of granite. The dome which arches over the auditorium is framed in with bronze, the spaces reserved for light being of fish scale design, in cathedral glass, with the word "Love" in the centre in chipped plate glass. Not a bit of masonry above the foundation is of other material than white marble. The pieces have been so closely joined as to present the aspect of an unbroken marble elevation.

The church varies from accepted designs in that it is practically a huge square, crowned with a concentric dome of noble proportions. At first the members of the society were tempted to have the rearward elevation of baser materials. Other counsels prevailed, and the four elevations are practically replicas one of the other. The sole variation is in the main entrance on Central Park West side. This is flanked by handsomely designed columns of bronze, whereon rest lamps.

A reading room and retiring rooms are placed in the basement for the members and those who seek their aid.

In constructing the church, designed and superintended by F. R. Comstock, architect, the best features of the most imposing piles of ancient architectural art have been utilized. Interior and exterior are harmonious. Not a piece of stone other than marble is used in either. In the hallways, in the great auditorium, everywhere excepting where hard wood was found necessary, there is marble or bronze. The great quadrangular auditorium is seated with opera chairs.

The grand organ will be one of the features. Perched in a loft well above and in the rear of the auditorium, it rises in three arches. It is built on the tubular pneumatic plan, and is in elevation as well as practical adaptation to the needs of the society, a masterpiece of the organ-builder's art. It has four manuals, twelve couplers, and numerous pedal and organ combinations. It is to be operated by compressed air expelled by weights on the big bellows. The pumping and blowing plant is in the basement. The touch of a button will set the electric motor to filling the bellows with air.—*New York Herald.*

Organization at White Plains, N. Y.

It was with thankful hearts that the Christian Scientists of White Plains assembled December 29, 1900, to organize under the name of First Church of Christ, Scientist, of White Plains, N. Y., with a charter membership of eighteen.

The beginning of the work in this town was a small gathering at the home of a Christian Science family on August 13, 1899, for the purpose of hearing the Sunday lesson read. Thirteen persons, one of whom was a class student, were present, and from that time Sunday services have been held regularly.

A lecture was delivered by Carol Norton, C.S.D., the following October. November 1, the reading rooms at 114 Railroad Avenue, were opened, where services have since been held. The Sunday School, which at this time was started with an attendance of but two children, has since increased to eleven, and the first Wednesday evening in November the regular mid-week meetings were begun.

Interest in the work has so grown that the present

quarters are inadequate to accommodate the attendance, and the procuring of a larger hall is contemplated.

The Master said, "Freely ye have received, freely give;" and it is with joy that this little body of Scientists unite to spread the Truth as it has been given through the spiritual interpretation of the Bible as taught in "Science and Health with Key to the Scriptures."

HELEN V. ALLISON, *Clerk.*

A Pleasant Incident.

A pleasant incident in the history of the Roxbury Church occurred February 27. It was the Wednesday evening meeting of the church held, by invitation of the Elm Hill Baptist Church, in their house of worship, while the hall at present used for the Christian Science services is being enlarged for our accommodation. The last speaker of the evening arose saying these words:—

"'And there shall be one fold and one Shepherd.' In entering this house of worship, opened so kindly to-night for us by another denomination, these words of Scripture came to my consciousness as a prayer that God would hasten the day when this prophecy should be fulfilled. There is but one way to accomplish this, and it must come by living the life which is Love. Our dear Master said if he were lifted up from the earth, he would draw all men unto himself; and just so far as we are lifted above the earth, material sense, shall we draw mankind to the religion of Christian Science.

"We are trying to live above the human mind and human body, and in this attempt are considered impracticable by those outside of Christian Science; but we hold no position which is not endorsed by the Scriptures. Jesus said he could of himself do nothing, yet what the Father did, he did also; showing that even he recognized no power in his mind, but realized the omnipotence of the God-Mind.

"Also we are instructed by the Apostle Paul that 'Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.' Now as we realize more fully the truth of those injunctions, and our life corresponds with our religion, shall we know the vital power of these words: 'And there shall be one fold and one Shepherd.'"—C.

Organization at Lisbon, N. H.

The Christian Scientists of Lisbon, N. H., met and organized as a society with ten members January 28, 1901. For the past two years we have held our services in Franklin Hall, Masonic Temple, with an average attendance of about twenty.

A feeling of harmony and earnest endeavor for the work of Christian Science has always prevailed, and we know that the heaven of Truth is silently at work and in due time we shall see the reward of faithful obedience.

The children of the Sunday School, six in number, started a building fund two years ago with the sum of thirty-seven cents. With their weekly contributions, aided by kind hearts in other folds, the fund now amounts to a little more than two hundred and fifty dollars.

One may plant and another may water, but 'tis God who giveth the increase.—C. C. M.

New Church at Hamilton, Ont.

The Christian Scientists held their opening services in their new hall at 10 and 12 James Street, North, yesterday (Sunday, December 2) at 11 A.M. and 7 P.M. Their new quarters are commodious and elaborately finished off, and the Scientists hope rapidly to increase their numbers, which have already reached the two hundred mark.

Services will hereafter be held at 11 A.M. and 7 P.M., and a reading room will be started in connection with the church, shortly, which will be open every afternoon.

Morning Post.

From our Contributors.

Permanence and Praise.

BY EVA COLE.

INFINITE Spirit! unceasingly breathing
Blessings unmeasured on all, as on me,
Thy peace like a river,
In tenderness ever,
Meets fully the need of the earnest heart's plea,
My thought now adoring,
Its praise is outpouring
In anthems of love, that I'm ever with Thee.

Times when I questioned, Is God there, or Father,
Who knoweth and careth for all, and for me,
Whose bounty supplieth,
Whose Love satisfieth,
Whose Presence doth strengthen, and make the bond free?
There came such assuring,
With hopes most alluring,
I believed, yea, I knew, my Creator to be.

Yet knowing, I find Thee so near and so loving,
To know I am Thine is a glory to me.
I lose sense of sorrow,
I lose sense of sinning,
I know no false self as I cleave unto Thee.
I see Thy perfection,
Unchanging affection;
It heals every discord Thy wholeness to see.

All joy that Thou knowest no suffering, nor sorrow,
Thine atmosphere ever is holy and free.
No change in Thy purpose,
No change in Thy Being,
Thou Light before which every shadow doth flee!
I live in beholding
Thy glories unfolding,
Satisfied, if I but image forth Thee.

Thoughts Suggested by the Eclipse.

BY L.

I HAVE had some helpful thoughts suggested by the recent total eclipse. Man is created perfect, for he reflects the Light which is God; thus he is and always will be, no matter what belief says of him. But the false claim of passion, fear, envy, malice, hate, aversion, love of place and power, often obscures the perfect Light which he should reflect.

Just as it appears as a tiny crater, just as the moon first seemed to cut out a small disc from the surface of the sun. If we strive against and overcome this shadow grows no larger, obscuring more and more the Light.

As the truth of God occurs but seldom so we seldom see any one whose every mental word seems to be totally de-purged.

The ignorant people and even animals become frightened when the sun is dimmed, while those who have some understanding of the nature of astronomy know that but for the moon the sun is still shining, which understanding enables them to master fear, so when the thought of a darkness and death comes into the mind of those who have some understanding of the character of Being, they overcome the fear and so escape darkness. They see that there is no darkness, and that material error alone causes the light to seem as if it were not there at all, and this understanding brings peace.

As is the case of the universe, so is the case of the individual.

reflected light to see men distinctly, so although the errors of mortal man seem dark indeed, there is still enough reflected Light for a Christian Scientist to see man as the perfect child of God, free from error of every sort; and those under the glow and warmth of Light—Love—see the claims of error dissolve, and the real man is made apparent.

"Jesus beheld the perfect man, who appeared to him, where sinning mortal man appears to us; in this perfect man the Saviour saw God's own image and likeness, and this healed the sick" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 472).

The Unreality of Fear.

BY F. W. B.

AN object-lesson presented itself last winter which gave me a clear illustration that fear is without foundation. My little daughter had been throwing out crumbs to the birds each morning. When the deep snow came, I suggested that she put the crumbs on the window sill. She did so, and when the little birds came for their expected breakfast, they were, at first, afraid to approach so near us. But some of them soon overcame fear, proved its nothingness, and were rewarded by receiving their breakfast. Others went away without one crumb, although plenty were within their reach.

I thought how often we make a reality of fear when it is nothing, and we, too, go without the good that is within our reach by making a reality of fear instead of overcoming it and proving its nothingness.

Manner of Giving.

BY HENNIE PEEBLES.

LAST spring a morning glory came up near my window. I noticed one day that it looked thirsty, so I put some water in a bowl and threw it on the flower. I nearly uprooted the little plant. I stopped and learned a lesson. The plant needed water, and love prompted the giving. The water was pure and would have filled the need. Yet a mistake had been made. What was wrong? The manner of giving.

So we often fail in giving this Truth to thirsty souls. We present it in a mistaken way, and wonder at our failure to help those we so greatly desire to help.

Christian Science is a perfect and exact Science, and must thus be presented. He who fails to keep one law is guilty of the whole. Till he sees his mistake and corrects it, his problem is wrong.

Peace, be Still.

BY FANNIE ISABEL S. WARDWELL.

Be still, oh restless heart, and know
That God is All-in-all;
That from His gracious, outstretched hand
No ill nor sorrow fall.
Be still and let heaven's holy calm
Through all thy being thrill.
When o'er the storm-tossed waves there sounds
The sweet words, Peace, be still!

Be still, oh trembling child of earth,
So weary and so worn,
So tossed with doubt, so compassed
So by the power of the mom.
There shines across the dark sea wild
Light from Truth's heavenly home.
Above the breaker's roar, oh hear
The sweet words, Peace, be still!

Testimonies.

Learning the Lesson of Perseverance.

I had a copy of Science and Health given to me some six years ago, but for a long time I scarcely looked in it. I did not realize the importance of it, so I did not give it any serious attention. After a while I became sensitive and morbid. I was about ready to give up, and I went on in this way, little believing that I could get any help in this world.

I was urged to try Christian Science, but I hesitated for some time, as it seemed to me it was no use; but finally I consented to try it for a while.

After I had been going to a healer for a time, I began to feel a sense of peace that I had not felt for many a day, and I began to think there was a God in heaven after all. I continued treatment through the spring and summer, and also part of the winter of 1899, with varying results. One day I would be upon the mountain, and the next day I would be in the valley of depression; but still I knew there must be something in Christian Science, as I had felt relief so often, so I kept at it. I tried to realize the allness of God and the ever-protecting care of His love, but with many stumblings, I must confess.

In the fall we moved to Philadelphia, my trouble still clinging to me, and I felt at times as if I should give up, though I knew God was taking care of me. Fortunately we had a healer in the house with us, and she was able to show me the way. As I went on I found I was able to help myself, little by little, and put more trust in God and less in material things.

Christian Science has taught me to love my neighbor better and to think of somebody besides myself. It has made me think what a great work it is to preach the gospel and heal the sick.

Not only have I been helped physically but I have also received great spiritual benefits for which I cannot be too thankful. I am thankful also for the slow healing, as it has made me more firm in Truth and taught me the great lesson of patience and perseverance which I apparently lacked before. It has uncovered to me different forms of error which I have been able to overcome through God's help.

It has been a great blessing to our family, and I for one can thank Mrs. Eddy for showing me what is the true way and how to walk in it, although it is with bleeding footsteps.

I feel very grateful to the friends who have been the human means of helping me. I never knew what perseverance meant before, but Christian Science has shown me what it is. Christian Science has made me feel that there is something better in life than earning money, and the thought grows on me more every day.

C. A. MAYNARD, Philadelphia, Pa.

Found Health at Last.

To be grateful for the blessings of Christian Science, is little in return for a healthy body and peaceful thought.

I had from childhood earnestly sought, in a blind, groping way, to find this peace, trying as mortals do to find it in material pleasure and work, and in human love. I spent years of constant effort in the field of mental improvement until only the finest and highest in literature could in any sense gratify the longing for intellectual food, with which I was trying to feed the starving human sense of life in material existence. I did not know that Life is a knowledge of God, Good, and that to know God, Good, is the work of eternity. These were the first thoughts that came to me with any clearness, after ten years of constant, al-

most unavailing, effort on the part of a sister to show me my way out of the ills of the flesh.

At the age of fifteen I was an invalid with stomach trouble. For weeks at a time I could retain almost no food. Scrofulous enlargement of the glands of the neck, the lumps or bunches reaching from the collar-bone to the ear, to the number of seven, and an hereditary tendency to consumption, made life much of the time a weary burden. This was followed by twenty years of much the same experiences in varied forms, such as facial neuralgia two successive summers, the grip and its resulting effects in spinal trouble of ten years' standing, so that walking was almost out of the question except with a cane, and then with great suffering. Finally, after traveling over the United States repeatedly for eighteen years, spending eight successive summers in Glenwood, Minn., one in Colorado, two in Idaho, one in Oregon, one in California, a winter in Texas, one in California, and one in Hot Springs, Ark., I finally finished in Santa Barbara, Cal., with pneumonia in May, 1896. When I came home in September I was the most discouraged of mortals, coughing constantly, frightened almost to death by the lung trouble, and ready finally, after all these years, to take God for my guide and listen patiently and humbly to the sister who had tried so lovingly and long to help me out of this sea of human troubles. I want to say here to those who may not know what is keeping them from this universal Good, Christian Science, as taught by Mary Baker Eddy, when they are trying unceasingly, as I did, to extricate themselves, that in my case it was a belief in human intelligence. I thought if Mrs. Eddy and my sister could find their way out I could. I stood all this time trying to put this sham of egotism in the place of divine Love, which fills immensity and is the only reality and power.

Like many another, I have had intense struggles in putting sick thoughts and a sick body in the background, but I have always said, that I was not able to comprehend how anything that I had so little knowledge of, could result in so much good. For instance, I overcame the fear of lung trouble without treatment. I took two years for its accomplishment, but was more than satisfied. During this time sleeplessness and stomach trouble were overcome, and in less than three years I had better health than I had even asked for, and much better than I had deemed possible, even in Christian Science. This once more proves that scientific Bible statement, "Seek ye first the kingdom of God, . . . and all these things shall be added unto you."

MARY STEVENSON THOMAS, Waterville, Kan.

Restored to Home and Friends.

When I first heard of Christian Science the outlook seemed very dark. My health had been slowly failing for over fifteen years on account of weak heart, grip, malaria, liver trouble culminating in extreme nervousness and weakness, and a throat trouble which I greatly feared would turn into consumption. I had to give up all business, not being able to do the lightest kind of work, mental or physical. A few among the many treatments tried were allopathic, homœopathic, electric, magnetic, spiritual mediums, osteopathic. Finally a leading physician of New York City informed me that my only hope was in an immediate change of climate. I went to Arizona and Southern California, taking a relative with me, as I was too weak to travel alone. I improved a little at first and then came to a standstill, feeling that climate had also failed me. I was among strangers, far from home, full of aches, pains, fears, anxieties. About this time Christian Science was recommended by the lady I was boarding with. I was not much impressed at first, but shortly after a fellow-boarder and health-seeker informed me that he had received immediate relief from a severe trouble of long

standing from a practitioner whom our landlady had recommended. I soon began to take treatment. No improvement was noticed at first, but in about a week I examined my tongue, which had been heavily coated for years. Imagine my surprise to find it perfectly clean. Insomnia was soon after destroyed; an improvement was noticeable in my appetite, and my nervousness diminished.

At the beginning of treatment I could only read about half an hour at a time and that only twice a day. In three or four months I was able to read practically all day. One of the most disagreeable and annoying troubles that affected me was a soreness of the hip-bones which prevented me from sitting long at a time and obliged me to lie down or recline in a hammock a great deal. This trying soreness began to grow less and less, and in seven or eight months I could sit all day if I wished. The throat trouble which I greatly feared would terminate in consumption, vanished completely. For years my body was covered with liver spots; they have disappeared. Many other troubles have vanished.

It is now over two years since Christian Science found me and I have not taken a drop of medicine during that time. My medicine bill used to run as high as fifteen dollars per month, not counting physicians' fees, which have ranged from one dollar to thirty dollars per visit. Christian Science has enabled me to return to my home, business, and friends; to be a help and comfort in the family where I had been a source of worry and anxiety. I have now been home a year and a half, gaining in health and strength, showing that we do not have to go to another climate for health. My healing has been slow—it is not yet complete—but enough has been done to make me feel deeply grateful to the Discoverer and Founder of Christian Science. Also to the kind and loving healers who have labored long and patiently to bring me into the Truth. I am also very thankful to the lecturers and all connected with the *Quarterly*, *Journal*, and *Sentinel*.

J. V. LONG, Jersey City, N. J.

Thankful for the Understanding of Science and Health.

When I was a child about ten years of age I had an attack of muscular rheumatism. It assumed a violent form, making me perfectly helpless for the time being and unable to move without pain. After becoming so helpless it was with considerable difficulty that I could resume walking. After that time, periodically, for a number of years, I had a similar experience. I took such strong medicines that they brought on dyspepsia, and I was troubled with this complaint in all its forms.

After trying a great number of remedies, dieting, etc., I was led to try Christian Science and was healed in a short time. I was very much impressed and joyous that I had been relieved of this trouble, and I purchased *Science and Health* and began to study it, to learn of this new religion that seemed so wonderful.

My healing of dyspepsia was rapid, and I was simply a willing subject, but I had to "fight the good fight" for my freedom from rheumatism. I had another attack of this trouble. The fear of the family and myself was such that a physician was called, and he visited me a few times. In 1893 I had another attack, in just as violent a form, and I was completely healed through Christian Science treatment. I have had no return of it and the fear of it is destroyed.

I had so many ailments that I was never free from some trouble, and now, when I think of what my condition was, mentally and physically, I feel that I was bound hand and foot to error and material beliefs.

When I turned to Christian Science for physical healing I did not think that I would be willing to give up my ideas of God, baptism, communion, and the church of

which I was a member, but as Paul says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." I was glad to leave the old landmarks, and I rejoice to say I am a member of the Mother Church in Boston.

I am very thankful for the physical healing, but I am more thankful for the understanding of Christian Science whereby we can detect the thoughts that produce discord, and divide between Truth and error. This wonderful revelation has come through the study of "Science and Health with Key to the Scriptures." I am very grateful to our dear Mother who is leading the way, and to all who have aided me along the path from sense to Soul. I am striving to be worthy of this "new name."

MINNIE RAWSON SMITH, Chicago, Ill.

Many Incurable Diseases Healed.

For years I suffered with diseases which had been pronounced incurable. Asthma was thought to have been inherited. I had been treated by *materia medica* for some time, but to no effect. I also had catarrhal headaches, kidney and bladder trouble, and dyspepsia. On account of these troubles I was unable to eat or sleep, and life to me seemed a burden. These diseases were, however, not the special trouble for which I appealed to Christian Science for help. Chronic diarrhoea, which the doctors, after three months' treatment, were unable to cure, was the principal thing that I sought help for. This soon gave way before Christian Science treatment, as did all the troubles above mentioned. I was also entirely healed of hernia of twenty-two years' standing. I am enjoying the fruit of the Spirit, which Paul tells us is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

For over forty years I was a user of tobacco, chewing and smoking, but now I have no desire for it, the habit has been entirely destroyed.

Christian Science has brought to me and mine innumerable blessings. Before I close I want to thank my healer who so gently, and with such a sweet Christian spirit, brought me into Christian Science, and also to express my love to our Leader for the spiritual uplifting and conscious nearness to God, which is made possible by her book, "Science and Health with Key to the Scriptures."

A. D. ISBELL, Kendallville, Ind.

Inflammatory Rheumatism Healed.

For many years I suffered from inflammatory rheumatism, indigestion, and kidney trouble, and was most of the time in delicate health. I gave medicine a fair trial and was seldom without several kinds of it. I also tried mineral baths several seasons, but with little benefit. It was after one of these trips to mineral springs that a friend advised me to try Christian Science. In August, 1898, I wrote to a healer to take up my case at once. In two days the swelling went from my limbs, and in about three weeks I was completely cured of all my ailments. Since that time I have enjoyed good health.

July, 1899, I enjoyed class instruction. We have the lesson every Sunday at our home and have from ten to twelve in attendance. Quite a number have been healed in Pembroke through Christian Science. One of asthma: another, who was an invalid, is now in perfect health. We find God our strength and salvation, and have seen many ills destroyed through God's wonderful healing power.—C. WRIGHT, Pembroke, Ont.

A victory there must be one way or the other. Either we must overcome the world, or the world will overcome us.

C. J. PERRY.

Religious Items.

Rev. Everett D. Burr, pastor of the First Baptist Church of Newton Centre, Mass., has declined to accept a call from the Fifth Avenue Baptist Church, New York City, of which President Faunce of Brown University was formerly pastor. The Fifth Avenue church is known as Rockefeller's church because the Rockefellers contribute largely to its support. It is what has come to be known as an institutional church, carrying on benevolent and educational work among the poor in addition to the usual church activities. It is understood that the Rev. Mr. Burr was offered a salary of ten thousand a year. He was well fitted by experience to take charge of the varied interests of the Fifth Avenue church, for until about one year ago, he was the pastor of the Ruggles Street Baptist Church of Boston, which, under the princely patronage of Editor Ford of the *Youth's Companion* and other benevolent persons, contributed to the well being of thousands of poor people in Boston for years, and which continues the work; the liberal provisions of Mr. Ford's will insuring it a large income.

Among its news items the *Boston Herald* recently published the following: "The Rev. Dr. William C. Winslow of this city, vice-president of the Egypt Exploration Fund, yesterday announced the discovery of a valuable trophy among the large number of papyrus recently received by him for distribution among several universities. It is the oldest fragment of the gospels in the world.

"Dr. Winslow states that the papyrus contains a large part of the first chapter of the Gospel of St. Matthew. It was found at Oxyrhynchus, forty miles south of Cairo, near the famous 'Logia,' or 'Sayings of Jesus,' and its date is placed by some experts at 150 A.D., and by the editors of the society's publications at fifty or sixty years later. On an important doctrinal point it declares in common the exact language: 'Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost.' It is to be noted, too, that the most ancient piece of St. Paul's epistles is in Boston."

Among its gems of thought collected under the head of "The Quiet Hour," the *Universalist Leader* quotes the following from the writings of James Martineau: "In truth, that which is deemed the happiest period of life must pass away, before we can sink into the deep secrets of faith and hope. The primitive gladness of childhood is that of a bounded and limited existence, which earnestly wishes for nothing that exceeds the dimensions of possibility,—of a human Paradise, about whose enclosure-line no inquiry is made; and through sorrow and the sense of sin we must issue from those peaceful gates, and make pilgrimage amid the thistle and the thorn instead of the blossom and the rose, and lie panting in the dust, instead of sleeping on the green sward of life, before we learn through mortal weakness our immortal strength, and feel in the exile of the earth the shelter of the skies."

A writer in the *New-Church Messenger* says: "One hundred years ago the thought of God was the thought of a Being vindictive, full of anger and unending in resentment. Children quaked in fear as they hid their heads beneath the coverlets at night. But lo a change has come—the thought of God as the heavenly Shepherd, the divine Father, has crept into the hearts of men, stealing away their fear and dread, and bringing to them in gentle ways the perception that the sheep of his pasture are men. And behold the spiritual life of the world is quick with the consciousness that 'God is Love,' and we find that after all we are all the sheep of one fold with one shepherd; and that he who is the lamb of God is gradually lifting the load of sin from the world."

The *Church Standard* says: "The Presbyterian Committee on the Revision of the Westminster Confession of Faith has unanimously agreed that some change in the credal state-

ment is necessary, but is divided as to the character of this change. The majority recommend that a change should be made by a supplemental explanatory statement, to cover certain points in the Confession of Faith, and also to include statements as to the doctrines of the Holy Spirit, missions, and the love of God for all men. The minority recommend a supplementary statement of doctrine without being restricted to specific and limited points in the Confession, but in entire harmony with the system of doctrine contained in the creed."

The *Congregationalist* says: "To become morally numb and indifferent is worse than to suffer pangs, however sharp, which stimulate towards repentance and reform. To fall permanently to a lower level of aspiration and effort and to face the peril of falling still lower and lower continually is more lamentable than any other possible penalty now or hereafter, here or anywhere. To choose to sin not as the occasional exception nor even frequently, yet in spite of repeated, persistent strivings after better things, but as one's habit, accepted and admitted—this is the worst of all possible penalties which can befall any one of us."

In one of its editorials the *Universalist Leader* says: "Christianity does not mean the running of all lives into the same mold; the making of all alike. It seeks not uniformity, but unity of diversities. It would bring each to his own individual perfection. That does not make John over into a Peter, or Philip into a Thomas, but in the perfection of each is found the perfection of all. The spirit of Christ in the hearts of men is like water at the roots of plants; the same water nourishes the lily and the rose, the grass blade and the oak-tree. The spirit of Christ in your heart will not make you some one else, but it will make you you."

D. T. Denman says in the (Baptist) *Standard*: "The man who makes his own religious welfare the one thing of prominence and subject for self-congratulation will forget God and his fellow-man. One of the great evils which threatens the religious life is superficiality. The superficial man is almost certain to become a formalist. There is a certain amount of religious energy in all of us and it must find some method of expressing itself. If it is not absorbed in vital communion with God and service for man it will run through the channels of ceremonialism."

A writer in the (Baptist) *Watchman* says: "Sincerity is equivalent to purity; a heart without guile, such as Jesus had. The Word of God lays great stress on this quality. 'Blessed are the pure in heart: for they shall see God.' Will any others see Him? We think not. The question in the 15th Psalm as to who shall dwell in the holy hill—a very personal question—has an answer which is based on the righteousness and truth of the heart. It is the heart that gives character to the life,—the life that counts with God."

The (Unitarian) *Christian Register* says: "Now, of all who have ever taught, Jesus was the most distinct in his utterances. He always meant just exactly what he said. His words were as limpid and as clear as a mountain stream. As fine glass, which is no obstacle to the incoming of light, are the teachings of Jesus. We take them accordingly, as sound money, at their face value; for, to understand them, we have not to explore the deep mysteries of a system of philosophy or theology."

A writer in the *New Church Life*, after describing the process of self deception of which self love is the beginning, says: "When the mind is thus formed from false doctrines within and without, then the clear perception of good and truth departs and in its place there comes the obscure perception arising from fatuous light, which, however clear it may appear to him who is in it, is nevertheless thick darkness itself."

The (Baptist) *Examiner* quotes the following from the writings of Gardiner Spring, D.D.: "With the exception of the writ of *habeas corpus*, a privilege not required under the Jewish government, simply because it did not allow of imprisonment, there is not a single feature of free government that is not distinctly developed in the Bible."

The (Roman Catholic) *Truth* quotes the following from St. Vincent: "The first step which he who desires to follow Jesus Christ should take, is to renounce himself; that is, his own sentiments, his passions, his will, his judgment, and all the motions of nature."

The (Methodist) *Christian Advocate* says: "Let all delays come to a speedy end. Live to-day. Do good to-day. Be as nearly like Christ as possible now. Measure up to your highest ideal now."

Notices.

Literature for Distribution.

SUPPLEMENTS TO THE SENTINEL.

Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfillment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

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CHRISTIAN SCIENCE SENTINEL



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SEPTIMUS J. HANNA, C.S.D. CAMILLA HANNA, C.S.D.
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Items of Interest.

Political and Governmental Notes.

An effort was made in the Maine Legislature to have the prohibition amendment to the State constitution resubmitted to the people. After three hours' debate the proposition was put to a vote and it was defeated. The minority report in favor of resubmission stated that the United States internal revenue report for 1900 showed that in spite of prohibition fifteen hundred licenses to liquor dealers were granted in the State of Maine for the fiscal year ending June 30, 1900.

Although the Hay-Pauncefote treaty expired by limitation on March 4, the British government nevertheless made a formal reply to the United States on March 11, rejecting the Senate amendments, chief of which was the one which declared the Clayton-Bulwer treaty superseded. The reply will be useful as a basis for future negotiations.

The following St. Louis Exposition Commissioners have been appointed by the President: Thomas Carter of Montana, John M. Thurston of Nebraska, William Lindsay of Kentucky, and George W. McBride of Oregon, all of whom are ex-senators.

The sheathing of battleships and armored cruisers has been declared by the board of bureau chiefs and Secretary Long to be undesirable and not representative of the highest type of naval construction, and no more of it will be done.

An order was sent to General Chaffee by the United States War Department on March 15, for all the American troops to leave China by the end of April except a legion guard of one hundred and fifty men.

Both houses of the Utah Legislature passed a bill last week taking polygamy out of the felony list. The bill was vetoed by Governor Wells, himself a Mormon.

The assessed valuation of property in the city of Boston, according to the annual report of the assessors last week, was \$1,129,787,032.16.

Foreign News.

Russia has seemed of late to be tightening her grip on Manchuria, and the newspapers have been filled with rumors that interference is being considered by Great Britain, Japan, the United States, and possibly Germany. It was definitely stated that China had appealed to these powers to protest against the enforced concession of the control of Manchuria to Russia. It is apparent that the United States, Great Britain, and Japan look with much disfavor upon Russia's encroachment on Chinese territory,

but they seem unable to agree on any plan of opposition.

The British naval estimates for the ensuing year reach a total of £30,875,500, an increase of more than £2,000,000 over last year, chiefly for ship building. There is an increase of 3,745 in the number of officers and men. The new ship building programme provides for three battleships, six armored cruisers, two third-class cruisers, ten torpedo boat destroyers, five torpedo boats, two sloops of war, and five submarine boats. On some of these vessels work was begun in 1900. All the ships will be in course of construction this year.

The Duke and Duchess of Cornwall and York started on the first stage of their tour of the globe on March 15. They were accompanied to Portsmouth by King Edward and Queen Alexandra. Next fall the Duke and Duchess will reach Canada on the return voyage from Australia, and they are expected to visit the United States as well. On their return to England they will receive the titles Prince and Princess of Wales, the Duke being King Edward's oldest son and heir-apparent to the throne."

Although the reports from South Africa that peace terms were being discussed by Lord Kitchener and General Botha have lacked official confirmation, there seems to be no doubt that some such negotiations are under way. The *London Daily News* of March 14, says: "We understand that the Government has authorized Lord Kitchener to give a distinct promise that the government of the new colonies shall culminate in a complete grant of free institutions."

On March ninth and tenth heavy red clouds hovered over Palermo, Sicily, and over southern Italy, and the rain from them had the appearance of blood. The phenomenon was attributed to dust from the African deserts, transported by heavy winds that had been blowing.

The population of India, according to a recent official census, is 294,000,000.

Industry and Commerce.

Few realize the variety of uses to which peat is put. It is used for pavements, paper-making, buildings, ornamental work, tanning leather, deodorizers, disinfectants, and fertilizers. The peat ash abounds in carbonate, sulphurite, and phosphate of lime. By being mixed with coal dust it forms excellent fuel, while it can be combined with other substances in making gunpowder, fireworks, and gas. In making the fine candles for the Catholic churches of Germany, the paraffin used is obtained from peat. Some of its by-products are carbonate of ammonia, soda, vinegar, naphtha, paraffin, camphene oil, tar, sulphate of ammonia, acetate of lime, volatile oils, fixed oils, pyroxylic spirits, hydrocarbon oils, and aniline colors.

The School of Mines at St. Petersburg contains the most valuable stock of minerals and precious stones to be found in the world. The specimens on exhibition comprise nuggets of gold worth twenty thousand dollars, and of platinum weighing twenty pounds; there are perfect crystals of green beryl weighing five pounds, a single mass of malachite weighing more than two thousand pounds, as well as an enormously valuable collection of topazes, emeralds, chrysoberyls, garnets, amber, lapis lazuli, rock crystals, sapphires, jades, etc.

The National Tube Company has received the largest foreign contract for steel pipe ever awarded to an American firm, and one of the largest single contracts ever placed. It is an order for 125 miles of 30-inch pipe to be used in the construction of a water line in Roumania, the value of which when delivered will be nearly two million dollars.

A press dispatch from Sheffield, Eng., last week announced that the steel manufacturing corporation of William Jessop & Sons decided on March 12, to establish works in

the United States for certain branches of their business.

It is reported in the daily press that the salary of Charles M. Schwab as president of the recently organized steel trust is to be one million dollars a year. Mr. Schwab was president of the Carnegie corporation.

The United States seems disposed to take the lead among the silk producers of the world. During the last three years the consumption of raw silk in the United States has exceeded that of France.

General News.

In a letter to the president and managers of the Carnegie Company last week, announcing his retirement from active business life, Andrew Carnegie notified them that he had instructed his cashier to hand over to them bonds of the Carnegie Company to the amount of five million dollars to be held in trust for the following purposes: The income of one million dollars to be spent in maintaining the libraries built by him in Braddock, Homestead, and Duquesne, and the income of four million dollars to be used to provide for employes of the Carnegie Company in all its works, mines, railways, shops, etc., injured in its service, and for those dependent upon such employes as may be killed; and second, to provide small pensions or aids to such employes as, after long and creditable service, need help in their old age.

Concerning his gift Mr. Carnegie says: "I make this first use of surplus wealth upon retiring from business as an acknowledgment of the deep debt which I owe to the workmen who have contributed so greatly to my success. I hope the cordial relations which exist between employers and employed throughout all the Carnegie Company works may never be disturbed, both employers and employed remembering what I said in my last speech to the men at Homestead: 'Labor, capital, and business ability are the three legs of a three-legged stool; neither is first, neither is second, neither third; there is no precedence, all being equally necessary.'"

General Benjamin Harrison, President of the United States from 1889 to 1893, passed away at his home in Indianapolis, Ind., on March 13, after being in bed less than a week. Since his retirement from public office, General Harrison gained in influence. He maintained a dignified attitude in the political contests waged since his retirement, being frankly partisan, but a partisan who was ready at all times to expose what he considered violations of the foundation principles of the republic, regardless of party affiliations, and in consequence he stood very high in the esteem of the entire nation, Republicans and Democrats alike reposing confidence in his honesty.

The Pan American Exposition at Buffalo, N. Y., will open May 1. Wires will connect with the executive offices of the premier of Canada, the presidents of Mexico and all the Central and South American republics, and with President McKinley's private car which on May 1, will be en route to California. At two o'clock Buffalo time each of the rulers of the new world will touch a button in his office which will start some part of the machinery in the Exposition at Buffalo, and each of the rulers will be expected to send a message of greeting.

Dr. John B. Billings, director of the New York Public Library, made public on March 15, an offer from Andrew Carnegie to pay for sixty-five branch library buildings for Greater New York at an estimated cost of \$80,000 each, or a total of \$5,200,000 provided the city will furnish sites and make satisfactory provision for the maintenance of the libraries. If the offer be accepted New York will have the greatest library system in the world.

The announcement is also made that Mr. Carnegie has offered to give St. Louis \$1,000,000 for a public library, provided the city will furnish a library site and \$150,000 for maintenance.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Observations of the Planet Eros.

A Minute Satellite of Great Astronomical Importance.

Eros, the minute planet discovered by De Witt of Berlin, August 13, 1898, returned to view last September, after completing the cycle of visible positions it offered then, and is about to be lost to view again. Two series of observations are now available for the work of the computers, and in the course of several months the busy mathematicians may be able to reduce the enormous mass of work done. Nearly every observatory in the world worthy of the name has done all it could to note its position day by day, and a mass of data has been accumulated that presents an appalling task for the astronomers from which to reach the ultimate results expected.

After all, it may be asked: Supposing Eros was discovered, what of it? Why should the discovery of a vagrant body like it, twenty miles in diameter, as Eros is estimated to be, never visible to the naked eye, be regarded as one of the great events of the century, occupying the energies of the most expert observers for months, and the work of the most expert computers for many more months? What great munificent reward repays for all this effort? Are there not celestial questions, countless in number, pressing for solution that need not be postponed for this insignificant affair? What is there about this *rara avis* that the astronomical world should go mad on its appearance?

The full answer would be a treatise on the fundamental question of astronomy at least, and in some respects of science in general—how far is the sun from the earth? All the estimates thus far of celestial distance are expressed only in terms of that yard stick. Mars, Jupiter, the fixed stars, the velocity of light, of electricity, the force of gravitation, etc., anything on which an estimate of distance is ventured are dependent on an estimate that the thing is or the force acts through so many times more or less than the distance of the sun from the earth, and this latter measure is only approximately known.

The problem has engaged the acutest minds since astronomy was a science, and a result has been reached that makes the probable error in the reckoning very small. There is probable error, however—a matter of about fifty thousand miles—reserved by the conscientious scientist, in stating the sun's distance, and this error is perpetuated and most probably multiplied in any computations based upon it.

The most fruitful method yet known, indeed, the only one giving any promise of reliable results, is that of measuring the sun's parallax—the long, acute angle of which the centre of the sun is the apex and the ends of the earth's diameter the subtended base. It is about 8.8 seconds of arc according to the best astronomers, with a probable error of .01 second. This gives a mean distance of ninety-two million miles in round numbers, always bearing in mind the probable mistake of about fifty thousand miles.

It is this .01 second of arc, that the astronomers are after, or, rather, that they want to lose, and the aggravating

thing is they can never measure it directly. This is so small an angle that no means are as yet known for surely noting it, at least with so long a side as the distance of the sun. Some idea of what .01 of a second of arc is may be gathered by setting up a nickel coin twenty-five miles away and trying to measure the angle subtended by its diameter with the best instrument that can be devised.

The process of measuring the sun's parallax is arrived at by measuring something else. To get an observable angle it is obviously important to observe a body as near the earth as possible, provided it also goes around the sun. If the distance from the earth to the observed body is known accurately, and the deductions from the laws of gravitation, the velocity of light, of electricity, and other factors require another measure, as the distance of the observed body from the sun, the difference is obviously the distance of the earth from the sun. Really, then, any celestial distance, once certainly known, will give by calculation, the sun's distance from the earth.

Bodies like Venus and Mars, which sometimes come fairly near the earth, occur at once as likely objects, and they have been used for this purpose, but they are too large for the best results. The transits of Venus promised a high degree of accuracy when their careful observation was first proposed, and they did give a better approximation than was known before, the contact of the planet with the sun's disk, giving the point for observation needed for exact work. The end aimed at was to secure two simultaneous observations as far apart as possible of the same point. The ideal observation would be observers on each end of an earth's diameter, but this is not attainable in practice, and the difficulty in observing a large body, would be in agreeing upon some one point of the disk of the planet, say, for observation.

The best series of such observations is considered to be those of Sir David Gills, with a heliometer, at the Cape of Good Hope, on the positions of some of the minor satellites. Instead of arranging with a brother astronomer to station himself on the other side of the world and observe the positions simultaneously, Sir David observed a position of a given satellite early in the night and let himself be carried around by the rotation of the earth to a position giving an angle, from where, early the following morning, he would take another observation of the same satellite. He chose satellites instead of the larger bodies, because they present only a point of light for observation at any time.

Here is where Eros came as a godsend. It was a satellite; it came the nearest to earth of any known body except the moon, and it is never more than a mere point of light. It gave the largest possible angle yet known, with less chances of going astray in deciding what point to observe. Unfortunately for the astronomers, it has been learned that Eros reached the best position last for observation in 1896, two years before it was discovered. It was then about fifteen million miles away, and will not return

so near again until 1924, although there will be a better chance than now in 1917. It is clear that a body only twenty miles in diameter at a distance of fifteen million miles is only a point of light, for all practical purposes.

Let us say that a good series of observations on Eros were made at Pulkova, Russia, January 1, and that at the same date, or preferably the same moment, a series was taken at Mt. Hamilton, California. Here are two observers on opposite ends of a long base-line. Multiply these two observers by half the number of observatories in the world, multiply the result by a figure in the hundreds representing the number of observations taken at each observatory—an average figure, for some observatories take more and some less—and a sum will be arrived at expressing the amount of separate facts, to be compared, arranged, and calculated upon by the computers.

Their results are expected to remove some of that one hundredth of a second of arc of probable error in the sun's parallax that is troubling the astronomers, so that the astronomer of the future may give the parallax somewhere nearer 8.81 or 8.79, than he can at present, which is 8.80. Not that any one person or pair of observers has observed the small angle, but that out of the great mass of data one may assume a closer approximation with more confidence than at present, from an average of all the measurements.

This, after weighing each observation by methods familiar to computers, as to its weight as evidence, dismissing no honest observation as worthless, but giving full credit to work done under the most efficient auspices, as to skill, experience, possession of instruments, advantages of site, etc.

In speaking of Eros being lost to view, it should be remembered that it never goes beyond the range of vision, but goes behind the sun, or so far within its light as to be invisible.

Eros appears as a star of 9.3 magnitude, or far below the limit of naked eye vision. It revolves about the sun in one and three fourths of our years, pursuing a very elliptical orbit, that comes at one point within the orbit of Mars and at another point is outside the Martial orbit. Its distance during this winter was about twenty-seven million miles from the earth.—*Boston Herald*.

The Lectures.

At Exeter, Neb.

At a largely attended meeting at the Opera House Tuesday evening (February 26), Silas J. Sawyer, C.S.D., of Milwaukee, Wis., spoke on Christian Science. Dr. Sawyer was introduced by Hon. W. H. Taylor of our city, who said in part:—

Ladies and Gentlemen:—When the World's Fair was held in Chicago there was held in connection with it a Parliament of Religions, where were gathered together representatives of most of the different religions of the world. I became quite interested in the deliberations of that body, attended many of its meetings, and it was my privilege to hear a great many of the principles of the various religions expounded by their ablest exponents. I was surprised to learn how little difference, after all, there is between the fundamental principles of all the religions in the world. And the leading thought through the whole, was "The Fatherhood of God and the brotherhood of man."

There was one religious society at the Parliament, however, that I did not have the pleasure of hearing, and that was the Christian Scientists. And, as I never have read any of their books, never attend any of their meetings, and never heard one of their lectures, I know but little about

them, but I am not prejudiced either for or against their religious belief.

I know in a general way, that we have had a society of Christian Scientists in Exeter for several years, and I am sure they are good average citizens, and I don't think their religion has been an injury to any of them.

There is one material difference between the Christian Scientists and all other religious denominations, and that is this, whereas the others only claim to relieve our spiritual infirmities, our Scientist friends claim to cure both body and soul. Surely this claim is worth investigating.

I now have the pleasure of introducing to this audience, Silas J. Sawyer, C.S.D., member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass.—*Fillmore County News*.

At Ashland, Neb.

Dr. S. J. Sawyer lectured on Christian Science at Simington's Opera House on Thursday evening (February 28) to a large audience. Rev. C. A. Huyck who introduced the lecturer said:—

Ladies and Gentlemen:—Nearly two thousand years ago one who was kind, loving, and compassionate, appeared upon the earth. He cooled the fevered brow; he fed the hungry; he opened the eyes of the blind; unstopped the ears of the deaf, and spent nearly three years of his life in doing good. He taught them a doctrine that would make their lives brighter; their minds broader; their intellects deeper; yet the cry rang out, Away with him! Crucify him! and the cruel spear and nails were his portion.

For nearly two thousand years this spirit has in a measure throttled investigations into new fields of thought and research. But a new era has dawned; liberality of thought, of action, of investigation has taken its place, and in this age of progress and research we cease almost to wonder at the seemingly marvelous, and simply ask ourselves, What next?

There appears before us for our consideration and investigation the subject of Christian Science, and we are thankful for the good that has been and is being accomplished through the adherents of this, to us, new system. It therefore affords me great pleasure to be able to state that we have with us one who is both authorized and qualified to talk to us upon this subject that is attracting so much attention, and I now introduce to you Dr. Silas J. Sawyer, C.S.D., member of the Christian Science Board of Lectureship of Boston, Mass., who will address you.

Ashland Gazette.

Lectures at Other Places.

Morrison, Ill.—William G. Ewing, February 19.

The Forest Reserves.

There are nearly 50,000,000 acres of national forest reserves in this country, and for their conservative management Uncle Sam's Forest Bureau is making working plans. The states are taking a most active interest in the matter, especially New York, in whose behalf the Bureau is preparing working plans for about 1,250,000 acres. In addition, the Bureau has applications for similar working plans for 2,500,000 acres belonging to private owners.

From 20,000,000 to 40,000,000 acres of government forest in the Philippines require attention, and the office in charge of forestry work at Manila, under Captain Ahearn, of the Ninth Infantry, is anxious to obtain the services of competent experts in this line.

Saturday Evening Post.

Selected Articles.

As Viewed by a Christian Scientist.

To the Editor of *The World*.

In response to a request of recent date I would submit reasons why Christian Scientists consider their religion an important factor in every walk of life; and especially so in that of the business man.

• In confronting the vicissitudes of life, mortals find they must have a resource above and beyond themselves. By example and experience they learn that mankind is always assured success, when handling a mathematical proposition, if governed by the science of numbers. The correct result is his desire, and he has learned that he must forego an egotistic desire to be apparently original, as there is contentment in relying upon an unerring principle. So with the musician, the law of chords is law unto him in the execution of music.

Primarily the successful business man is a very matter-of-fact individual, and must have the evidence well in hand as to the feasibility of every undertaking, to insure it a reasonable amount of success. I believe that at some stage of his experience a conscientious business man endeavors to find the key-note whereby God, or religious influence, might dominate both him and his business; but this attempt has met with indifferent success, and perhaps, in most instances, has been abandoned as not practical in the business world. I would not be understood that a good moral or business integrity is to be confounded with religious influence. It is true, that if this always prevailed it would transform the world, but religious influence would better even this condition of things infinitely.

Ninety-four per cent of business enterprises are a failure, mainly by reason of the lack of an absolute science or standard of excellence to govern the promoter of the business engaged in.

As true law, Moses taught the children of Israel to rely upon an unchanging, universal Principle, which is God, unseen to the physical senses, but can be understood by the spiritual senses. This ethical code, known as the Ten Commandments, was so plain that it left little excuse for any possible violation of its demands.

Jesus said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is granted that a perfect knowledge of mathematics would leave no room or opportunity for a mistake in its application to human affairs upon the part of the one in possession of this knowledge.

Christian Science insists that it is possible to "Acquaint now thyself with him, and be at peace," and this law is carefully defined in Deuteronomy, 5 : 33: "Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." Deuteronomy, 6 : 6, 7: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Jesus said he came not to destroy the law, but to fulfil. Moses as well as Jesus, insisted upon a spiritual rectitude, and Jesus' immediate disciple thus explains its relationship to business life: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, ye shall live, and do this, or that."

While we acknowledge this knowing of God and His

ever-operative law is an education, yet, honestly desired, it is rapidly assimilated, and the application of it to all the events of a mortal's career is demonstrable. The real issue of life is the relationship of God to man, as Paul declares: "For as many as are led by the Spirit of God, they are the sons of God;" for thus only can God's kingdom come on earth as in heaven. God's business must be man's business, "for what shall it profit a man, if he shall gain the whole world, and lose his own soul?" asked Jesus.

Thus good business integrity, illumined by a comprehensive knowledge of the ever-present Principle, which we designate as God, the ever-operative nature of which we declare is Love, in its impartial dealings, becomes a guardian to the one understanding and trusting in it, exactly as the principle of mathematics, obeyed and applied, insures correct deductions. A business man thus explains his sense of its beneficial effect upon his life: "As a business man, I can say without hesitation that Christian Science simplifies all problems, and shows us clearly our way out, when in doubt. It eliminates the petty cares and troubles that are apt to divert us and take up the time needed for greater and better things."

One striking feature of the growing favor of Christian Science as a religion is the preference it has obtained with the men. Woman has always been the first to religiously appreciate the advantage of church relations. This is partly due to her more sympathetic nature, there being a natural desire tending toward spirituality, and a better comprehension of God; consequently any feasible theory or doctrine wins her by reason of its avowed divinity, while with the man it is entirely different. He approaches the subject cautiously, being sure of every step in his investigation. As a rule he halts when assured mysteries are unexplainable, and gracefully permits his feminine companion to identify herself fully with that which is not to his notion practical in his walk of life. The advent of Christian Science, however, finds the man, as well as woman, anxiously looking for the Messiah, and Christian Science appeals to his hungry heart, with its unerring principle and a given method whereby the divine nature of God enters into his life, with its exalted standard of unerring perfection, remoulding and shaping every detail of mortal existence, supplying the needed knowledge with which to realize the force of Paul's statement, whereby we put off the old man with his deeds and put on the new. Thus it is, with honest effort, that he endeavors to "seek first the kingdom of God and his righteousness." This effort insures him greater confidence in exalted and honorable dealings, mercy unconsciously creeps into his methods, the warmth and glow of Love illumines his career, and consequently we find no difference in the degree with which men and women grow heavenward.

Very respectfully yours,

JOHN H. WHEELER.

In the *Kansas City World*.

Wednesday Evening Meeting at Dayton, O.

THE following testimonies were given at a recent Wednesday evening meeting, at First Church of Christ, Scientist, Dayton, O.

A gentleman testified that some weeks ago a little girl was brought to him for treatment, suffering from nervous prostration. When walking she would stagger from one side to another, often bruising herself on objects she would run against; she was unable to feed herself, and very restless at night. A few days since, her father stated that she did not need further help, that she can feed herself and walk as well as any little girl, and is now at school, getting along nicely. The father also spoke of a demonstration of this child. One day her mother was suffering with pain in her stomach and laid down to rest. The

little girl went to her and asked permission to treat her. This was granted. She bowed her head in silent prayer, and in a few moments her mother was entirely relieved of suffering.

A lady told of the great value of Christian Science in overcoming sorrow, how the Truth had sustained her in this trying hour, and had it not been for this saving power, she would have been prostrated. The one who brought the sad news to her was greatly astonished not to see her break down at such a time. God's word in Christian Science enabled her to wipe her tears away.

A gentleman stated that he did not come into Christian Science because of the physical healing, but he had other reasons to be grateful. Christian Science has overcome the desire for intoxicating drinks, the use of tobacco, both chewing and smoking, also the use of profane language.

A lady who had for years labored in the Presbyterian Church, testified that her greatest joy for Christian Science was, that she had learned to know God better. She had been taught that God sent suffering, and that people must bear it; but in Christian Science she has learned that God is Love, and does not send suffering. She added that for six years she wore glasses, but since gaining a little understanding of this great Truth, she has laid them aside, and does not suffer any inconvenience, being able to read three or four hours by lamp light.

A gentleman told of a case of healing by a friend living in a neighboring city. A child was born and seemed to be almost a living skeleton. When five months old, it only weighed three pounds. Its parents expected it to die almost any time. As a last resort, Christian Science was given a trial, and the infant commenced to improve at once. At the end of three weeks, it was pronounced well, and weighed ten pounds.

A traveling man gave his experience. His business calls him over a large scope of territory. He was in poor health, having two hereditary diseases, and was troubled with dyspepsia. "At a hotel," he said, "where I was stopping, I heard of Christian Science. After having it explained to me somewhat, I purchased Science and Health. I had not read many pages until convinced that it was what I wanted. I was much impressed with an article in one of the Journals, entitled, 'Thy Will be Done.' After reading the literature for six months, I can say I was healed. Besides physical healing, I have found Christian Science very practical in business. I study the lesson every day, and this helps me in business, makes me a better salesman, and thus helps me to do better for the house for which I am working."

A young man testified that his mother had been in poor health for eighteen years, suffering from indigestion, nervous prostration, and other troubles. She had the service of the best physicians in this city and elsewhere, but medicine did not relieve her. She lived across the street from where the Scientists held their meetings. She had noticed people go there in poor health and in due time appear well. She was also impressed with the happy expression on their countenance. She decided to investigate Christian Science and give it a trial. She did so and was restored to health.

He also spoke of a severe case of bleeding of the gums which was healed through Christian Science, after material remedies had failed. He told of practical benefits he had received. At one time, when suffering with severe pain, he requested his mother to give him some medicine, but it did not bring relief. He got so bad that he fell to the ground in a faint. His mother used what she knew of Christian Science, and in a short time he was restored to consciousness. "These demonstrations," he said, "were convincing evidence of the power of Christian Science."

A lady testified that for fifteen years she had been in poor health, and during this time had been under the care

of some of the best physicians, but was unable to get relief so she could rest at night. Hearing of Christian Science, she decided to give it a trial. She remarked to the Scientist that if she could get one night's rest she would be the happiest person living. In Christian Science she found this rest, and ever since has continued to sleep at night. In many ways she and her family have been helped in Christian Science.

A lady whose countenance beamed with joy, spoke for some time of the great benefits received in Christian Science. She said when she was a child only twelve years old, she became afflicted, also other members of the family. They secured the best physicians from Richmond and Eaton. Her father and brother passed away, and she was not expected to live. She earnestly prayed to God that she might be spared to raise her little brothers. She commenced to recover and soon was well. From early youth there was a longing after immortality. She asked the ministers many perplexing questions about heaven, but never was satisfactorily answered. When she grew to womanhood, she was greatly troubled with her stomach and neuralgia of the heart. Christian Science was mentioned, but was at first opposed. She secured a *Christian Science Journal* and was greatly impressed by reading an article therein by Mrs. Eddy. Gradually, she began to get some idea of the Truth, and in due time was restored to health. That was six years ago. She added that in her family of six small children, she had found the Science very beneficial in overcoming accidents, croup and measles, and general complaints of little folks. The part most highly valued is the thought of immortality. "Science and Health with Key to the Scriptures" has answered the questions that had bothered her from childhood.

Dayton (O.) Herald.

Christian Science.

THE following letter was republished from the *Weekly Chronicle* in a recent number of the London *Daily Mail*, and kindly sent us from London by a Christian Scientist.

To the Editor of the *Weekly Chronicle*.

Sir:—There has been considerable interest displayed in Newcastle on the subject of Christian Science, and this interest has manifested itself in the publication in your columns of at least one letter which, though conceived, I have no doubt, with the best intention, has succeeded only in completely obscuring the teaching it attempts to elucidate. I am sure, therefore, that you will give me a little space in which to endeavor to explain to your readers what this teaching really is.

Christian Science, then, is simply the renewal of primitive Christianity. It is a revelation to this age, through its Discoverer, Mrs. Eddy, of the Gospel which Jesus preached, and the truth of which he demonstrated by what are commonly called the miracles. "Jesus of Nazareth," writes Mrs. Eddy, on page 209 of *Science and Health*, "was the most Scientific man that ever trod the globe. He plunged beneath the material surface of things, and found their spiritual cause." "He knew," she continues on page 356, "that matter had no life, and that real Life is God; therefore he could no more be separated from Life, than God could be extinguished;" and this great fact, she says on page 167, he imparted to his disciples, for "in Latin the word rendered *disciple* signifies student; and the word indicates that the power of healing was not a supernatural gift to these learners, but the result of their cultivated spiritual understanding of the Divine Science which their Master displayed, by healing the sick and sinful."

These few passages give a glimpse of that wonderful and beautiful book, "Science and Health with Key to the Scriptures," in which Mrs. Eddy has herself told the world,

with simple and direct earnestness, what Christian Science is. In writing it, she declares, on page 20, "the Bible has been my only text-book," and on page 122, she explains the object she had in view: "I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs."

The outcome of this gentle solicitude is the Christian Science Church whose members are to be found to-day in every quarter of the globe, striving, in the light of their Leader's revelation to them, to acquire the spiritual understanding to observe the divine command to "preach the gospel" and to "heal the sick."

The London buildings of this church are situated at 55 Bryanston Street, Marble Arch, where every information can be obtained relative to the work, and where the only periodicals issued by the Publishing Society, namely the *Christian Science Journal* and *Sentinel*, can be purchased, as well as all Mrs. Eddy's books.

The motto which Mr. Lumley attributes to the church: "Prove all things; hold fast that which is good," though not the one chosen by its Founder, expresses very closely the thought which governs it. Christian Science to its students is no longer a theory; it is the most essentially practical thing that has ever come into their experience. They are proving it in every hour of their life; and as they realize their growing strength in the incessant battle against sin, their power to overcome disease in themselves and others, their new-born courage in moments of sorrow and fear, and above all, perhaps, the increasing harmony of their daily lives, they begin faintly to perceive the spiritual significance of the Sermon on the Mount, and why in the words of their Leader, on page 167 of *Science and Health*, "the eternal Life, not the death of Jesus, was its outcome."

I am, etc.,

FREDERICK DIXON.

Marble Arch, January 7, 1901.

Great Religious Awakening Begun.

UNDER the above heading we clip the following from the *Chicago Times Herald*:—

Rev. R. W. Rogers of the Lake View Congregational Church preached last night (February 3) on "A New Religious Era." In his sermon he said in part:—

At present there is nothing that so impresses the mind of the morally and religiously inclined as the consciousness that a radical change has taken place in the religious world during the last six months. In numerous churches where a half a year past there was indifference, to-day there is devotion; in many where there was only the critical discourse there is now affirmation. The breathing of a new life seems to be stirring through religious thought. The laymen feel it; the pulpit is most distinctly conscious of it, and many are at this very hour asking, What is its significance to the religious world?

Indications of a change can be noted on all sides. What does it signify that in every great city in our nation there is a movement toward moral purity? What are the inferences to be drawn from the fact that a year ago many of the sermons reported in our dailies were theological criticisms, while to-day we read ethical and devotional sermons only?

What has become of the heresy trials—why are they conspicuous by their absence? What are the conclusions that are to be deduced from the fact that nearly every Protestant church in the city is engaged in special sessions of worship; that the attendance at prayer services has in

many instances doubled in numbers, and that in every town and city there is special religious effort?

If we read the signs of the times aright, do they not tell us that we are entering a new religious experience, an age of constructive religious thought, an era of faith building? At the Congress of Religions one of the speakers declared that we are past the negative stage of advanced religious thought. But we are more than past the negative stage. To-day we are actually caught up in an enthusiasm not to "tear down," but "to build up."

Moral citizens organizing in our cities are declaring "we must stop theoretical discussion and do something." The churches feel with tremendous persuasion, "we must make religion a business." A new inspiration is abroad everywhere, the popular thought of which is construction, building of faith.

It is true that the plans inaugurated at the beginning of the century may have ushered us into this new spirit, but the fact that the multitudes gave immediate response to the call for a century movement certainly indicates that the people are dissatisfied with mere religious analysis and denial, and that in their hunger for affirmative truth they long to begin the hopeful task of reconstructing their faith. Dissatisfied with the gloom of doubt, multitudes in word and act are endeavoring to get a vision of God.

The era of faith-building has begun in earnest among the educated. No more hopeful session ever took place than that of the recent meeting at the University of Chicago, when the keenest scholars and the deepest critics came together for the purpose of mutually strengthening their religious faith. With clever logic they showed that science does not bow God out of the world; but, on the contrary, they found that it builds an intelligent faith.

The difficulty has been one of oversight. While studying the watch one is inclined to forget its maker. So, while engaged in examining nature, man is apt to overlook its Creator. But on bended knee many a scientist begins to feel like begging the pardon of God for a blindness that did not see His existence back of the cell or law.

Romanus says: "Science is moving with all the force of a tidal wave toward faith in Jesus Christ." So morally, religiously, and intellectually the age of criticism, more for the sake of tearing down—the era of Pope—is dead. And now through the present religious awakening an age of universal faith-building is being quickened into life. The age of destructive criticism lasted nearly half a century. But the age of constructive religious thought is now here.

Christian Science Healed Her.

LYONS, January 30.—Mrs. George Gardiner is just making acquaintance with the world. This week she took her first ride on an electric car. She has been in bed thirty years, rigid in every muscle, helpless, only moving her lips sufficiently to murmur her needs and to receive nourishment.

Three months ago she became interested in Christian Science and her family allowed a healer to treat her. Improvement was apparent in a few weeks and progressed so that Mrs. Gardiner at the end of two months was walking about the house, and last week took a trip to Syracuse.

Physicians say that paralysis was brought on at the age of twenty by a fall downstairs, and that for the last few years the invalid could have walked could she have been persuaded that the physical crippling had passed away.

Syracuse (N. Y.) *Herald*.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure:
What souls possess themselves so pure,
Or is there blessedness like theirs?

A. TENNYSON.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Something New.

ALL the Churches of Christ, Scientist (from this date), are requested to read at the close of services, and before benediction, the "Scientific Statement of Being."

There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

And the correlative Scripture according to 1 John, 3 : 1, 2, 3.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.

Beloved brethren all over our land and in every land accept Mother's Spring greeting, while

The bird of hope is singing,
A lightsome lay, a cooing call,
And in her heart is beating
A love for all—
"Tis peace not power I seek,
'Tis meet that man be meek."

MARY BAKER G. EDDY.

Church By-law.

Amend Article XX., Section 4, to read as follows:—

Those beloved brethren who are distant from the Mother Church, and whose teachers have left them, can elect readers of their churches who are ready for this high calling and continue the meetings of their associations. If they have not a Christian Scientist Association, they can organize one, and select for its leader one of their number, or any loyal student who properly accepts their call and is duly qualified to teach Christian Science.

In Answer to Prayer.

In a recent issue of *The Saturday Evening Post*, Rollin E. Smith tells the story of "The Passing of the Great American Locust Plague." The event transpired in April, 1877, and was believed by hundreds of God-fearing men and women to have been a direct answer to prayer.

"In the summer of 1873," says Mr. Smith, "considerable damage was done to the crops in two or three counties in the southwestern part of Minnesota by grasshoppers, or Rocky Mountain locusts."

In 1874 the number greatly increased, and in 1875 the grasshoppers had spread over the whole of southern Min-

nesota. Various devices for killing the grasshoppers were employed, but all to no purpose. As they continued to increase at such an alarming rate, it was believed they would soon spread over the remainder of the state and into the adjoining states. By the close of the summer of 1879 the situation was one almost to cause despair.

As everything else had been tried to no avail, the question was asked as to whether the prayers of the people might not bring an end to the plague. Some ministers of the state petitioned the governor to issue a proclamation appointing a day for prayer and fasting throughout the state. Finally the governor decided to act, and the following proclamation was issued:—

State of Minnesota, Executive Department.

St. Paul, April 9, 1877.

A general desire having been expressed by various religious bodies in this state for an official designation of a day of fasting, humiliation, and prayer, in view of the threatened continuation of the grasshopper scourge, I do hereby, in recognition of our dependence upon the power and wisdom of Almighty God, appoint Thursday, the twenty-sixth day of April, instant, to be observed for such purpose throughout the state; and I invite the people, on the day thus set apart, to withdraw from their ordinary pursuits, and in their homes and places of public worship, with contrite hearts, to beseech the mercy of God for the sins of the past and His blessing upon the worthier aims of the future.

In the shadow of the locust plague, whose impending renewal threatens desolation of the land, let us humbly invoke, for the efforts we make in our defense, the guidance of that hand which alone is adequate to stay "the pestilence that walketh in darkness, and the destruction that wasteth at noonday." Let us pray for deliverance from an affliction which robs the earth of her bounties, and in behalf of the sufferers therefrom let us plead for comfort to the sorrowful, healing for the sick, succor for the perishing, and larger faith and love for all who are heavily laden.

Let us, moreover, endeavor to deserve a new prosperity by a new realization of the opportunity vouchsafed us, and a new consecration to those things which make for the well-being of men and the glory of God.

J. S. PILLSBURY, Governor.

The proclamation attracted widespread attention and was generally endorsed, although a few scoffers were disposed to ridicule the idea. Among the God-fearing people, however, the proclamation created a profound impression.

We give the conclusion of the story in Mr. Smith's own words:—

When the day came an air of Sabbath stillness proclaimed that it was not as other days. The unusualness of the occasion impressed all alike, and the scoffers had little to say. Shops and places of business were generally closed, and when the bells announced the hour of service, men and women, in Sunday attire, went their way to their places of worship.

In recalling that day, recently, Governor Pillsbury said: "I never saw a stiller day in Minneapolis."

On this day all denominations forgot their creeds for the moment, and the prayers of Protestant and Roman Catholic mingled in one fervent appeal for relief from the visible enemy that was destroying their state.

The twenty-seventh of April, the day following the day of prayer, the sun shone clear and hot over Minnesota, and an almost summerlike warmth penetrated the moist earth, down to the larvæ of the myriads of grasshoppers. Quickened by this genial warmth, the young locusts crawled to the surface in numbers that made the countless swarms of the preceding summer seem insignificant; in numbers sufficient to destroy the crops and hopes of half a dozen states. For a day or two the mild and balmy weather lasted, then it

grew colder, and one night the moist earth was frozen and with it the unhatched larvæ and the young and crawling locusts above ground. And though the earth thawed again in a few days, the locusts, with the exception of a scattering few, had disappeared. "And," to quote Governor Pillsbury, "we have never seen any grasshoppers since."

There is much food for thought in this incident. Numerous instances of a like character are related in the Scriptures, wherein it is affirmed that the "effectual fervent prayer of a righteous man availeth much." If God was a present help in every time of need in ages which have passed,—and Christendom universally believes that He was,—why is He not such a help now? Has God changed? Is there any power or influence to cause Him to withhold any good thing from His children? If the answer to these questions is in the negative, and it certainly must be, then the failure to experience a full and complete salvation must be due to man's failure to place himself in a position to receive, rather than that God is unwilling to give.

How truly has it been said that "man's extremity is God's opportunity." And why? Simply because mortals do not turn to God for help until all things else have failed them. Then they find that God is able and willing to do for them what they could not do for themselves with all their material means and methods. How much discord and suffering mortals would escape if they would look to God for help in the first instance. But it seems that they must have "precept upon precept; line upon line; here a little, and there a little," before they learn to make God first in all things.

There is certainly an abundance of Scriptural authority in support of the declaration that all forms of evil may be overcome by living in obedience to the law of God. In Leviticus, 26 : 3-5, we read: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." Then again in Malachi, 3 : 11, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

How great and manifold are the blessings promised to those who are found dwelling in the secret place of the most High? "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

The fulfilment of these promises and all others given in the Bible can be expected only as God's laws are understood and obeyed. If mortals are ignorant of God's law or, knowing it, are disobedient thereto, they must not complain if they do not receive the reward of understanding and obedience. They must come into harmony with the law of God, and then they will experience the blessings which have been promised to the faithful. There is no limit to what God can and will do for humanity. It can be said to all "according to your faith, be it unto you,"—according to your fitness to receive you will receive of the blessings wherewith God hath blessed you. How necessary, then, that God's laws be understood and obeyed, for obedience to the law of God is the way of salvation from all evil. It demonstrates the eternal fact that God saves man from everything unlike Himself.

Calls it Dangerous Action.

THE following remarks of Hon. J. A. McLain, representative in the legislature of Missouri, upon the medical bill then pending before that body, are so forceful and eloquent that in the connection in which they were made,

they are worthy of the highest place in our American literature. They stamp their author as a man of profoundly conscientious convictions, as well as an orator and rhetorician of a very high order. We are glad indeed to give them place in the *Sentinel*. They will be perused with deep interest.

"First," he says, "it is the rankest sort of class legislation, and if enacted into a law would be null and void because unconstitutional. All laws must be general in their nature, must affect all persons in the same class alike.

"In this state we have four distinct systems of medicine—the allopaths, who believe in large doses of medicine; homœopaths, who believe in small doses on the doctrine of *similia similibus curantur*; the eclectics, who strike midway between, and the osteopaths, who do not believe in giving any drugs. By the terms of this bill the legislature is called upon to legally determine that osteopathy is the best of the four systems named—in fact, to say it is the only system whose school is so managed that its graduates need no further examination by the State Board of Health.

"Is it possible that allopathy, the oldest system of medicine, is inferior as a system to osteopathy? Or that its schools and teachers are inferior? If the position of the author of the bill be true, then it is inferior, because the author, Mr. Hall, promptly and cheerfully accepted the amendment that makes it necessary for all persons other than those graduating from a school of osteopathy to not only be examined by the State Board of Health but to pay fifteen dollars for the pleasure of being examined. Does the state claim that the equipments and faculties connected with allopathy, homœopathy, and eclectic medical colleges are inferior to those managing the colleges of osteopathy? If not, why should their students be required to do more than is required of students attending schools of osteopathy? This bill discriminates against all systems of medicine save one—osteopathy. To that extent it is class legislation.

"Second, this bill is bad, is a dangerous measure, because it strikes a blow at the fountain-head of religious liberty. It sets at naught the fundamental doctrines that all men have an inalienable right to worship God according to the dictates of their own conscience. Is the dawn of the twentieth century to be blotted with a prohibition upon free thought and free speech? You cannot by law legislate thought into the people. You cannot by law legislate thought out of the people. The fountain-head of truth is higher than mortal man. Society is composed of individuals, and when the lawful rights of one individual, or of a class of individuals, are infringed upon or taken away, society is injured. If one man's right can be taken from him, if his right to worship God as conscience dictates be denied, then this right can be denied to any number of persons until the religious liberty of all is destroyed.

"If a Christian Scientist can be restrained by law from doing good, from healing the sick, and preaching the gospel, so may those of the Presbyterian, the Methodist, and the Catholic faith. We are treading on dangerous ground. This legislature's reasoning, if carried to its ultimate end, will take us back to the dark ages. It turns our thoughts backward to the days of the early Christians.

"Truth has always met with stern opposition. The Roman emperors tried to snuff out the light of truth. They condemned Christians to be burned on gridirons, to be boiled in oil. They used to have matinees where Christians were masticated by wild beasts, simply for the amusement of the people. Men were burned at the stake. The rack, the fagot, the torch, and the thumb-screw were common in those days. At last a little band of God-fearing men fled from England to Holland and from Holland to America, seeking a haven where they could worship God with none to make afraid. These persecutions continued until St. Bartholomew's day, when the streets of Paris were

drenched with human blood. All because men dared to think.

"If men in those dark days, days that tried the souls of men, were brave enough to think, why should men hesitate now? The trouble with some of the doctors is that men are thinking. The man who does think places brains at a premium; the man who refuses to think places nonsense at a premium and brains at a discount. I believe every man owns his own brains and ought to do his own thinking. Every man ought to have courage enough to express his own thoughts and to do his own voting, though it differs from every other person in the state. The theory of this government is that every citizen thinks and acts for himself. The spark is never seen until the steel strikes the flint.

"This spirit sustained Galileo, Watts, Arkwright, Fulton, and Morse in the face of what would have driven timid men to despair. It stood like a pillar of fire by night and a cloud by day by Melancthon, Luther, Calvin, Wesley, and Eddy. It was like a sheet anchor to Fox, Wilberforce, and Lincoln in their crusade against human error until human bondage ceased to be. This right to think has acted like a divine coal of fire. It has touched the tongues of the world's orators. It has inspired and warmed the hearts of our philanthropists. It has steeled the nerves of our warriors. It has converted the forgotten flames of persecution of the early Christians into chariots of fire for our martyrs, and it has made a prison cell sacred and a scaffold honored. It displays angels passing by the graves of thieves to roll back the stone from the sepulchre of a Christ. We see heaven bending to kiss the truth while barbarism was forgotten in its grave.

"From the graves of stoned prophets, beheaded apostles, burned preachers, persecuted reformers, and the sepulchre of Christ we get our religious ideas. The lips that plead for Israel on Sinai, the lips whose doxology unlocked the prison cell at Philippi, the lips that touched the hemlock rather than tell a lie, speak to us to-day across the centuries, in thoughts that breathe and words that burn. Have no fear, 'truth crushed to earth will rise again.'

"I believe in the intelligence and patriotism of the people. The jewels that have been gathered for twenty centuries are not to be lost. If God is God He will care for His own. Too many patriots have fallen in behalf of human liberty for it to take a backward step. The memory of all the heroic dead must be forgot. I could easier think that every star in Old Glory would forever cease to be than to think that all the deeds of all the heroic dead should come to naught. Because I don't think as you think is no proof that I am right and you are wrong.

"For the reasons mentioned herein and others not mentioned for want of time and space I am against this bill."

Christian Science and Insanity.

THE following appeared in the editorial columns of the *Troy (N. Y.) Press*, Monday, February 25, 1901:—

Dr. Allan McLane Hamilton took the ground that Christian Scientists were insane. He was asked in court:

"Do you say that a person who believes in the power of God, operating through a human agent to cure disease without material means, suffers from delusions?"

He answered:—

"Yes, most decidedly."

Dr. Austin Flint, an equally eminent alienist, took the opposite ground, declaring that Christian Scientists could not be accounted insane on account of their religious belief.

The *New York World* telegraphed Mrs. Mary Baker G. Eddy, the highest human authority on Christian Science, a

statement of Dr. Hamilton's views, and received the following in reply:—

Concord, N. H., February 22.—Is faith in divine metaphysics insanity?

All sin is insanity, but healing the sick is *not* sin. There is a universal insanity which mistakes fable for fact throughout the entire testimony of the material senses. Those unfortunate people who are committed to insane asylums are only so many well-defined instances of the baneful effects of illusion on mortal minds and bodies.

The supposition that we can correct insanity by the use of drugs is in itself a species of insanity. A drug cannot of itself go to the brain or affect cerebral conditions in any manner whatever. Drugs cannot remove inflammation, restore disordered functions, or destroy disease without the aid of mind.

If mind be absent from the body drugs can produce no effect upon it. Mind must be, is, the vehicle of all modes of healing disease and of producing disease. Through the mandate of mind or according to his belief, a man can be helped or he can be killed by a drug; but mind, not matter, produces the result in either case.

Neither life nor death, health nor disease, can be produced on a corpse whence mind has departed. This self-evident fact is proof that mind is the cause of all effect made manifest through so-called matter. The general craze is that matter masters mind; the specific insanity is that brain, matter, is insane.

MARY BAKER G. EDDY.

As a great deal of space has been devoted to the Brush case and the testimony of the witnesses who are Christian Scientists, it is well to have a statement clearly defining the matter of insanity from Mrs. Eddy herself. We therefore copy her letter without comment, and our readers can judge for themselves whether she or Dr. Hamilton has the better position.

But there is one phase of the comments on the Brush will contest that deserves attention because all our readers are liable to be placed on the witness stand and be questioned in relation to their religion, politics, and habits of life.

Without doubt some of the witnesses in question voiced absurdities which grossly if innocently misrepresented the character of the Christian Science belief as authoritatively proclaimed in *Science and Health*, the only text-book of that faith. But what if an average layman who is a Roman Catholic, or an Episcopalian, or a Baptist, or a Methodist, or a Unitarian, were to be put on the stand and cross-examined in respect to his religious belief by a sharp lawyer anxious to make the faith of the witness appear ridiculous? It would be an easy matter. Only an exceptionally well-schooled layman could clearly expound the various points of doctrine to which he subscribed as a loyal church member. For the press to take up the evidence of an ordinary witness as the true premise of his doctrines, and use it to attack the church to which he belonged, would be manifestly preposterous. Indeed, many a clergyman, or even bishop, would rather suffer a day in purgatory than be subjected to an hour's cross-examination in regard to the various articles of his faith by a well-posted and hostile lawyer. It is easy to ask a series of questions that would be hard to answer consistently and clearly.

But when the person who has no superior in authority speaks, whatever the church or party, his or her deliverance must be regarded as truly defining the doctrines of the movement of which he or she is a leader. Consequently, Christian Scientists are bound to uphold Mrs. Eddy's interpretations as completely as the Catholics are Pope Leo's. She is the recognized Founder of the church and promulgator of its doctrines.

A Card of Thanks.

THE following card of thanks which appeared in the *St. Joseph Daily News* explains itself:—

ST. JOSEPH, Mo., March 9, 1901.

Friends and Fellow-Citizens:—We, the undersigned, members of Committee of First Church of Christ, Scientist, St. Joseph, Mo., desire to extend our sincere thanks in behalf of every member of this church (and we feel that we are voicing the sentiment of all Christian Scientists in the state), first, for the signatures of over twelve hundred petitioners, including lawyers, bankers, editors, prominent business men and clergymen of this city, who, while not being identified with Christian Science, and many, perhaps, not being in sympathy therewith, yet manifested a kindly interest and showed that they were in favor of individual rights and personal liberty bestowed upon all by the constitution of our state and of the United States as American citizens.

We further desire especially to thank Senator Haynes for his grand effort in our behalf, also Senators Mathews, Morton, ex-Senator Lyman, and ex-Governor Stone. Also forty-two representatives in the House who took such a noble stand and wisely and ably championed our cause against the "Hall Medical Bill," introduced in our legislature. They have made a record that the people will remember.

Abraham Lincoln, William Lloyd Garrison, Wendell Phillips and many others are characters which stand out in bold relief in our nation's history in the abolition of American slavery; but in this, our day, our revered Leader, Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, and hundreds of noble men and women, have entered the contest for the abolition of a far greater and more widespread mental-slavery, from which mankind is ultimately to be redeemed, and the human race restored to their God-given rights and the liberty of conscience. And above all we thank the great Giver of all good that such an opportunity has been afforded for discussion and consequent enlightenment of the people of our state and nation in regard to this all-important subject, Christian Science.

CHARLES M. HOWE, *First Reader*.

MARY C. KEEDY, *Second Reader*.

EDWIN J. TOWNSEND, *Clerk*.

Legislation in Kansas.

A CORRESPONDENT from Topeka sends us the following regarding the medical bill passed at the recent session of the Kansas legislature.

The legislature of the State of Kansas, which has just adjourned, passed a medical bill, providing for a state board of medical registration and examination. A bill was introduced in both branches of the legislature, and then referred to the committees on public health. The bill read in part, "Any person shall be regarded as practising medicine and surgery within the meaning of this act who shall prescribe, or who shall for a fee recommend for use, any drug, or medicine, appliance, application, or treatment of whatever nature for the cure or relief of any wound, fracture, or bodily injury, infirmity, or disease of another." The wording of this part of the bill did not meet with the approval of the Scientists, and the committee on public health were called upon by a few of the Scientists, who asked that their rights to worship God, and to choose whatever help they preferred in times of sickness be not taken away from them. The committee from the House of Representatives consisted of seven members, four of whom were doctors, one doctor was on the committee of five from the Senate.

When talking with this committee not one expressed himself as wishing to interfere with the work of Christian Science, and when the objectionable portion of the bill was pointed out to them they were willing to change it.

Other portions of this bill incurred the opposition of those practising osteopathy, while the whole bill met with disapproval from the broader-minded practitioners of the old schools of medicine.

The result was, a new bill was prepared and offered as a substitute for the original bill. The substitute when considered by the house was passed with a few minor changes; it went to the Senate, and was passed without a change or word of comment for or against.

The bill now reads in part as follows: "But nothing in this act shall be construed as interfering with any religious beliefs in the treatment of disease, providing that quarantine regulations relating to contagious diseases are not infringed upon."

Among the Churches.

Dedication at Logansport, Ind.

The dedication exercises of the new church edifice at the corner of Ninth and North Streets of First Church of Christ, Scientist, of Logansport, occurred yesterday (Sunday, March 3) at 10.30 A.M. They were very impressive because of their earnest, quiet, unostentatious simplicity. The cozy appearance of the church outside is far outdone by the taste of adornment on the inside. The light streaming through amber and brown opal chipped glass windows and being reflected by a harmonious selection of white painted woodwork and tinted plastic walls, produced a most beautifully soft and mellow effect. Added to this, was a liberal display of potted plants and cut flowers. The pulpit was surrounded by a tasty arrangement of roses, carnations, calla lilies, and palms. It was a beautiful scene long to be remembered by those who were present.

After some excellent music by the choir, Scripture reading, and prayer service, the chief address was delivered by the First Reader, who read a most excellent paper. With well chosen words, she showed what Christian Science has to offer to the world. Among other things she said:—

"God is Substance, Truth, Love, and Power. He is the source whence comes all goodness; all the blessings, spiritual, intellectual, and physical. The doctrine of Christian Science is the teaching of Christ. We are to follow his example of going about in a humble way healing the sick, comforting the afflicted, and lifting up the down-trodden and oppressed. God is Love. He is ever ready to help us if we will only ask Him, trust in Him, and get ourselves in a right attitude toward Him. This new religion is the old religion of the days of Christ. One of the chief reasons why Christian Science flourishes is because of its healing power. The teachings of Jesus Christ as represented in Christian Science will improve mankind, physically, mentally, and spiritually. Christian Science is a practical religion. It makes the individual better. It lifts him to a higher plane. Seek to learn the Truth and the Truth will be made plain."

This address was followed by the reading of a letter from Max Wertheimer of Dayton, Ohio, formerly a Jewish rabbi, now a Christian Scientist.

The Second Reader devoted his address largely to the growth of Christian Science in this city. It was as follows:

"Christian Science was introduced in Logansport in a quiet way in 1888. In the spring of 1889, one of our citizens became interested, and began the study of its text-book, 'Science and Health with Key to the Scriptures.' Soon after, a lady from Boston, one of Mrs.

Eddy's students, came to Logansport and was able to organize a small class which she taught. This class teaching resulted in holding weekly meetings at private houses. A year later a hall was rented and services were held weekly, to which the public was invited.

"The first formal organization of Christian Science adherents was in 1891. This organization bore the name of 'Church of Christ, Scientist, of Logansport, Ind.' In 1898 this first organized church, by re-organization, was merged into the present church under the name of 'First Church of Christ, Scientist, of Logansport, Ind.' Soon after this re-organization, owing to the difficulty attending the renting of a suitable hall in which to worship, the church started a building fund, with which to purchase a lot and erect a church or chapel thereon.

"This thought met with unanimous approval, and in less than two years this fund reached the sum of five hundred dollars. In June, 1900, the church learned that the lot on the corner of Ninth and North Streets could be bought for four thousand dollars by paying two thousand dollars cash and the residue in payments; and it was unanimously decided to purchase this lot and remodel the stone residence so as to adapt it to church uses. The necessary fifteen hundred dollars was promptly raised by the voluntary contributions of Christian Scientists, and the property purchased.

"A deed was obtained for it the following September, when the work of converting the residence into a chapel began. There was no money in the treasury, but it was nevertheless decided to go forward. It has taken six months to complete the building and furnish it, at a cost of twenty-five hundred dollars, which was raised and the bills paid as the work progressed. The entire sum was raised by the voluntary contributions of Christian Scientists, without any call having been made in any way upon the public for assistance. However, liberal donations were made to the building fund from outside Christian Scientists, so that yesterday their modest little chapel, and the west half of the lot on which it stands, were, in accordance with Christian Science policy, dedicated to the worship of the living and true God, and His Christ, free from debt."

The chief addresses in the afternoon services, delivered by Mrs. Anna B. Dorland of Indianapolis and William B. Dickson of South Bend, were devoted to church doctrine and experiences.

There were many out-of-town Scientists present. The most unique feature of this dedication was that not a dollar was raised to pay off a church debt, as there was none. No collection was taken at either of the three services. The society starts out with bright prospects, having no heavy church debt, which only too often cripples the progress of church organizations. The meeting in the evening was also well attended.—*Logansport Daily Pharos*.

Anniversary at Marinette, Wis.

The edifice owned by the Christian Scientists of Marinette was one year old yesterday (Monday, March 4); that is, it was a year ago yesterday when the dedicatory services were held, it having been completed only a day or so before, and in commemoration of the event, the members of the congregation celebrated the first anniversary of the new edifice last evening, in a very fitting way. The church was appropriately decorated with palms and potted plants.

About one hundred and thirty persons were present, including a number of friends not members of the congregation, all of whom were delightfully entertained. A short, but very attractive and enjoyable informal programme was rendered, which was preceded by a social gathering in the auditorium.

The Scientists of Marinette are a progressive and growing church organization, and enjoy the distinction of being among the very few who own their own church entirely free from debt; in fact there never was an encumbrance upon the edifice. It cost ten thousand dollars and when the church was completed, the total amount was all subscribed, and unsolicited except among the members of the congregation. It was begun in May, 1899.

Daily North Star.

From Rice Lake, Wis.

We are happy to say to the Field through the columns of the *Sentinel*, that another church edifice will soon be added to the number of those already built. During the past year the members of First Church of Christ, Scientist, of this city, have purchased and paid for two lots, cornering on Main and Douglass Streets. The location is a desirable one, and work on the building will be commenced in the near future. Thankful hearts unite in praise to God, and would express their gratitude to our dear Mother, through whose loving sacrifice we have been taught the way to make practical the truth of the Scriptures, and so prove the saying of our Master, "If ye shall ask anything in my name, I will do it."

M. C. S., Rice Lake, Wis.

Teaching a Young Lark.

How its Mother Coaches it to Hop About and Fly.

J. M. BARRIE, the noted Scottish story writer, tells in *Scribner's Magazine* how a young lark got its first lesson.

A baby lark had got out of its nest sideways, a fall of a foot only, but a dreadful drop for a baby.

"You can get back this way," its mother said, and showed it the way. But when the baby tried to leap it fell on its back. Then the mother marked out lines on the ground on which it was to practise hopping, and it got along beautifully so long as the mother was there every moment to say, "How wonderfully you hop!"

"Now teach me to hop up," said the little lark, meaning that it wanted to fly, and the mother tried to do it in vain. She could soar up, up, very bravely, but she could not explain how she did it.

"Wait till the sun comes out after the rain," she said, half remembering.

"What is sun? What is rain?" the little bird asked. "If you cannot teach me to fly, teach me to sing."

"When the sun comes out after rain," the mother replied, "then you will know how to sing."

The rain came and glued the little bird's wings together. "I shall never be able to fly or sing," it wailed.

Then, of a sudden, it had to blink its eyes, for a glorious light had spread over the world, catching every leaf and twig and blade of grass in tears and putting a smile into every tear. The baby bird's breast swelled, it did not know why; it fluttered from the ground, it did not know why.

"The sun has come out after the rain!" it trilled. "Thank you, sun! Thank you! thank you! Oh, mother! Did you hear me? I can sing!"

Then it floated up, up, calling: "Thank you! thank you! thank you!" to the sun. "Oh, mother, do you see me? I am flying!"

Memphis, Tenn., March 15, 1901.

To our dear Mother:—This is how Mother taught me to "fly." The difference is, though, *she does* know how to "explain it." In loving humility,

Your student,

CHARLES NOBLE CHURCHILL.

From Our Contributors.

The Gift of God.

BY M. LOUISE BAUM.

THIS humble, landlocked marsh may know
Through all its winding water-ways,
In pulsing tides that come and go,
The thrill of ocean's joy and praise.

I watched it all the twilight through
Drained, dreary, bare, and dry;
'Tis flooded full of living blue
Now sun and tide are high.

My heart, in darkness, Love, doth fear,
To yield Thee all its me and mine,
Nor knows, with channels bare and drear,
My giving clears the way for Thine.

But when my night by day is riven,
Then pouring full and free,
The measure of Thy grace is given,
And I am one with Thee.

"Be Courteous."

BY ELIZA P. T. HOUK.

IN the first Epistle general of Peter "an apostle of Jesus Christ, to the strangers [those "chosen" of God, who had been dispersed by persecution] scattered throughout Pontus," etc., this admonition occurs, third chapter, eighth verse: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, *be courteous*."

Webster defines courtesy as "an act of kindness or favor performed with politeness." Are we, as Christian Scientists, careful at all times and under all circumstances, to obey this injunction? Our Leader says we can obey the Scriptures in every instance. She, as does our Master, teaches us that Love is the fulfilling of the law.

But love to be love must have expression. The Apostle of Love writes, "Whosoever may be in possession of the livelihood of the world [any of the good things of this world?], and may be viewing his brother having need, and may shut up his tender-affections from him, how is the love of God abiding in him? Dear children, let us not be loving in word, nor yet with the tongue, but in *work* and truth. And herein we shall get to know that of the truth, we are" (Rotherham's Translation).

That Scientists are a busy people, goes without saying; the study of the Infinite is an infinite theme. To learn to know Life as the origin of man is a glorious, all-absorbing starting-point, but to know its ultimate is the work of eternity. Our life-problem is before each one of us. It demands every thought and hour; but is it not wise not only to do "our work" faithfully, but to consider the gathering of the flowers and fruitage of daily living as we go along life's pathway as a legitimate and very important part of that work? Yes, and the scattering of these flowers and sweet fruits of Love along the often sorrowful path of the strangers who may cross our own paths in their wanderings or sojournings among us, is still more important.

A memory, never to be forgotten, is recalled in this connection. There was a piece of work to be done that required much time and care, a mother, with a houseful of little people to work for, was instructing a young girl in doing it, and to her protest, that she could now get on alone, thankful for the aid already given,—her kind friend must do no more,—received this reply, "Never mind, dear, my work

will never be done, and I am going to help you now." A smile through tears was the grateful acceptance of the proffered aid, and that little deed of loving kindness is and has been through long years of mingled sunshine and shadows, an illuminating ray of divine Life, Light, and Love. Is anything common or unclean that can perpetuate such a memory?

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." "And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same."

"Lest we Forget."

BY RACHEL F. MARSHALL.

IN Rudyard Kipling's Victorian Ode, entitled, "Recessional," each verse has the refrain, "Lest we forget—lest we forget!" Lest we forget from whence we came,—lest we forget whither we are tending in our journey from sense to Soul!

Think you the Israelites alone were reminded by infinite Love? "By strength of hand the Lord brought us out from Egypt, from the house of bondage." Did dire distresses and dreary wasted years of servitude to sin, sickness, and death make us rebellious? Did even tearful repentance bring us aught but repeated sorrow and sighing? How hath God opened our eyes to see our captivity—our bondage—laden with error's chains! Divine Science, our deliverer, was nigh. We heard the voice of Truth. Out of the wilderness of mortal mind we were led through trying ordeals. Out of darkness and gloom, into the dawn of the promised Celestial City of Peace, a haven of rest.

The shackles are gone! It is no more exacted of us that we make bricks without straw. The master serves the servant and in his turn, the servant serves the master. (Matthew, 10:24.) All alike are free. The joys of Spirit are unfolded; and, turning its back on Egypt forever, a nation increases in divine power and strength. Success is on its banner.

Now in doxology the earth sings:—

Be Thou, O God, exalted high,
And, as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here and now obeyed.

God hath brought us out valiantly, with glorious results; yet is there not danger that, in our very success and security we forget? "Lest we forget!" Lest a thought of triumph fill the hour, and we forget to guard the gates, and the flood-tide of error again submerges us,

Lord God of Hosts, be with us yet—
Lest we forget—lest we forget.

Hope.

BY THERESA V. HARDY.

Does the path seem dark and dreary,
Limitless the reign of night?
Let the brightness of His presence
Shine upon thee,—God is light.

Does the battle seem unending,
Truth seem vanquished in the fight?
Gird your heavenly armor on you,
Heaven is near, and God is might.

Art thou tried, and sorely tempted,
Losing hopes that once were bright?
Still thou hast the One unchanging
God, the All, th'eternal right.

Testimonies.

Physical and Spiritual Benefits Realized.

My husband had, for years, been a sufferer from rheumatism and its attendants, kidney and heart trouble; the latter so pronounced that he was unable to walk a single block with ease. As a last remedy we decided to try Christian Science, not having any intention to come into Science except for the physical healing. The spiritual, however, developed much more rapidly and we found the physical not to be compared with the spiritual uplift we both received. To know that God is All-in-all, and that He sent no sickness, was indeed a ray of light in the darkness of our ignorance, and we wondered why we had not known this Truth before.

The healing was slow, but now my husband is the picture of perfect health; so much so, that one remarked of him, "He is the healthiest looking man I ever saw." Many less serious troubles have also been overcome from time to time, for all of which we feel profound gratitude to the one Mind, omnipotent Good.

One day last summer a member of our family was suffering greatly on account of stone in the bladder, about 8 A.M. Those present were very young in Science and had never seen an acute case brought out. However, the patient, so far as possible, realized the Truth, and the Bible and "Science and Health with Key to the Scriptures" were read alternately. At 3 P.M. the sufferer was quietly sleeping, and next morning showed no evidence of the suffering of the previous day, so beautifully and completely was the Truth demonstrated.

How beautiful, how profoundly convincing are these demonstrations of divine Love. This Truth is here, waiting to be demonstrated, yet how many, even of those who need it most, refuse it. We are thankful that we have a measure of this understanding. We find, as we study and work, that the path grows brighter, the Truth unfolds beautifully, and with the Psalmist we can say, "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

A. J. BEACH, Philadelphia, Pa.

Testimony of a Business Man.

When, three years ago, I was refused by an insurance company on account of Bright's disease, I did not at first credit the medical examiner. I did not understand that that which I most feared, had befallen me, so I consulted other physicians, one of them a specialist in this line.

Their verdict, upon making both chemical and microscopic examination, was that I had the much-dreaded disease. This was verified by my own examinations, for one of the medical gentlemen had shown me how to confirm my own doom. Only those who know the dull fear, the ever-impending dread of invalidism, and after that of the unknown beyond, can know what I was lifted out of at that time. Christian Science came to me, and I can safely say that from the time I read the first hundred pages of Science and Health, I knew that God's help was at hand. I had treatment and my disease was healed. The symptoms melted away like mist before the sun. A recent examination proved what I already knew, that the last vestige had disappeared.

In spite of my healing I did not at first fully grasp the import of Christian Science, and it was not until class instruction was had, that I realized the limitless possibility of this great system. It was then there was shown me the way, bright and clear, which leads to our oneness with the Father. The way becomes broader and more clearly defined, as we remove that rubbish of the ages,—the beliefs

of mortal mankind,—for then we perceive that Christ, Truth, is the Way.

As a practical business man, I can testify in conclusion, that Christian Science is the most eminently practical plan that has ever been presented to my notice. The Principle it teaches is of service in every phase of one's existence, and becomes increasingly valuable to me, as I learn more of it and apply what is learned to every-day life.

J. F. B., Philadelphia, Pa.

Helped by a Little Child's Faith.

The article "A Child's Faith Rewarded," which appeared in the *Sentinel* of January 3, reminds me of the beautiful work our little ones do. I was so quickly helped by my little eight-year-old Ruth during the Galveston storm of September last, that I can appreciate just what is meant by the Scripture, "And a little child shall lead them." About 9.30 or 10 P.M., when the storm was at its height and our home was floating in eleven feet of water and we were upstairs in the only dry room, I seemed for a moment to be anxious and awoke the children, and asked my husband to take one in his arms, and I took the other, so that if the house (which was rocking like a cradle) tipped over, we would have them with us. I kissed Ruth, and said to her, "Now we must all be brave," but I soon realized who was the brave one, for with her bright little eyes looking into mine she said, "Mamma, you know there is no separation in divine Mind and God is caring for us, so this house will never go over." Tears of joy rolled down our cheeks, for the fear was cast out. I simply said, "No, my little girl, we will not go over."

In a few minutes both the children and my husband were in bed and asleep, and I was reading the Bible and Science and Health, with "that peace of God, which passeth all understanding." In an hour's time the water was receding and the storm about over. Words can never tell how grateful I am to God and Mrs. Eddy for this blessed Truth, that even our little ones can understand. This is only one of the many blessings that I have to be thankful for in Christian Science.

MRS. GUSSIE M. WILLIAMS, Chicago, Ill.

Sight Restored through Christian Science.

When a child my eyes became so bad I had to be in a darkened room most of the time for a year. Several physicians attended me during that time, leaving my left eye so I could not see anything. I went to a specialist, who said I would never see out of that eye, and the other in time would be the same. There appeared to be something over the pupil.

When I first accepted Christian Science, one who had known me all my life, said to me, "Do get glasses; your sight is getting so bad you can hardly see at all." My reply was, "I shall never wear glasses. When I have read that book [pointing to "Science and Health with Key to the Scriptures"] long enough and get understanding through that and the Bible, my sight will come to me perfectly again." I never thought of having treatment for this trouble, as it seemed to me such a real thing.

When I had read about a year, I was reading at night, and it so surprised my family that they said, "You are not reading, only repeating from memory." Another book was handed me; I read it; closing my right eye I read as well with the left as the right. How long I had been seeing in this way I do not know, having never given thought to my eyes from the time I made the statement that I would never wear glasses. That was five years ago, and I see better as time goes on, for which I am very thankful. Many other troubles have been met by the understanding received through Christian Science.—IDA ROGERO, Jacksonville, Fla.

Religious Items.

In an article in the (Unitarian) *Christian Register* a writer says: "What is there material in algebra, in geometry? We see the principles of these sciences reflected in everything that is material, but they are just as distinct from the reflecting matter as the sunlight is from the mirror which reflects it. Should you proceed in the study of analytical geometry, you would get to a point where your mind seems to get lost, and no graphical representation can come to your help. In algebra you will find formulas expressing in an abstract way truths of the most complicated nature. And never anything material will be found in all these most wonderful branches of human learning, these mathematical branches which disclose to us the way to the understanding of the material universe. Remember that mathematics alone guided the two astronomers, Leverrier and Adams, when, after long calculations, they foretold the place in the heavens where the new planet would be found about which Sir John Herschel had said the memorable words: 'We see it as Columbus saw America from the shores of Spain. Its movements have been felt along the far-reaching line of our analysis with a certainty hardly inferior to ocular demonstration.' And, when the telescope was pointed in that direction, the planet was found which mathematics had discovered. The field of these sciences is nothing but a field of discovery in which man is led only by his intuition,—by nothing material."

In an article headed "Was this the Tower of Babel?" the *Independent* says: "The eminent French savant, De Mely, gave recently before an audience at the Paris Académie des Inscriptions, information based on a newly discovered manuscript written by a Greek traveler named Harpocraton, who shows the condition of a remarkable tower in the year 355 A.D. This document contains the description of a Chaldee temple which Harpocraton visited, and of which he gives accurate measurements. The identity of the temple with the Birs-Nimrud, or the 'Tower of Babel,' he claims, cannot be doubted, and this is the oldest important account. The tower was renovated in the days of Nebuchadnezzar in the sixth century B.C., and this king reports in the inscription he caused to be made that the tower had been erected forty-two generations before his time. Thanks to the reports of Harpocraton, we now know that as late as the fourth century this temple was still a place of worship, although it ceased to be such some time before 380. The tower was ninety-four kilometers from Ctesiphon, south of Babylon."

In an article on "Seeing the Invisible," the *Homiletic Review* says: "This is the age of the agnostic, who scoffs at all that is spiritual, and will not tolerate belief in anything that cannot be seen, touched, analyzed, or submitted to some kind of physical test. His boast is that science deals with the real, the visible, the tangible. All that does not somehow declare itself to the senses must be left hopelessly in the realm of the Unknown—whether it be God's, or one's own soul. But now science itself is smashing the agnostic foundation. Its farthest advance in every direction is bringing us—nay driving us—resistlessly to believe in the existence of the invisible. There has never been a time in the history of science when so many things were required to be believed simply because of their effects."

The American School of Oriental Research and Study has recently been established at Jerusalem, and its continuance for five years is assured by subscriptions from private individuals and educational institutions. Its purpose is to make excavations similar to those made by antiquarians in Greece, Egypt, and Babylonia, for the purpose of bringing to light lost records of the ancient Hebrew people, which must exist in the buried ruins of cities. It is surprising that this field of exploration, in which the whole

Christian world is interested, should have been so long neglected, while excavations in other ancient countries have been carried on at enormous cost. It is not doubted by scholars that the explorers will be rewarded by the discovery of records of the highest importance.

The *Universalist Leader* says: "The world may be far off from good, if we judge it by the daily record of events as made in newspapers; there is recorded the evil men do, with which we compare the past as recorded in eulogistic history. We see to-day the details of the world's evil, where once men saw only the doings of a little community. There are a hundred crimes reported to-day against one in the last century, but it does not mean that there is one hundred times more crime; it is only that a wider field is under survey. It is only fair to judge the world by centuries,—twere better that it be by millenniums,—then shall we see that God has not lost His grip on the helm of things."

The (Baptist) *Examiner* says: "It is being asserted nowadays by some good men that a man can be a Christian without being a follower of Christ—that is, he can be attached to Christ, as a branch to the stock, but neither grow nor bear fruit. Jesus himself did not so teach. He made fruit-bearing the test of faith. Whether it be the vine-branch or the fig-tree, unfruitfulness condemned it—the branch to be 'taken away,' the fig-tree to be 'cut down.' And the entire New Testament is permeated with this view of the Christian life. Spiritual activity is everywhere held to be the mark of genuine Christian faith."

In the (Baptist) *Watchman* we find the following: "The writer was once a passenger on a steamer that ran into a sand bar. Tugs came out from the neighboring city to pull the ship off. She seemed occasionally to be on the point of being delivered; but the tugs could not do it. When, however, the tide came in, she swung free without an effort. Any observer of prevailing religious conditions is apt to be impressed that we have been doing good work with our tugs and hawsers, but that what we really need is an inflow of spiritual influences."

The Rev. A. E. Dunning says in the *Congregationalist*: "Jesus Christ came to introduce a new life into the world. The principle was as old as the law of Moses, that men should love God and their fellow-men. But Jesus revealed God as the Father and men as brethren because they were children of God, and thus made the principle new with a new motive. It was received by men with indifference, contempt, or aversion according as it affected their interests; but it is now recognized as a new thing and the chief thing in the world."

In its editorial columns the *Universalist Leader* says: "Abraham Lincoln had, as all the world knows, the art of 'putting things.' His gift in this direction is well illustrated by what he said once in regard to religion and business: 'I think that we should make all our secular business not only subordinate but subservient to our religious interests.' Notice here the fine use of two words sometimes confounded, as well as the sound principle set forth in this concise manner."

A writer in the *Congregationalist* says: "To my mind the tie between us and our fellow-men and God is a single strand. Interest in man must inevitably lead to interest in God, and the reverse is equally true; but if any one questions this let him begin at the simpler end of the problem; let him try to love his brother whom he sees, and if he truly loves him and serves him he will come to love and serve Him whom he hath not seen."

Prof. Rufus M. Jones of Haverford College contributes an article to the *Congregationalist* regarding the Friends, in which he says that the orthodox branch of the Friends have a membership in America of ninety-three thousand, organized into fourteen independent

bodies, called Yearly Meetings; that they control eight colleges, including Haverford and Bryn Mawr, and that the Friends are most numerous in Indiana.

The *Presbyterian* says: "The wrong-doing of others is often so patent that one can hardly help observing and condemning it, but to be constantly on the alert to ferret out the shortcomings of church members is both little and unprofitable business. A Christian ought to have no time for it, or, if he has he ought to be better engaged. It is his to be kindly disposed, charitable, noble, and benevolent."

Christian Life says: "In arranging for the religious instruction of her children the queen was careful to insist that the teaching should be simple and reverent. The Athanasian Creed, and the fear and hatred embodied in the doctrine of eternal torment, were to be carefully avoided."

The *Morning Star* says the church should not exist in the world to-day as a money-getter, or as an object of charity to be supported as we support the helpless and the weak; but as a power in the world to fight, to purify, and to enlighten.

Notices.

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We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

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Items of Interest.

Political and Governmental Notes.

A new record in the accumulation of gold was made March 20, at the United States treasury. The combined funds in the custody of the treasurer rose to a total of \$494,061,450, an amount never before accumulated under one control in the western hemisphere. The gold actually credited to the treasury in this amount was \$243,250,351, leaving a little more than \$250,000,000 in outstanding gold certificates.

Orders have been issued by the Secretary of War for the early departure of over forty-five hundred regular soldiers to Manila. The War Department has been using every effort to arrange a plan by which all the volunteer organizations can be returned to this country before the end of June without at any time reducing General MacArthur's force below sixty thousand men.

The next class entering the West Point military academy will be the largest since the foundation of that school, and the percentage of those admitted of the great list appearing for examination is, perhaps, higher than ever before.

An enabling act will be presented to the New York General Assembly at once for adoption, providing for the acceptance of Andrew Carnegie's offer of \$5,200,000 by New York City for library purposes.

Lieutenant-General Miles is making a tour of inspection of the military posts in Cuba.

Foreign News.

A dispute between the British and Russian generals over the laying of a railway siding at Tien Tsin seemed for a time last week to threaten a general war. The over-zealous friendliness of the French troops for their allies, the Russians, led them to disregard their own officers and treat the English troops very offensively, which led to several altercations. The unrestrained temper of the French troops, it was feared might precipitate serious trouble in spite of the desire of the commanders for peace. Another element of seriousness in the situation was that the Russians in Corea were said to have been found violating their treaty with Japan by building barracks and arsenals in place of hospitals, as the treaty stipulated, and in landing such large numbers of troops as to menace the rights in the country claimed by Japan.

The trouble at Tien Tsin was temporarily settled by the governments of Great Britain and Russia ordering their respective commanders in China to withdraw their troops from the disputed territory. By the time the order reached Tien Tsin each side had received strong reinforcements and the outlook was very threatening. The dispute was

occasioned by a party of British engineers commencing to build a siding on land on the bank of the Pel River, which Russia claimed by right of conquest confirmed by a subsequent concession from China.

A London dispatch of March 22, says that the Foreign Office takes a pessimistic view of the immediate future in the far East, in spite of the settlement of the Tien Tsin incident, and entertains grave fears that the relations between Japan and Russia may shortly reach the danger point over the question of Russia's attitude with regard to Manchuria as well as Corea.

King Edward has commissioned the American artist, Edwin A. Abbey, to paint the coronation scene in Westminster Abbey. The artist is at present living at Morgan Hall, Gloucestershire, where he has been working for some time on the remaining pictures in the "Holy Grail" series for the Boston Public Library. Mr. Abbey's appointment gives great satisfaction to Americans, and the dispatches say that there is no less satisfaction expressed by members of the Royal Academy, as the artist is deservedly popular in England. Mr. Abbey has made a deep study of Shakespeare and is regarded as the greatest living painter of Shakespearean scenes.

A riotous demonstration of disapproval was made by a mob of three thousand Russian students and their sympathizers in St. Petersburg in the neighborhood of the Cathedral of Our Lady of Kasan on Tuesday, March 19, where mass was being celebrated for M. Bogolopoff, the Minister of Public Instruction, who recently died as the result of being shot in a conflict with the students. Over seven hundred students were arrested.

It was officially announced in the British House of Commons, March 19, by Joseph Chamberlain, the Colonial Secretary, that General Botha had rejected the terms of peace offered the Boers by Lord Kitchener on the authority of the government.

The arrival of Andrew Carnegie at the docks in Southampton, Eng., was awaited by a throng of people representing all sorts of institutions, who wished to solicit the philanthropist's aid. He arrived on March 21 on the St. Louis.

Industry and Commerce.

President Bancroft of the Boston Elevated Railway Company, which owns and operates all the street railways of Boston, gave some interesting information in a recent speech concerning this great business as conducted in Boston. He said that his company now operates three thousand surface cars, carrying about seven hundred thousand people daily; the number carried last year being two hundred and fifty millions. The company employs seven thousand men, five thousand of them on the cars. Last year the sum of \$734,000 was paid in ordinary taxes; \$84,000 for compensation tax; \$212,000 for rent of the subway; \$200,000 for the equivalent of paving a street sixty-five miles long and fifty feet wide; and \$300,000 for removing snow and ice and mud. The new elevated system is expected to be in full operation by June 1.

It is announced by J. P. Morgan & Co. that all the interests of John D. Rockefeller in the iron business, including mines, railways, and lake transportation lines, are to go into the United States Steel Corporation. These interests include the Lake Superior Consolidated Iron Mines, which concern has a capital stock of \$30,000,000 of which \$29,887,448.97 is outstanding.

John W. Gates of the United States Steel Company and his friends are reported to be planning to build a magnificent hotel at the corner of Fifth Avenue and Fifty-second Street, New York. The ground is valued at \$1,000,000 and the cost of the building is expected to be \$2,000,000. It is to be eighteen stories high and will be of steel and marble construction.

A press dispatch from Detroit, Mich., says that the Pennsylvania Salt Manufacturing Company, which purchased 138 acres of river front adjoining Wyandotte a few years ago, has made arrangements to build on the property a \$9,000,000 plant, and that one section, which will cover twenty acres and cost about \$2,000,000, will be built this year.

Consul Nelson at Bergen, Sweden, reports to the State Department that steel is being produced by electricity in that country. Already about twenty-five thousand pounds have been produced. It is of excellent quality, and meets with ready sale at high prices. On account of the cheap method of production the profits are said to be large.

A number of the largest tin can manufacturing concerns in the United States have combined their interests and formed the American Can Company. The company was incorporated under the laws of New Jersey on March 19, with an authorized capital stock of eighty-eight million dollars.

A press dispatch from Bangor, Me., dated March 19, says: "There is as yet no sign of spring in eastern and northern Maine, the ice being as strong and the snow as dry and deep as in midwinter. Present prospects are that the good log hauling will continue later than usual this year."

General News.

The Boston papers announced last week that in a month or two a beginning will be made in the construction of the new building for the New England Conservatory of Music at the corner of Huntington Avenue and Gainsborough Street, which is one block from the new Symphony Hall, the new Horticultural Hall, the new Chickering Hall and Emerson College of Oratory, and a little more than two blocks from the Mother Church. The Conservatory building will have a frontage on Huntington Avenue of 120 feet and on Gainsborough Street of 180 feet. The architecture will be of Grecian model, and the elevation gives three floors above the basement. There will be sixty recitation rooms and two fine auditoriums, one seating four hundred and the other one thousand people. Terra cotta, brick, and stone will be the building materials.

A new system of housing the students is to be provided, as the building above described will be exclusively for school purposes. For the female students ten or twelve separate dwellings are to be erected on land adjacent to the main building, each dwelling to accommodate about twenty-five students. Concerning the new Conservatory, the *Boston Transcript* says: "It is intended that this building shall represent the best ideals, both as to its external appearance and its adaptation for the purpose intended, and will add materially to the group of buildings on Huntington Avenue, which are evidently to form the nucleus of not only Boston's, but America's great art interests."

Two-inch ice will sustain a man or properly spaced infantry; 4-inch ice will carry a man on horseback, or cavalry, or light guns; 6-inch ice, heavy field guns, such a 80-pounders; 8-inch ice, a battery of artillery, with carriages and horses, but not over one thousand pounds a square foot on sledges, and 10-inch ice sustains an army or an innumerable multitude. On 15-inch ice a railway could be built, and 2-foot thick ice will withstand the impact of a loaded railway carriage after a 60-foot fall (or, perhaps, fifteen hundred foot-tons). Trautwine gives the crushing strength of firm ice as 167 to 250 pounds to the square inch.

Mrs. Emmons Blaine has given \$1,000,000 to the University of Chicago School of Education, recently organized by the affiliation of the Chicago Institute with the University. The Chicago Institute was founded by Mrs. Blaine. Her latest gift is to be used partly for ground and buildings and partly for endowment.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Old-Time and Modern Mails.

Some Peculiarities of the Postal System.

THE adhesive postage stamp was invented about sixty years ago. Ever since men began to write letters there had been some system for carrying them, but the sending of a letter was a complicated piece of business until the little gummed patch of paper was invented. Then, seemingly, everybody took to writing upon the most trivial pretext, and presently the postal system was doubling its capacity each year.

Now, when anything grows too fast, it is apt to tie itself in a hard knot. That is precisely what happened in this case. When folks had learned the convenience of the mails at home they began to send letters into other countries. Each nation had its own postal system, and when it received a letter from outside it made a charge for delivering it. If an Englishman sent a letter to Switzerland the French post-office charged a small sum for carrying it to the border, and the Swiss post-office charged a trifle more for taking it to the addressee. This made it necessary for each country to do an enormous amount of book-keeping, and even led to disputes as to which owed the other at the end of each year. To add to the confusion each nation had its own rate for letter carrying.

Finally, in 1873, the world's postal business grew so large that no system of book-keeping could keep track of it, so a conference was held at Berne, Switzerland. Herr von Stephan, a German, submitted a plan for simplifying matters. He thought that postage was too high, for one thing, and that all the book-keeping and wrangling were so much waste of time and money. He had made a great many figures, and had found that each nation's correspondence with other countries was so nearly equal that it was not worth while reckoning the difference. The United States received about as many letters from as it sent to Australia, and a great country, such as Russia or England, made very nearly an even exchange with little Cuba or Uruguay. He proposed that every one stop keeping count altogether, and that a uniform rate of five cents be set upon all foreign letters. It was a most sensible plan, and before the conference ended the leading governments of the world signed a treaty and the Universal Postal Union was formed. To-day every country on earth is in the union, with the exception of China and a few nations too small to matter, and a half-ounce letter may be sent clear around the globe for a nickel.

The great collection of earthen tablets found in El Amarna serves to give an idea of the postal service between Egypt and Babylon as it existed thirty-four centuries ago. The date of these tablets is between 1500 and 1450 B.C. The inscriptions on them are in Babylonian Semitic, which at that period was the diplomatic language of the East. Most of them are reports from Egyptian officials in the provinces and foreign lands, and are addressed to Pharaoh. These clay tablets are no bulkier than modern official letters. In many cases the tablet was inclosed in an earthen vessel or envelope, which was inscribed with the address and a summary of the contents of the letter.

We assume that these clay letters were handled much as modern mails are handled. They were probably carried in bags. Excellent post-roads connected Egypt with every part of western Asia, and there were post and relay stations for the king's messengers, who probably also forwarded private letters. According to the El Amarna tablets, Pharaoh was in correspondence with Babylon and Assyria, Cappadocia, Palestine, and Syria. The post-roads followed the old paths of war and commerce, which had been trodden by caravans and armies through countless generations.

The Canaanites corresponded with the Babylonians, as Hiram, King of Tyre, did with Solomon. Long before the Israelites came to Canaan the land was crossed and recrossed by post-roads.

In northern India, among the Himalayas, letters are carried by native runners at the end of a cleft stick. Sometimes one of the postmen will travel a hundred miles to convey his precious missive, the letter being delivered in as clean condition as when it started.

The commonest type of Indian post-runner, or *Tappalwallah*, wears a long white coat, very light trousers, and a huge light blue turban. His letter bag is slung from his shoulder, and he carries a long stick with a sharp iron point, which can be used as a weapon in case of need. The stick is adorned with six little brass bells, which serve to give notice of the approach of the post.

If you were in Japan you would see lithe, wiry runners, with very little clothing on their brown bodies, darting here and there among the crowd. Everybody gives way before them, for they are the postmen of the empire. Their mail is carried in small baskets strapped to their sides. They are capable of sustaining a good deal of fatigue, and make wonderful journeys at times.

Among the placid Chinese, hurry is a form of vulgar impatience, consequently very little dispatch is used in carrying the mails in that great empire. They are content to convey all ordinary communications either by slow paddling or poling boats, or else by foot runners, whose high sounding title of "the-thousand-mile-horse" does not quicken their pace beyond about twelve miles in twenty-four hours. They carry a paper lantern and a paper umbrella, and their letter bag is secured to the back by a cloth knotted across the chest.

Among the most picturesque letter-carriers of the world are the "Camel Express Messengers" of Bokhara. The men wear a serviceable red uniform and a large green turban embroidered with gold thread. From their girdle hangs a curved sabre in a red sheath. The camels are adorned with trappings of gay cloth and tassels ornamented with blue beads and cowrie shells, and with small brass bells round their neck to give notice of their approach. The rough and rapid trotting of these animals, sometimes at the rate of eighty miles a day, is so trying to the riders as to shorten their lives.

Of vehicles, we find every conceivable variety used to aid the post runner in his labor. In Natal the post cart is a light four-horse vehicle, not much to look at, but capital as a means of getting over vile roads with deep ruts. In the mountain district of Brazil a two-wheeled wagon, drawn

by oxen, is in use, the wheels being cut out of a solid block and fastened to the axle.

In some parts of Russia buffaloes harnessed to two-wheeled vehicles carry the postmen on their road, but more frequently mail sledges are drawn by horses, by reindeer, or, in the far north, by dogs.

A letter can be sent in thirty days from Florida to the Klondike for two cents. To carry the same by courier would cost something like three hundred dollars. The total length of the routes traversed by the mail service in this country is 496,948 miles, or more than a round trip between the earth and the moon. The number of miles traveled in carrying the mails per annum is over 445,000,000, or more than two round trips to the sun. The cost per annum of carrying the mails is over \$53,000,000. By "star route" is meant a route where the transportation is something other than railway, steamboat, street car, or pneumatic tube. The daily travel for one year by the star routes is 361,830 miles, or seventeen times around the world. The number of miles traveled per annum by the mail-carrying railroads is nearly three hundred million, the daily travel being 813,000 miles, or thirty-one trips around the world. In one year the railway postal clerks alone have handled 13,351,992,725 pieces of mail. In addition they handled 17,537,058 packages of registered mail. It has been calculated that the railway mail clerks make one error for over ten thousand correctly forwarded pieces of mail.

The mail-carrying steamboats cover in a year 4,327,028 miles. The street car service in the United States amounts to 4,978,130 miles in a year. The pneumatic tube service is, of course, small, there being only 8.05 miles of pneumatic tube in the whole country. This service is confined to Boston, New York, Brooklyn, and Philadelphia. "First class" mail matter includes letters, postal cards, and sealed matter. "Second class" matter includes newspapers, periodicals, and so on. "Third class" matter includes printed books, pamphlets, circulars, etc. "Fourth class" matter embraces merchandise and samples of all kinds. Of first class matter there was carried, in the year ending June 30, 1899, over 3,588,000,000 pieces. There are nearly ten million pieces of first class matter mailed daily. This would make a pile more than seven miles high. The total number of pieces of second class matter in the same time was something over 2,173,000,000. The number of pieces of third class matter was something over 747,000,000, and the number of pieces of fourth class matter was a little over 66,174,000. The total number of pieces mailed in the year was 6,576,310,000, and if these pieces were placed together they would make a band seven feet wide around the earth. The total weight was 664,286,868 pounds. To carry this enormous weight would require 33,214 freight cars, forming a train three hundred miles long, hauled by five hundred locomotives.

There was enough money received by the postal department for postage to make a pile of ten-dollar gold pieces forty-seven thousand feet high. The number of registered pieces carried in the year was over sixteen million. The number of post-office money orders issued was nearly thirty million. The dead letter office, which is a department of the post-office to which unclaimed and defectively addressed mail is sent, received nearly seven million pieces. Of these 367,469 were misdirected, 71,919 were without an address, 4,903,700 were unclaimed, and 113,917 had fictitious addresses. The number of stamps issued was 4,917,269,025. There are not far from seventy-five thousand post-offices in the United States, with about two hundred thousand employees.—*Boston Herald*.

I hate to see things done by halves. If it be right, do it boldly; if it be wrong, leave it undone.

BARNARD GILPIN.

The Lectures.

At Rochester, N. Y.

A lecture on Christian Science was given Sunday evening, February 24, in the auditorium of First Church of Christ, Scientist, of this city, by Rev. Arthur R. Vosburgh, C.S.B., member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., under the auspices of First and Second Churches. The subject was "Christian Science is Scientific Christianity." The entire audience listened very attentively and showed every evidence of appreciating all that was said.

The introductory address by Elmer J. Smith, C.S., was as follows:—

Ladies and Gentlemen, Brother and Sister Scientists:— The pleasant duty has been assigned to me of welcoming you to our hall, and for the present our church home. I do this with great pleasure, because we have, for every one of you, a message. That message is Love.

When I was ten years old I was received as a member of a Baptist Church. One of the good old deacons, in examining me, asked, "Do you love the brethren?" I answered that I thought I did. I remember well how for days and weeks afterwards I perplexed and worried myself whether I did love the brethren or not. I knew that I loved some of them; but there were others whom I did not think I did. I knew that I did not love my enemies. After thirty years, during which I remained a member of, and learned to love the dear old Baptist Church with a love that can never be effaced, I was no nearer answering the perplexing question than when it was first propounded to me in my boyhood days. Not until the study of Christian Science taught me a purer, higher, holier meaning of Love, could I conscientiously say that I loved the brethren. I used to see the same good old deacon reading his Bible, as it seemed to me, all the time. I wondered if he read it because he loved to do so, or because he thought he ought. I read mine some; but I knew it was only because I felt it my duty. I could not see how any one could love to read it more than anything else. Not until the study of Christian Science lifted the veil from that sacred Word, did I understand what I have found among Christian Scientists from the least to the greatest—that they love the study of the Word of God above everything else. We love that most which brings the greatest good into our lives.

I have the pleasure of introducing, not as a stranger to you, but as a member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass., the Mother Church, Rev. Arthur R. Vosburgh, C.S.B., who will address you on "Christian Science is Scientific Christianity."—*Correspondence*.

At Sandusky, O.

A large and representative audience listened to a distinguished Illinois jurist at Odd Fellows Hall, Monday evening (March 11), the Hon. William G. Ewing, formerly one of the judges of the Superior Court, who spoke on Christian Science. In the audience were leading business and professional men, railroad men, office holders, and laborers.

Judge Ewing came here from Chicago to deliver the address, for which no admission fee was charged. Arrangements were made by the local Christian Science Church.

The address was thoughtful and demanded the attention of all who heard it. The argument was good, and in every way the address gave evidence of earnestness and careful study.

Mr. H. M. Linn was chairman for the evening, and presented Judge Ewing with the following brief introduction:—

Ladies and Gentlemen:—An introduction by myself of so distinguished an advocate of Christian Science as the speaker of the evening, is something of an anomaly. It is, in fact, a position not entirely free from embarrassment. So far as Christian Science is concerned, I am an unbeliever, a heathen, so to speak, and entirely without the fold.

However, the rapid progress of Christian Science during the last ten years is in itself sufficient to convince any one that there is something in it worthy of the consideration of thoughtful men and women. I am willing to be a learner, and in this respect I am certainly not alone in this audience of intelligent people.

Although we may be unacquainted with Judge Ewing personally, he is not entirely unknown to us, for his reputation as a jurist has preceded him, and is known to you all. He served as district attorney for the Northern District of Illinois under President Cleveland, and also at a later time sat upon the bench of the Superior Court of Cook County, to which latter position he declined a renomination, that he might devote his whole time and energy to the propagation of the tenets of Christian Science.

It gives me pleasure, therefore, to present him to this audience to whom he will lecture upon the subject: "Christian Science, the Religion of Jesus Christ."

Sandusky Register.

At Watertown, N. Y.

Carol Norton of New York, delivered an address on Christian Science at the City Opera House last night (Friday, March 8). There was a very large audience, notwithstanding the disagreeable weather. Mr. Norton was introduced by William H. Stevens, who in introducing him said, in part:—

When Whitfield went to Philadelphia his very plain speaking soon closed the doors of the churches to him, and Franklin procured to be built an assembly hall for him or any one else to address Philadelphia audiences, so that, says Franklin in his humorous and emphatic way: "If the mufti of Constantinople comes to Philadelphia and wants to address an audience, there will be a place for him to deliver his address." I think I owe it to myself and to you to say that I am here to-night on these grounds, because I am an enthusiastic admirer of free and untrammelled discussion, and at the invitation of your committee I am to introduce to my neighbors a stranger who has a message.

As to some of the peculiar tenets of the Christian Science faith, I am compelled to say that I still consider them entitled to the Scotch verdict, "not proven;" but I think there are some points upon which we can all agree.

First, I should say that even the most superficial reader of philosophy must regard the popular notion of matter as extremely crude. No thinker of standing to-day has any notion that matter agrees in any respect with the ordinary concept of it.

All Christians agree with Christian Scientists in the praise of such virtues as unselfishness, calmness, patience, and cheerfulness; and earnest Christians have endeavored to practise those virtues. It must be conceded that the efforts of Christian Scientists to realize an extremely spiritualized Christianity have brought blessings to many homes and many hearts, and has done much to hasten the time when "the kingdoms of this world" will be "the kingdoms of our Lord, and of his Christ."

Watertown Daily Times.

At Anderson, Ind.

Judge William G. Ewing of Chicago lectured at the Central Christian Church last evening (Friday, March 15), on Christian Science. It was the first public lecture in Anderson under the auspices of the few but zealous dis-

ciples of the new faith. The church was crowded and the audience evinced a deep interest from the beginning of the lecture to the end.

The speaker was introduced by Judge J. F. McClure. The latter is not a Christian Scientist. The part he took was because of the fact that Judge Ewing is a distinguished lawyer and a former judge, while the theme was interesting and the speaker entertaining.—*The Daily Herald.*

Literature Thankfully Received.

Fort Madison, Iowa, January 9, 1901.

To the Book Committee of Cattermole Memorial Library.

Greeting:—I wish to submit to your honorable committee the following offer: To donate to you our text-book, Science and Health by Mary Baker G. Eddy, Discoverer and Founder of Christian Science. Also one year's subscription to our monthly *Journal* and weekly *Sentinel*, if you will receive them and place them on file with your other reading matter.

Respectfully yours,

N. F. BLAIN.

CATTERMOLE MEMORIAL LIBRARY.

Fort Madison, Iowa, January 17, 1901.

Mr. N. F. Blain.

Dear Sir:—I was instructed by the Board of Trustees of the Cattermole Memorial Library to acknowledge the gift of books you tendered the library and to extend to you their thanks for the same.

Very truly yours,

JENNIE INGALLS, *Librarian.*

A Card of Thanks.

OFFICE OF THE NEVADA STATE PRISON.

Carson City, Nev., March 8, 1901.

Mr. F. A. McDermid, Cherry Creek, Nev.

My Dear Sir:—Yours of the 21st of February duly received, also all the Christian Science literature. I thank you very much for the same. Some of the inmates here are taking quite an interest in the works, and think they will be better men by so doing. Thanking you again, and with kindest regards, I am,

Yours very truly,

L. O. HENDERSON, *Warden.*

Mr. McKenzie at Stamford, Conn.

ON February 28, Mr. William P. McKenzie delivered an interesting address to the students of this school [Manor School, Stamford, Conn]. Mr. McKenzie talked informally to the boys for about half an hour. The subject of his talk was self-government, which he handled in a most interesting way. The subject of self-government is indeed a tender one with us, but it is safe to say no old sores were torn open. Several trials have already been given the students to govern themselves, and what has been the result? The number of transgressions has doubled, and the faculty have seen fit to do away with the privilege. We have yet to demonstrate our ability to govern ourselves, and when we do the better it will be for faculty and students.

In the Easter number will be published a synopsis of Mr. McKenzie's lecture.—*The Papyrus.*

There are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power.—CHANNING.

Among the Churches.

Report of the Work in Grand Rapids, Mich.

At the annual meeting of First Church of Christ, Scientist, Grand Rapids, Mich., held January 18, 1901, the following reports of the clerk, Sunday School superintendent, and missionary committee were submitted.

REPORT OF CLERK.

The closing year of the century witnessed great advancement in the cause of Christian Science in every line of its ever-expanding work, and this means that humanity has been greatly uplifted and blessed. For these blessings, which far exceed our present conception of them, this church unites with all others in grateful acknowledgment to God for His loving benedictions.

The growth of our church has been steady and of that sturdy kind that speaks for its health and permanence. Kindness and brotherly love have marked all its steps during the year, and brought us helps and privileges that promise much for our future.

Our reading room has been opened since our last annual meeting. From this room have gone out many of those precious volumes which are rapidly transforming the universe and bringing to earth the treasures of heaven. The good that results from this branch of the work of the church cannot be justly measured or weighed by human tests.

From March 1, 1900, to the close of the year one hundred and fifty-eight copies of *Science and Health* were sold, and for the same period the total sales of Christian Science literature amounted to \$1,093.68.

A brief survey of the year gives us much encouragement for even more faithful and fervent work in building a church home for those who are restoring to the Christian Church through demonstration the Christ-healing established by our beloved Master nineteen hundred years ago.

ELIZABETH CEPERLEY, *Clerk.*

REPORT OF SUNDAY SCHOOL SUPERINTENDENT.

This last year has been a notable one for our Sunday School, indeed, each year of its organization has been marked by its own peculiar demonstrations, and to one who for the last four and one-half years has watched the individual progress of each child, the past year has shown the abundant fruit of the clear, practical, scientific teaching of the preceding years.

The divine Intelligence which reigns supreme over all, has been abundantly generous in its endowment of the child-mind, revealing unto these babes the mysteries which older ones have labored for years to understand. Their ready and practical application of Scriptural teachings denominates them our seniors in Christian Science. This same child-mind, with its freedom from errors of strife, hatred, malice, and envy, turns naturally to the secret utterance of divine Love. It needs no scholarly argument or labored effort to make them reflect Love. Their little faces show that to love is an unlabored action with them. The knowledge of Truth as Omnipotence is the keynote of our Sunday School teaching. To teach the little children to know that God—Good—is the only power or presence, is to lead them to a place of refuge.

Our teachers are aware of the grave responsibility resting on them, and know that through demonstration only are they enabled to lead their little flock; indeed, in many cases the Scripture has again been fulfilled, "A little child shall lead them." We have at present eleven classes, the majority of the members under the age of twelve. Eight having passed the limit mark have joined the alumni of our school.

This year there has been an entire enrolment of 119. The present membership is seventy-nine. Our largest single

attendance was seventy-nine. Our average attendance is fifty-three.

Our collections are good. The building fund has shown the same prosperity that characterizes the spiritual growth of our church.

Two substantial monuments of the children's generosity stand in the reading room, the davenport and the library table. I can remember the reception given the children at the opening of the reading rooms, the delight pictured on their faces, as they saw this substantial fruit of their collections.

Before closing this brief report I want to thank the teachers for their hearty support to the superintendent and assistant-superintendent, and also the Board of Directors for their ready co-operation in every advanced step we have taken.

We hope in the future to be of greater assistance both financially and spiritually, that this school may not be considered a mere adjunct of this church, but an indispensable element in all its future demonstrations.

Respectfully submitted,

GRACE H. WILMOT, *Superintendent.*

REPORT OF MISSIONARY COMMITTEE.

At our last annual meeting, the Missionary Committee reported on our six months' work. We have now added to that one year more, and what has been the result? From the visits to the Masonic Home some have become interested and are reading and have expressed a desire for the healing Truth. The ten engine houses have been supplied with literature, and have been visited by the committee who have ever received a pleasant welcome from the men. One of the houses did not care for the literature at first, but has now expressed a wish for a copy of *Science and Health*. The Soldiers' Home has been visited several times and literature given out. The jail has had service regularly each Sunday afternoon, consisting of hymns and reading of Scripture and *Science and Health*, and has been visited each Friday afternoon for personal talks with those who had expressed a wish to talk with us.

We can see that the seed sown has brought forth fruit. Many have been taught to know God—Good; have learned that they must be transformed by the renewing of the mind, that they must overcome in themselves anger, hatred, malice, and resentment, and learn to think good and love good. The text-book had been taken from one of the halls, and one young man was so anxious to learn the Lord's Prayer with Spiritual interpretation before he left the jail he had all the prisoners try to help him recall it. There has been some good healing done. Each one of us, I am sure, is thankful for the privilege of being a member of the Missionary Committee, for the great blessings received in helping so many to know the Truth as taught in "*Science and Health with Key to the Scriptures.*"

Very respectfully submitted,

MRS. MYRA NICHOLS,

Chairman of Missionary Committee.

What is being done in New Bedford, Mass.

With loving greeting to the fellow-workers for the Cause of Christian Science, First Church of Christ, Scientist, of New Bedford, Mass., sends this brief report of a branch of its present work.

The first of October, permission was given the church to place Christian Science literature in the County Jail and House of Correction. A copy of *Science and Health* and "Miscellaneous Writings," were already in circulation there, and the children of the Sunday School had been sending the *Journal* and *Sentinel* there for some time. This additional privilege was gladly accepted, and over five hundred copies of the *Journal* and *Sentinel* are now in the hands of

the prisoners, as well as a second copy of Science and Health, with a *Quarterly*, which was placed in the hospital department. This was followed by the privilege of a church member reading once a week to the women. This reading began October 11, and much good has already been done. Several women have expressed the desire to live purer and better lives. Physical as well as spiritual benefits have followed these uplifted desires. The Bible and Science and Health with the Sentinels and Journals are used in the readings. One of the inmates has borrowed a copy of Science and Health, and with the *Quarterly*, and Bible studies the Bible Lessons.

The next step was to the city almshouse, where permission was obtained for two church members to go once a week to read, one to the men, the other to the women. With touching gratitude the inmates express the thought that God must have sent the ladies to show them the Light in their seeming darkness. Recently a third lady has been allowed to go with them, to interest and instruct the little children in the simple Truth of God's love, as taught in Christian Science.

Permission was next given for a member to go to the New Bedford Home for the Aged, and every week the Gospel of peace on earth is preached to them from the Bible and the Christian Science text-book.

Then the church was given permission to send a member to the almshouse in Fairhaven, a little town across the river, about a mile from New Bedford. This member was received with the same love and gratitude, and the interest grows, as each week the word of God is read to the dear ones there.

During the first weeks of November the reading room connected with First Church was refitted. This reading room was first opened to the public seven years ago by the pioneer Scientist in New Bedford. It has accompanied the church in its movements into larger quarters, and is now situated in the church building. The walls are papered with a soft green shade, woodwork and curtains of ivory white. Crimson draperies separate the reading room from the directors' room beyond. The floor is covered with a neat matting. On a handsome old table placed in the middle of the room are to be found Mrs. Eddy's writings, the Bible, and various publications from The Christian Science Publishing Society. A neat book-case has recently been added to the room, in which is a goodly supply of literature for distribution. Since the middle of June, there have been over seven hundred visitors.

On January 28, 1901, Judge Ewing gave a lecture, under the auspices of this church, to a large and attentive audience. We feel that much good will come from this demonstration.—CORDIE F. HILLMAN, *Clerk*.

Reading Room at Saginaw, Mich.

When the order came to us as a church to open a reading room, we began our work at once, as we always have striven to be obedient. My experience in connection with this work has been blessed, and a new joy and larger sense of God's love has come to me in consequence. At a business meeting of the church, a reading room committee of three was appointed. I was not present at the time and when the news came to me that I was one of the number, I bowed my head in silence, and a deep sense of peace and joy came to me, to know that my dear brothers and sisters of the church had deemed me worthy of so sacred an office.

I stepped upon the street car on my way to make my daily calls upon the patients to whom God had directed me, and my heart was bounding with love. Tears of joy would come to my eyes in spite of my desire to keep them back. At the end of my walk was the home of one who had acted as Christian Science nurse for me, and to her I poured out my story, of how great a blessing I had received, so great

I could scarcely contain it,—a foretaste of heaven. A sense of ownership had come, as if some one had given me a home, a place of refuge, one that I was allowed to care for and enjoy forever. Indeed it has been to me ever since just such a place. We have had over three months of sweet, quiet, reading and conversation, and much Truth has gone out over our city from east to west and north to south. Surely a little leaven will leaven the whole lump.

Our room is very delightful, light, clean, and cheery, brightened by pictures and an urn filled with beautiful plants, furnished with desks, chairs, table, and divan. Voluntary weekly contributions pay all expenses, also furnish money to buy literature as fast as it is needed. Our sales of literature have been much greater than we ever dreamed. The call for Christian Science healing has increased as a result of our demonstration. We are situated in one of the best blocks, and in the heart of our city, opposite the Bancroft House in the Mason Building, corner of Genesee and Washington Avenues.

MARY SMART SYMONS,
Secretary Reading Room Committee.

Church Work in Austin, Minn.

First Church of Christ, Scientist, Austin, Minn., has opened reading rooms in the Annex to Elks Hall, Main Street.

Christian Science literature from The Christian Science Publishing Society, Boston, Mass., will be on sale at these rooms, as well as the works from the pen of our beloved Leader, Mary Baker G. Eddy.

The opening of these reading rooms is one more advancing step of this band of earnest workers in the Truth.

We organized in February, 1897, with five charter members. For about two years we occupied the M. W. A. Hall, with a good attendance. We next moved to the Hayes Bros. Hall, where we remained about one year, and when the Elks finished their new hall in January, 1900, we felt we were highly favored in securing the same for our services.

The Elks Hall is beautifully and elegantly furnished. The Annex to this hall consists of five nice office rooms finished under direction of First Church of Christ, Scientist. These rooms are very pleasantly located and are attractive.

From this band of five faithful workers the church has grown to a membership of fifty. There is a flourishing Sunday School of about forty children, with an average attendance of twenty.

By order of Board of Directors.

MRS. WINIFRED PARMENTER,
MRS. MARY A. ENGLE, *Committee.*

The Church Manual.

THE Church Manual of First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members.

Address all orders and make remittances payable to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The Shepherds led the Pilgrims to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, "What should this be?" "This is," said the Shepherds, "to show you, that he who has a heart to give of his labor to the poor shall never want wherewithal. 'He that watereth shall be watered himself.' And the cake that the widow gave to the prophet did not cause that she had the less in her barrel.

BUNYAN.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Dedication of Churches.

INTERESTING dedicatory services of the Second Church of Christ, Scientist, of New York City will take place on Easter Sunday, April 7. We are authentically informed that an arrangement has been made whereby those desiring to attend these services can obtain reduced rates by applying for special certificates of their local agents at the time of procuring tickets.

It is not necessary to undertake here a description of this beautiful church structure, as that will come no doubt in connection with an account of the dedication services. The fact that this beautiful temple has progressed to the point where it is ready to be dedicated to the sacred purpose for which it was built is cause for deepest rejoicing and thankfulness.

SECOND CHURCH OF CHICAGO.

Also on Easter Sunday the Second Church of Christ, Scientist, of Chicago, Ill., will be dedicated. This beautiful structure, erected on the corner of Wrightwood and Pine Grove Avenues, Chicago, is also a notable achievement in connection with church building in our movement and in Chicago. We shall hope to publish in connection with the dedicatory services of that church a description of this fine edifice.

Our brethren in Chicago are entitled to the highest credit for the successful manner in which churches have been organized and conducted in that great city, as well as upon the building of tasteful, commodious, and handsome church buildings. These evidences of the onward movement of our great Cause are helpful and inspiring to those of our faith everywhere.

Editorial Comment on Proposed New York Legislation.

We publish herewith editorials from different papers upon the Medical Bill as amended, which is now pending in the New York legislature. These editorial remarks, taken as a whole, cover very fairly and fully the questions involved in this proposed medical legislation. They show very distinctly the inconsistencies and incongruities thereof. We might dilate at great length upon this legislative Bill, but others who are not of our sect are doing this for us so ably and valiantly that it seems scarcely necessary for us to undertake to add our opinion to theirs. For the present, at least, therefore, we are content to let this question rest where it is, so far as we are concerned.

The following is from the *Binghamton* (N. Y.) *Republic*:—

RELIGIOUS PERSECUTION.

The Bell Bill to persecute Christian Scientists manages to keep itself before the legislature. It has now been shorn of all its venom excepting that it prohibits the Christian Science physicians from accepting fees for their services. It has been given the shape of personal legislation of the worst description. Christian Scientists are persecuted for

their belief. An attempt is made by the legislature to crush their organization. They have organized in societies, erect churches at large expense, and are going ahead as a religious denomination. They have their grounded ideas about the practice of medicine. Whether the practice of medicine is or is not a religious matter is not up for discussion, but the constitutional right of every person to liberty, including the employment of what physician he pleases, is a matter which is always up for discussion.

A physician of one of the so-called schools must, by considerable hard study, become able to pass an examination before a board of physicians of his school. The Christian Scientists would be willing to have that rule applied to them. They are willing to have their candidates for medical examinations cited before physicians of their school. Any other rule would be in effect a persecution.

The Christian Science physicians are accused of losing patients. If a patient dies the fact is heralded in the newspapers and seized upon as a reason for condemning the school. If another physician loses twenty patients the misfortune is attributed to Providence. Agitation can only strengthen the Scientists.

The Salvation Army won its present honorable and respected position by being condemned, abused, and persecuted. "The blood of the martyrs is the seed of the church." If the Salvationists had not been molested they would not have become so prominent or so numerous.

Homœopaths have had their day of being persecuted, and it was only recently. Christian Scientists can stand legislative persecution, and perhaps thrive better than they would without it, but the legislature cannot afford to persecute them, and the people of the State of New York cannot afford to permit it.

No one wants the Bill to pass except a few physicians in the city of New York. No skilful or other physician of liberal mind will want to be a party to the passage of the Bell Bill. It is a good bill to slaughter as a prominent warning against crank legislation.

The *Sharon* (Penn.) *Telegraph* has the following to say:—

MAY KILL WITHOUT PAY.

The most inconsistent bit of legislation that has ever come under our notice is now pending in the New York State legislature, regarding the practising of healing by faith curists, not regularly licensed as physicians. This proposed law is directed at, and mentions in its preamble, that large body of intelligent people who, rightly or wrongly, have accepted the doctrines of Christian Science as embodying the best guiding rules for their life-work, and a power bringing the greatest good to both their spiritual and temporal natures.

The proposed enactment of the New York State Assembly provides in its amended form that the healing practice of Christian Scientists shall be prohibited within that commonwealth if a fee is charged for the services, but such practice shall be permitted "provided no fee or consideration is accepted by the so-called healer."

For the purpose of the comments we desire to make upon this proposed law, it is not necessary, neither do we care to enter into a discussion of the merits or demerits, the fallacy or truthfulness of the tenets and belief of this sect. Should we grant in the premise that the faith of the Christian Science people is fallacious; their practice pernicious; their healing, or professed healing, dangerous to health and life, it would only make, to our understanding, more viciously ridiculous the provisions of this law. If the practice of healing by these people places in jeopardy the health, happiness, and even life of their patients, then most certainly they should be forbidden from engaging in that practice, and the remunerative clause in the proposed act only makes its unfairness more disgustingly apparent to a reasonable

and unbiased mind. If the practice is wrong; if it does place in jeopardy the lives of those who come under its treatment, then it would be as consistent for the legislature of a state to legalize murder, providing the murderer was not paid for his crime, as it would be for that legislature to legalize this practice without fee or consideration for the services. A law like this, which first claims an existing wrong, but is willing to legalize that wrong, if it does not detract from the income of some other party or parties, is too evidently a piece of class legislation to admit of argument.

On the other hand, granting in the premise that the practice of these people is beneficial, is an exact science, what a despicable injustice would be worked against them by such a pauperizing of their profession. Let us be consistent, and in consistency no wrong, paid or unpaid, can rightly be legalized, and no body of law-makers, state or national, can in justice put the ban of error upon right in catering to the desire of any particular class.

The editor of the *Olean* (N. Y.) *Times* thus speaks out:

The amendment to the public health law which is seemingly calculated to legislate the Christian Scientists out of business will be reported back to the Assembly, from committee, this week, with some modifications. The committee, as the *Times* is informed, will permit the Scientists to practise as healers, but they are debarred under penalty, from accepting remuneration for such service as they may render. This is an absurdity. As well say that ministers shall not accept salaries, or that physicians can prescribe for the sick, but they must refuse a fee. If the Constitution permits the legislature to interfere with individual contracts, to the extent that it shall say that a person practising Christian Science healing, cannot accept pay, then there is no limit to its authority, and it might go still farther and regulate the price of a shave in the barber shops of the state, the price of milk per quart, the fees of doctors, and, in fact, issue a price list for every commodity, marketable or otherwise. Certainly if it can make Christian Science healers unworthy of their hire, there is no limit to legislative power. The wise law-makers evidently take the position that the Scientists must be tolerated, and the public health can permit the ministrations of the Science healers, but the Scientists become a menace to the state the moment a financial value is attached or accepted for the exercise of their alleged powers. In the presence of the dollar the Scientist stands condemned; one hundred cents, more or less, has changed his status from a law-abiding citizen to a law violator.

The editor of the *Syracuse* (N. Y.) *Journal* thus expresses his views:—

A SUBTERFUGE.

The Bell Bill, which was intended to prohibit Christian Scientists, osteopaths, eclectics, etc., from practising, has been amended to the effect that Christian Scientists may continue to do business provided they do not charge for their services, and the measure will be up for further consideration this week. It is hard to understand what the legislators are trying to get at, and their position seems ridiculous and inconsistent.

If the Christian Scientists can perform the miracles they claim they can they are certainly entitled to pay. If, on the other hand, they are responsible for much unnecessary suffering, and even for loss of life, they should not be allowed to practise whether they receive compensation or not. This would seem to be a common-sense view of the subject.

The supreme question involved, after all, is one of principle, not one of subterfuge and indirect methods. Is Christian Science what it is claimed to be? If it is, then it is entitled to the protection of the law; if it is an evil and a

menace to mankind, as is alleged by many people, then it should be under the ban of the law. If the legislators do not feel equal to determining this question at the present time they would do better to leave it alone until such time as somebody can act intelligently and authoritatively in the premises. Christian Science is either a blessing or an unmitigated evil, and the law must eventually look upon it either as the one or the other.

In a paragraph of the above article from the *Syracuse Journal*, which we do not republish, referring to the practice of Christian Scientists, our editorial friend uses the words "their incantations." We do not suppose this word was used in any unfriendly sense, but nevertheless it is improperly used in connection with Christian Science practice. The Christian Science method of healing is through prayer and communion with God as the Supreme Mind, the Father-Mother of all mankind—prayer in the highest and best sense of the term. **Prayer is not incantation** in any sense in which the latter word can be employed. We trust, therefore, our newspaper friends will cease to speak of Christian Science prayer as "incantation," because in doing so they not only do all Christian Scientists an injustice, but they cast, wittingly or unwittingly, a reproach upon Christian Science as a religious movement.

Legislation in Indiana.

THE legislature of Indiana, at their session just closed, passed a Bill, the purpose of which evidently is to prevent all kinds of healing practice not coming within the regularly established schools of medicine. We are informed this Bill was not signed by the governor of that state, but that under its constitution the Bill becomes a law after the expiration of a certain number of days, without the governor's signature. We suppose, therefore, this Bill is now a law upon the statute books of Indiana. A copy of that part of it prohibiting all but the regulars from practising, has been sent us, and is as follows:—

"Section 8. To open an office for such purpose or to announce to the public in any way, a readiness to practise medicine in any county of the state, or to prescribe for, or to give surgical assistance to, or to heal, cure, or relieve, or to attempt to heal, cure, or relieve those suffering from injury or deformity, or disease of mind or body, or to advertise, or to announce to the public in any manner a readiness or ability to heal, cure, or relieve those who may be suffering from injury or deformity, or disease of mind or body, shall be to engage in the practice of medicine within the meaning of this act.

"It shall also be regarded as practising medicine within the meaning of this act if any one shall use, in connection with his or her name, the words or letters, 'Dr.,' 'Doctor,' 'Professor,' 'M.D.,' or 'Healer,' or any other title, word, letter, or designation intending to imply or designate him or her as a practitioner of medicine or surgery in any of its branches.

"In charging any person in an affidavit, information, or indictment with a violation of this law by practising medicine, surgery, or obstetrics without license, it shall be sufficient to charge that he did, upon a certain day, in a certain county, engage in the practice of medicine, he not having any license to so do, without averring any further or more particular facts concerning the same."

We shall not now stop to discuss this Bill. That its provisions are extraordinary, no unbiased person will question. Whether or not it will be held to be constitutional, or what its effect will be if an effort is made to enforce it, remains for the future to disclose. We infer from newspaper accounts, as well as reliable private information, that the Bill, as it passed, is against the gen-

eral sentiment of the people of the state of Indiana; and well it may be, for it is proscriptive in the highest degree and comes distinctly under the head of class legislation.

The discussion upon this Bill in the legislature was earnest, prolonged, and unusually interesting. Some of the speeches delivered upon the occasion are well worthy of earnest perusal and of preservation for future reference as well as present uses. We, therefore, gladly give space to the following synopses of some of the more important and eloquent speeches delivered in the Senate of Indiana. Some of these speeches related to another Bill which did not pass, but all are in point.

Senator Fortune made the following pertinent and forceful remarks:—

"I desire to state the reasons for my having signed this minority report. I felt that I was between love and duty in this question, and I let duty prevail. I am not a Christian Scientist healer, neither am I an osteopath. I do not believe in the doctrines of the Christian Scientists. I presume that the Christian Scientist does not believe in the doctrine that I do. I am in favor of the doctrines of the Christian Scientist for the reason that if I should oppose them, it would be an abridgment of the rights of other people. I am in favor of a doctrine that where I respect the rights and opinions of my fellows and my brethren, I can ask, I can even demand, of them that they respect my opinions upon all questions. For that reason I think that these people should have the right to worship God according to the dictates of their own conscience. I admit to you, gentlemen, that this may be a peculiar form of worship, it may be a form of worship that you and I do not understand and cannot understand, yet it is a form of worship which they claim to understand and which they follow. I would not abridge or limit the right of any man to worship God according to the dictates of his own conscience, because it is a violation of the Constitution of the State of Indiana and the Constitution of the United States, and it is opposed to the very bulwark of freedom upon which our country stands. I want to call the attention of the gentlemen of this Senate to Section 3 of the Constitution of the State of Indiana, which I think is clearly violated if this bill should become a law: 'No law shall in any case whatever control the free exercise and enjoyment of all religious opinions or interfere with the rights of conscience.'

"I understand the decalogue of the Christian Scientist is that he or she who is a believer of this peculiar religious doctrine may enter into the sacred precincts of the sick-room and heal or relieve the person there afflicted. This is their religious belief, and I submit, gentlemen of the Senate, if you have the right to take from these Christian Scientists their religious belief in this particular, those of you who belong to the Methodist denomination had better look to your laurels. I think it is a transgression of the religious rights of the people and of this particular sect of people.

"If the legislature of the great State of Indiana can say that this peculiar sect, and I am not speaking for them in particular, because if I were sick, the first man I would go to would be some good doctor, but I say it is an intrusion upon their religious rights, and if the legislature of the State of Indiana can say to this handful of people in the state that they cannot worship God according to the dictates of their conscience, under the Constitution of the State of Indiana and under the statutes of this state, it will not be long before the legislature of Indiana will invade the sacred portals of every church that happens to have cast upon it some peculiar or particular odium. I hope that this Bill will not prevail because it is an abridgment and restriction of the religious rights of the people. I thank

God that I am a citizen of a state that allows a man to gather around the altar and worship God as he wishes, as he sees fit, and seek the seclusion and privacy of his home and there worship the Divine Creator according to the dictates of his conscience. This is the bulwark of Americans—one of the greatest rights—that was wrenched, if you please, from despotism years ago. This is the contradistinction of a republic as against a monarchy. People of our state and of our nation say you may worship God as you see fit, and I say here to-day to the Christian Scientist, You have the same right to worship your God that I have to worship mine, in what peculiar manner that may be."

Senator Kittinger also spoke with much force and eloquence as follows:—

"I know nothing about Christian Scientist healers or any other system of medicine, but I am against any bill or any law that restricts the rights and liberties of this people. I believe that if a man or woman is sick and they desire to be rubbed and pay for it, they have a right to be rubbed, that that is a constitutional and God-given right, and no doctor or medical profession or medical fraternity of this country ought to take it from them by the voice of any legislation.

"And I further believe that if I want to be prayed for, if I am sick in body or mind, and I want to hire somebody to pray for me, I believe that that is a God-given and a constitutional right that I have, that no man ought to have the right, or no assembly or legislature ought to have the right, to take it away from me. Now I am with the physicians as far as it is right. I believe there ought to be legislation as to all contagious diseases for the preservation of life and health in the community; but, as Senator Gard has said, this medical legislation in this state is no new thing. The doctors of the State of Indiana have been caged up with legislation for the last twenty-five years, and the poor lawyer, who hasn't a law upon the statute books to protect him, goes into the court of justice and he stands or falls upon his merits. Why, the doctor that got up this Bill here ought to go and hide it.

"I want to call the attention of this dignified body to some of the sections of this Bill. Why, I remember away back in 1897 and 1899, they got fifteen or twenty pages in the acts of the legislature here, all protecting the doctor and medical practitioner. Everything protects him. Legislation then and legislation prior to that time. You will find the books are full of it. I want to read section 8 here, and I want to say if there is any man who has any respect for his fellow-men—if there is any liberty-loving man or Senator in this body—if they can have any respect for such legislation, I would like to know it—legislation such as they propose in this Bill. Here is Section 8: 'To open an office for such purpose or to make known to the public in any way a readiness to practise medicine in any county of the state.'

"Now they have that in the law of 1897, for 'any one to prescribe for, or to give surgical assistance to, or to heal, cure, or relieve, or to attempt to heal, cure, or relieve, those suffering from injury or deformity or disease of the mind or body.' Now just think about that for a minute. That makes the practice of medicine unlawful. Why, if a child were sick with the croup and your mother-in-law was upstairs and you sent for her and she comes down and puts goose-grease on the child's throat, she is practising medicine unlawfully, and some little doctor comes and files an affidavit against her. If I go along a public street and a man's leg is broken and I straighten his leg out to relieve him, I am guilty of practising medicine without a license.

"If a doctor cannot stand upon his merits and practise medicine without every legislature protecting him, I should let him go down. Now as to this section again

It makes no difference under this Section 8 as to what relief you give the sick, as to what relief you give the injured, it makes no difference if I am only sick in mind, if I am perfectly strong and healthy and every organ of my body is healthy, but if I am sick in mind and I send for some good brother or some good sister of some good religious denomination to pray for me, to relieve my mind, a lot of these little doctors will say that it is practising medicine without a license, and they come here and undertake to legislate for the people. I tell you, Senators, that this practice of medicine has been for years a trust. I do not want a Senator here to believe that if I am sick I would not send for a doctor like Senator Gard. I would send for a regular physician. I would send for him if my family were sick, if my wife were sick; but because I believe in that and my neighbor wants to be rubbed or he wants to be prayed for, or they want to be talked to, that is a privilege they have, and I say a God-given and a constitutional right that I do not believe this body will ever take from them. I desire to say this relative to this Bill, that these doctors take up about half of the legislation, just about half of it, in legislating for them.

"If there is any science in medicine, if the doctors have any merit in them or any good in them, the intelligent people (and we are all intelligent in this country) everywhere will send for them and they will get the business and get the money for it. As Senator Fortune has said, and I desire to close the discussion here, this, to my mind, is a clear violation of the Constitution of the United States. No law should control the free enjoyment of religious opinions and the free conscience. If it is my opinion that I want somebody to pray for me or rub me, I want that privilege and I do not want any legislature to say whether it be the practice of medicine, and that it shall be a misdemeanor. I hope that this Bill will be killed, dead."

Senator Winfield thus kindly spoke in part:—

"In my city upon the Wabash we have a little church. That church is composed of the best people of Logansport. They have abandoned the church of their fathers. They have abandoned faith in the medical fraternity and have planted themselves upon the tenets of the Christian Science Church. They have come to me and asked me to oppose this Bill because they believe that this is a Bill that infringes upon the rights of conscience. Believing, as I do, that this is the tendency of this Bill, believing that it takes from the people of Indiana those rights which have been secured to them by the fundamental law of the state, that is, full liberty of conscience, I stand here ready to oppose this Bill. . . . While I am not a Christian Scientist,—in fact I belong to the broad church,—I believe in the fatherhood of God and the brotherhood of man. Yet I am unwilling on the floor of this Senate to vote to pass a bill that will restrict the liberty of conscience of any citizen of the State of Indiana.

"I am old enough to believe that *materia medica* is not an exact science. I have stood by the bedside of those who are near and dear to me and found a physician absolutely helpless. . . . Come back to the main proposition: These people believe that the Almighty God is the power in their hands to cure the sick and the diseased. They believe it is through Divine agency that the cure is brought about. They believe that it is a sin against the Almighty God to call any other agency than the Divine agency to cure the sick. What do you propose to do with this Bill? Why, you propose to say to these people, You cannot believe in the Almighty as your conscience tells you you have a right to believe. We propose to place a restriction upon you. You have no right to believe in your doctrine, but you must resort to the method pointed out by the law to relieve the sick. That is what this Bill means, and it means nothing else."

The Senator from Gibson County, in the course of his remarks said:—

"I do not believe in osteopathy. I do not believe in Christian Science, but I believe that there is a God in heaven, and I believe that I have a right, as one sinner, to call upon Him when sick either in body or in mind. I believe it is an inherent right of citizenship when suffering with disease, to gather around me my family, my friends, my Christian friends, and my wife, and I believe that no legislature has the right to take this from me. I submit that I dislike much to hear lawyers on the floor of the Senate talking about the validity of the statutes and the constitutionality of the law, but I cannot refrain from calling your attention to the fact that this identical law is copied after the Rhode Island law, which the supreme court of that state has declared to be unconstitutional, and Mr. Cooley, in his 'Limitations,' uses this language. 'Any law respecting an establishment of religious tenets shall not be constitutional. The legislatures have not been left at liberty to effect a union of Church and State or establish preference by law in favor of one religious persuasion or mode of worship.' I wish I had time to read to you, my friends, all that Mr. Cooley has said on that subject, and I will say that he is one of the greatest law writers in America.

"You say you want no man at your bedside when you are sick, in prayer, you say you want not your mother, your wife, your sister, your sweetheart. I oppose this law because it strikes a blow right at the sacredness of the home. If it had not been, let me say to the Senator from Daviess, for the fact that in his infancy when he dressed in his white night robe and nestled at his mother's knee, that she taught him, 'Now I lay me down to sleep,' he to-day perhaps would have been an agnostic. It may be, my friends, that that fact alone has kept him at this time from being an infidel or a follower of Ingersoll. You are not consistent. Years and years ago, there landed in this country from the Mayflower, a people who left their native land and came to America that they might worship God as they pleased and educate their children as they pleased. They built this great American republic of ours. This land which we are proud to say is the 'land of the free and the home of the brave.' Where is your freedom if you take from the people freedom of religious worship? What is freedom in America? Freedom of conscience, freedom of thought, freedom of speech, the right to worship God according to the dictates of your conscience. I submit, my friends, before I would support a measure that takes from me and mine the right to worship God as I please, I would rather get down on my knees before a monarchy. Why, my friends, all over this world wars have been waged, battles have been fought in the interests of liberty, religious liberty. . . . Tell me that liberty is to be voted away from the people of this country by an Indiana legislature! I resent it, my friends. I say that now and forever I protest against any act of this legislature that takes from me the right to worship God."

Senator Harrison spoke as follows:—

"As a member of the Senate, on yesterday, when the other medical bill went up, I voted for its advancement, but I think that this Bill is too sweeping in its nature. It asks too much. When we consider that the principal feature of the Bill is simply aimed at certain persons, it is taking exceptional cases. If you want to take exceptional cases, I can say to you, I can point out to you exceptional cases in the medical profession that ought to receive the condemnation of the people.

"Like the Senator from Porter who has cited cases, I have known cases where there has been a false diagnosis of the case and where persons really had nothing the matter with them and otherwise would be alive to-day. I know one case in particular. It occurred but a few months ago,

where there was a prominent lady in the city of Shelbyville who had nothing the matter with her that would cause death. There was a false diagnosis of the case. She was brought up to this city, taken to a hospital, and in one hour she was dead and the doctors admitted themselves that they did not know what was the matter with her, and if they had not made a false diagnosis of the case, she would have been well to-day.

"So you may take it through the whole medical profession. The doctors are like all other persons, and are liable to make mistakes. They are not superhuman, and when they are called to administer to children, I have known cases when they have made wrong prescriptions and the children have died, where, if they had been left alone and administered to by their mothers in the ordinary way that some old women know how to take care of children, they would have been alive to-day. Now, when you consider these facts, you must know that there are two sides to the question. Doctors make mistakes, they do things that are not always correct.

"I say that some of the arguments which have been made against Christian Science have not been fair. The argument that was made that a child that died up here at Valparaiso was in a Christian Scientist family, is not correct. It is not right. The Senator from Tippecanoe was mistaken in that case. Those people, I am informed, were not Christian Scientists. I am not a Christian Scientist myself. I do not believe in the doctrine of Christian Scientists, but I have some friends here in this city who believe in that sect, and for that reason I want to answer the argument that has been made against them. I say the argument when you state that prayer has no effect whatever or has no effect in these cases, when you make that assertion you make an assertion that breaks down the whole fabric of the Christian religion. That is the principle upon which the Christian religion is founded. Now, we fought this battle over a hundred years ago as to the liberty of conscience and the freedom of worship according to the dictates of one's own conscience, and I do not believe that the people want to fight it over again and get it mixed up in affairs of legislation. I believe it is well to leave it the way it is. Leave the laws the way they are.

"Now, the cases that have been spoken of are only isolated cases. The Christian Scientists are not a bad people and I want to say one word on the question of the treatment of children. You know that the human instinct and the instinct of the parent is so strong if a child is sick that the impulse is to do everything under heaven to save that child's life. I have seen that myself in numerous cases. I have seen persons send for doctors who were personal enemies of the family. I have seen them send for half a dozen, and I believe the instinct planted in the human soul to protect their offspring is so strong that there is no person living who would suffer his child to die if he thought there was anybody in the world who could do it the least bit of good."

The Senator from Washington County spoke in part as follows:—

"I feel that this minority report should be adopted, not that I agree with the measure, but to give an opportunity, if any law upon that subject is to be enacted here, that it be made the best possible law in that line. The measure itself, the Bill itself, is too drastic in its present condition. Even with the amendments I do not know then that I can support it, but if we go along with this matter and allow an opportunity to be made to amend it, then the whole matter will come before the Senate. Now if we, as a Christian people, believe the hymns that gladden our ears every Sunday morning, we surely have a great friend in Jesus. I believe it is Tom Moore's poem that has been used in every church, entitled, 'Come, ye disconsolate.' In all our

Christian churches they use that poem as one of the hymns, and one line of it says, 'Earth has no sorrow that Heaven cannot heal.' That may be Christian Science. We hear it every Sunday morning. Now, if we work an hour on Sunday in that line, let us work a little longer during the week or let us change the hymn books. Every Sunday almost in every church, in our Christian churches, we are told to take our cares to the Lord in prayer. Now, my Christian friends here, not my Christian Science friends here, we then should amend our hymns or else we should give greater liberty to the people. It strikes me that the present Bill makes it absolutely, as I understand it, impossible to make a conviction."

Senator Agnew also said in part:—

"I would like to invite this Senate to take a walk on *terra firma*. This is not a prayer-meeting; it is a plain, every-day session of the Senate of the great State of Indiana. There is a Bill pending which, in its plain, simple terms, compels every parent, every person having another dependent upon him, to call in a doctor whenever anybody is sick. It must be a certain kind of a doctor, too. He must be an allopath or a homœopath or some kind of a doctor. Now I fear that this Bill is going a little too far. If you consult the members of this profession themselves, and ask an allopathic physician what he thinks of a homœopathic, he tells you that so far as his medicines are effective, they are deadly poison and cause death. If you take the homœopathic, he tells you that the allopaths are all wrong, and that their doses are killing more people than disease. How much truth there is in this, I am not prepared to say, but this they will tell you. This Bill is not so much a question of what anybody believes. What have we to do with the effectiveness of prayer? There is nothing of the kind involved here. It is a question, and only a question, of whether you are compelled to call in Tom, Dick, or Harry with an M.D. to his name, who doses your child or your friend with something you know nothing about, and in nine cases out of ten nobody else does. I do not want it understood that I am an enemy to the profession, for my best friends are physicians, and the first thing I do when I get an ache or a pain is to send for the doctor. He is the first man I have confidence in.

"The scope of this bill is not what, perhaps, it is intended to be. If this medical science had reached that stage of exactness where there are no mistakes, it would be another matter. In many communities there dwell quacks with certificates, allowing them to practise medicine, who are not fit to go into any family. I should think that there ought to be some restriction thrown about them. But that is not the purpose and effect of this Bill. It is more far-reaching than that. It aims at a sect of people who call themselves Christian Scientists.

"As I understand it, I know very little about it and believe less, but as I understand it, they believe that by some sort of a mental process, whether prayer or aid from the Divinity, they can heal disease; and I want to tell you that there are instances where it seems to me they have absolutely done it. They never did for me, because I never had any faith in that kind, but my neighbors, people who are entirely trustworthy and whose word I am bound to take, men of the very highest intelligence, men who are not more than moderately religious, have told me that after physicians had failed in their families, and in a case where one was pronounced incurable, they called in the Christian Scientist and they were healed. I do not pretend to say that this is of my own knowledge, but I say that a Bill of this kind is far-reaching, and we should be very careful before we enact a law of this kind because it strikes at the liberty of the people of Indiana. It is something that has never been attempted before."

From our Contributors.

Abiding.

BY BERTHA WOODS.

ABIDE with me! Fast breaks the morning Light,
Our day-star rises, banishing all night;
Thou art our strength, oh Truth that maketh free!
We would unfailingly abide in Thee.

I know no fear, with Thee at hand to bless,
Sin hath no power and life no wretchedness;
Health, hope, and love in all around I see
For those who trustingly abide in Thee.

I know thy Presence every passing hour,
I know thy Peace, for Thou alone art power;
O Love Divine—abiding constantly—
I need not plead, thou dost abide with me.

Experience in Dealing with Contagious Diseases.

BY ANNIE M. KNOTT.

It may be of interest to the workers in the Field to know something of the experiences of others in dealing with so-called contagious diseases. After sixteen years' experience in Christian Science work I can unhesitatingly say that I have never known of a case of contagion follow in a household where the patient was treated in Christian Science; and I have never known within the range of my own experience or observation of but one case attended with fatal results, and in that case there were peculiar and unusual difficulties.

During the last few years I have recommended obedience to the state laws as advised by our Leader, Mrs. Eddy, and in one town there have been a number of severe ailments amongst children who were not Christian Scientists, but none had been reported by the physicians attending them.

At length a little child in a Christian Science family was taken ill, and it was recommended that the case be reported to the Health Board, as indications seemed to point strongly to scarlet fever. There were several children in the family, and when the doctor called he at once diagnosed the case as scarlet fever, and the house was ordered to be placarded and the family quarantined. It was then learned for the first time that this malady had been prevailing in the town for a considerable time, but had been concealed by the physicians, who were all believers in contagion, and this Christian Science household was the first to obey the requirements of the state law. The child was treated absently and progressed in a way that surprised every one, and none of the other children manifested any symptoms of the disease. The representative of the Health Board called daily, and although no drugs were employed in the case, he watched it with very great interest and was most kind and courteous all the time and took up the reading of our text-book, "Science and Health with Key to the Scriptures."

Another case was treated in this city under similar conditions, and with equally good results, although a great stir was made at the start, and a member of the Health Board threatened the mother of the child in case of a fatal result without the use of drugs.

When the child's mother was almost intimidated into yielding an unwilling consent to employ medicine, the little girl, about twelve years of age, who was a member of the Christian Science Sunday School, said to those who were present that if they compelled her to take drugs she would probably pass on in a short time, and she expressed the firm

assurance that God would heal her through Christian Science methods. The child's simple and beautiful faith brought the result which the Bible teaches us we have a right to expect, and in this case also the physician who came daily from the Health Board read from our text-book and expressed both surprise and pleasure at the excellent results of the treatment.

All this goes to show our need of remembering Christ's command, to be "wise as serpents and harmless as doves."

In many cases the most severe and marked types of so-called contagious diseases are overcome almost at once, and disappear wholly from consciousness, but it would seem that our Cause has gained rather than lost wherever we have been able to show the wonderful possibilities of Christian Science treatment, even under fire. Human opinions are changing so rapidly under the mighty influence of eternal Truth that we can afford to wait for better conditions in which to bring out without let or hinderance the Christ method of healing diseases, but even now we can say with Paul that in all things we are conquerors.

True Happiness.

BY ANNE DODGE.

WHAT joys compare with the sweet sense of security and peace that meditation upon the beauty and goodness of divine Spirit brings?

The restful knowledge that discord, disease, evil, even death itself, is unreal! Happiness! That hackneyed and much-abused expression! Of what does true happiness, true joy, consist? Is it not to keep our thoughts always right—to meditate on Him?

Until we have learned the great lessons of selflessness, purity, and unselfish love, we can never know the joy of doing good for the sake of good,—hoping for nothing in return, no present or future reward,—which is true happiness. To give, and not let the right hand know what the left hand doeth, to do thine alms in secret, this is indeed a taste of true happiness, and such deeds bring with them an understanding of Love that is sweet indeed to meditate upon. Our gratitude to Him "whose compassions fail not," whose mercies are "new every morning," can find sweet expression and restfulness in dwelling on Him; and we withdraw from this communing with the divine Spirit of grace and all-goodness revived and refreshed with the dews of heaven.

To meditate upon the mercies and goodness of God,—the uplifting, purifying, and consecrating power of His love,—the beauty and holiness of Peace,—and to live a life palpitating and throbbing with such thoughts, radiating above and beyond you to those who will come long after, this is the life "hid with Christ in God," which circles and circles from you till it ripples on the mighty sea of eternity, and leaves a name on the page of Truth which time cannot erase, nor the powers of darkness obliterate. This is true joy, true happiness, to keep our thoughts on the miracle of divine grace and goodness,—the wonder of His everlasting love,—to dwell in the shadow of that great Rock whose shadow, in His great mercy, is for the protection of the unthankful and evil if they will but seek it, for just and unjust alike.

How sweet indeed to meditate upon a Love that blesses its enemies, and yearns to save and to succor all alike! What joy and blessed security such meditation brings, a happiness born of the Spirit that abides with us always—the sweetness and permanence of a life at peace with God.

No man ever did or ever will become truly eloquent without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.

FISHER AMES.

Testimonies.

Touched the Hem of Christ's Garment.

In June, 1898, I was suffering from nervous prostration, and while sitting one afternoon with a neighbor she mentioned that her mother had been an invalid for fifteen years but was healed by Christian Science treatment. I remember that as quick as thought I decided what to do, but I very quietly asked what she meant by her mother being healed, as the word was a strange one to me. She told me a little about her mother's case, but she was not a Scientist and did not make anything plain to me only what I gathered from her first words. I believed her mother was healed by Christian Science, and I made up my mind that I would try it. The suggestion came that I did not believe it could reach me. Many thoughts flashed through my mind on my way from her house to Christian Science Hall, but I kept straight on and prayed with every step to be directed.

I found Mr. B. and introduced myself. I told him I could not stop for treatment then but wished to make an appointment for the next morning. I felt that he understood my condition, and I said, "Can you help me?" He replied, "I will try." With that I was satisfied. I kept my appointment the next morning, bought a copy of *Science and Health*, and arranged for treatment. This man silently communing with God in my behalf impressed me with a sense of the goodness of Christian Science and its true followers. I have never doubted a testimony in the *Journal*, *Sentinel*, or at the Wednesday evening meetings. I felt from the first that if I was not healed it would be no fault of Christian Science. The trouble would be with me.

When I came to page 162 in *Science and Health*, and the paragraph beginning with line six, I saw the state of mind I had been living in, I saw where I then stood, I saw what divine Love would do for me. I also saw that I had much to do, and the struggle began. I had two weeks' treatment, but did not acknowledge any benefit until the last of the second week.

I soon found many friends among the Scientists and I thank them again in this way for all their kindnesses to me.

All through my life when thinking of Christ Jesus on the earth I have wished I might have lived at that time and, mingling with the multitude, have touched his garment and been healed. I find in Christian Science we do touch the Christ garment and we are healed. I realize that my progress has been steady and that if I am obedient I shall sometime reach the goal for which we all are striving. I have never felt any prejudice against Christian Science or our Leader, and I acknowledge with deep gratitude the blessings that have come to me.

These passages of Scripture are particularly helpful to me: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "And who is he that will harm you, if ye be followers of that which is good."—ALFARATA C. DANFORTH, Concord, N. H.

The Reflection of Ever-present Love.

One evening last winter, our little boy, four years old, was put to bed. I did not notice any discord, but a few hours later when I was making preparations to retire, his little cheeks were flushed, his temperature was very high, and he was twitching and muttering in his sleep. My first thought was, "God is here, I have nothing to fear." I simply forgot the erroneous belief, and was dwelling in the secret place of the most High, for the room seemed filled with the presence of Love. It was not ten minutes before

every indication of fever had vanished, and he was sleeping as sweetly as any healthy child should. I thought, "What have I done?" Nothing. I was simply a clear reflector for the ever-present Love; a willing instrument in God's hand. Then came the thought, why are not all my demonstrations instantaneous? But these words from "*Science and Health with Key to the Scriptures*" by Mary Baker Eddy, p. 409, followed: "Because you are not perfectly attuned to Divine Science, and need the arguments of Truth for reminders."

I have had many demonstrations which were instantaneous, some that seemed protracted, and there are yet a few which are not complete. But I know that if we "work—work—work—watch and pray," as our Mother bids us, for that Mind to be in us, which was also in Christ Jesus, our labors will be rewarded.

Before closing, I wish to express my heartfelt gratitude for good received, first, to our Father for His holy word; to His messenger of love, Mrs. Eddy, for *Science and Health*, which has illumined this holy Book for me, and made the rough places plain; for this text-book has been my only healer and teacher; to The Christian Science Publishing Society for the love-thoughts that are sent out to us weekly, monthly, and quarterly through *Sentinel*, *Journal*, and *Christian Science Quarterly*; to our Board of Lectureship for their unselfish toil in teaching and healing the multitudes; and last, to the dear brothers and sisters in Truth who have reflected to me, so many times, the Love that passeth all (human) understanding.

GERTRUDE BLACK, Kansas City, Mo.

Quickly Healed by Christian Science.

It is over three years since I was brought into Science through being healed of diabetes. My first intimation that I had the trouble was when I was examined for a life insurance policy. I had made application to one of New York City's most prominent life insurance companies for an endowment policy and was rejected. I subsequently made application to three other companies and met the same fate. The last examining physician informed me that I could not live six months unless I placed myself under the care of a specialist on diabetes, he even sent a specialist to examine me and try to save my life. I rejected his proffered assistance but did make application to our family physician, who placed me on diet and gave me a list of things I could not eat and a short list of things I could eat. I felt myself receding every day while under his treatment. He suggested a trip abroad, away from business cares, and I made up my mind to take it. About this time my family became interested in Christian Science, and they prevailed upon me to try it. I had very little confidence in its efficacy, but I yielded to their entreaties and placed my case in the hands of a practitioner, but I told her that I thought that it was only time and money wasted. Suffice it to say, however, that in eight treatments all symptoms of the disease disappeared and I am to-day as well as I ever was in my life. I have since been received in an insurance company without question.

I have also seen divine Love demonstrated in my environments at home. After my healing we dispensed with all drugs and have relied upon Truth and divine Love.

I hope this will reach some doubting Thomases, and bring to them the peace and love Christian Science has brought to me and my household.

H. A. LATOUR, New York, N. Y.

Goodness has ever been a stronger guard than valor. It is the surest policy always to have peace with God.

BISHOP HALL.

Religious Items.

The *Christian Endeavor World* says: "Half the battle of the spiritual life consists in keeping up a cheerful spirit. How many Christians fail at just this point! 'I can find a hundred zealous, working Christians,' says a recent writer, 'where I can find a single Christian who, under the o'erbrooding love of God, sits like a robin on its bough singing and swinging, without one trouble in its heart, one discord in its minstrelsy.' No one can contend successfully with spiritual foes so long as his heart is full of forebodings and his mind of prophecies of defeat. Faint heart never won anything worth winning, whereas victories have been won against fearful odds by troops that have suddenly been flushed with confidence by some good news. 'An ounce of cheerfulness,' says good Thomas Fuller, a pre-eminently cheerful man, 'is worth a pound of sadness to serve God with.' If we wish to help our fellow-men, we can hardly do them a greater service than by being so strong, earnest, and cheerful that the disheartened will take a new lease of hope from us, the doubting a new vision of faith, and the fallen a new impulse to get on their feet again."

A writer in the (Baptist) *Standard* furnishes the following suggestive anecdote: "An infidel squire was one day talking with an unlearned miller who now and then preached to the people of his neighborhood, and the squire expressed his opinion that one so ignorant should not try to lead the people in religious matters. The miller, pointing to a map on the wall, said, 'Squire, is not that a map of your possessions?' 'Yes,' replied he, 'those are my farms.' 'I suppose,' said the miller, 'you know all the roads very well.' 'Yes,' said the squire, 'I know them perfectly.' 'Well,' said the miller, 'you remember how when you could not find your way through the woods one day my little girl directed you?' 'Yes, I remember it very well, and she did it nicely, too.' 'You knew the road,' said the miller, 'on the map, but my little girl knew the road from walking in it, and could lead you safely through the woods.' As workers for Christ we must have this knowledge."

A writer in the (Baptist) *Standard* says: "Gladness is God's ideal for His children. He means them to be sunny-faced and happy-hearted. He does not wish them to be heavy and sad. He has made the world full of beauty and full of music. The mission of the gospel is to start songs wherever it goes. Its keynote is joy—it is good tidings of great joy to all people. We are commanded to rejoice always. This does not mean that the Christian's life is exempt from trouble, pain, and sorrow. The gospel does not give us a new set of conditions with the hard things left out. The Christian's home is not sheltered from life's storms any more than the worldly man's home. God's gladness is not the absence of sorrow, but divine comfort overcoming sorrow—sunshine striking through the black clouds, transfiguring them."

In an editorial on "Great Possessions," the (Baptist) *Watchman* says: "In these days when the glamour thrown about wealth is so seductive, it is wholesome for Christian men and women to reflect that happiness, content, and success in life are not bound up with the command of large financial resources. Perhaps there are few lessons that the pulpit needs to inculcate more insistently than that, while it is a Christian's duty to make all the money he can, legitimately, and with due regard to other interests, the contented, considerate, and patient disposition which the Scriptures denote by the word 'meekness' is the greatest of all possessions. Strange, enough, our Lord promised that 'the meek should inherit the earth.' What could he have meant?"

Some tax assessors are beginning to look upon the exemption of income-bearing property of churches and other religious institutions as a degree of state support that is inimical to the best interests of the general public. The *Congregationalist* says: "The Su-

preme Court of Illinois has just affirmed the opinion of a Chicago county court that property of McCormick Theological Seminary, not used by the Seminary for academic purposes, but on the contrary, rented so as to furnish income, must bear the regular rate of taxation. It will be a costly decision to not a few of the religious and educational institutions of Illinois."

The (Unitarian) *Christian Register* says: "We note with pleasure the increasing demand, coming from churches of the stricter sort, for the truth. When Dr. Briggs was tried, the question was not, 'Are his statements true?' but 'Do they conform to the standards of the Church?' The question now goes deeper. Do the standards of the Church conform to the truth as it is now received and understood by those best qualified to know? There is an encouraging demand for the exact truth about the Bible and the Church without regard to its effects upon ancient creeds and standards."

A sermon on "Prophecy in Action" by the Rev. Dr. J. H. W. Stuckenborg, published in the *Homiletic Review*, contains the following: "Jesus did not promise that his disciples should surpass him in word, but he did say: 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.' Whatever we do is a prophecy in action. What a man sows is a prophecy of the harvest he is to reap. The effect is involved in the cause—is, in fact, its fulfillment."

A writer in the (Methodist) *Christian Advocate* says: "A hope that fails to awaken joy is a vain hope. No true Christian is unhappy. Of all the sour, discontented, murmuring, miserable creatures on the earth not one is a real Christian. Not one has a hope which is as an anchor of the soul. The Christian may weep bitter tears. He may have sorrow upon sorrow. He may be plunged into a sea of grief while the billows of trouble go over his soul. But deeper than the deepest grief is the joy of the Lord."

The *Watchman* says: "One of the difficulties with which ministers have to contend, is the ignorance of the Bible on the part of their congregations, which makes Scriptural allusion and illustration ineffective. The allusions and illustrations have to be explained at length in order to make them intelligible. A thoughtful man cannot help wonder how long the churches will be content with a system of Sunday School instruction that produces this result."

A writer in the *Universalist Leader* says: "It is good for every person to choose times for quiet meditation, for reviewing his experience and ascertaining wherein improvement may be made upon his own record. It is of great benefit to each one to go up higher in his thinking, his aspirations and resolves. Such moods or habits of mind are precursors of better conditions."

The *Congregationalist* quotes the following wise observation of Andrew Fuller: "Sin is to be overcome not so much by maintaining a direct opposition to it as by cultivating opposite principles. Would you kill the weeds in your garden? plant it with good seed; if the ground be well occupied there will be less need of the labor of the hoe."

The *Universalist Leader* says: "The test of a genuine, living, saving faith is that it moves a person to Christian service, to do something to lessen the sway of error and sin and to extend the reign of truth and righteousness. A faith that bears no fruit in Christian works is a dead faith, a mere theory in the head."

The *Sunday School Times* says: "Would you know who Christ is and what he can do for you? Obey him; do as he directs. Do not expect experience without experiment. 'Follow me' was Christ's way of saying: 'Taste and see that the Lord is good; blessed is the man that trusteth in him.'"

The (Unitarian) *Christian Register* says: "In France there has been formed a 'League of Sincerity.' Its aim is to encourage its members to teach their children in morals and religion nothing which they do not believe, all doctrines and institutions to the contrary notwithstanding."

"Those who dare not act upon their convictions of right and duty, for fear of evil consequences to themselves, but try to attain the desired end by some ingenious subterfuge, are sure to over-reach themselves," says the (Baptist) *Examiner*.

The *Congregationalist* says: "Recent regulations issued by the governments of Belgium, Switzerland, and Bavaria limiting the Sunday freight traffic have not lessened the receipts of the road either in freight or revenue."

The (Baptist) *Watchman* says: "There is such a thing as being too careful of one's influence or reputation. Let one go on and do right and noble things, and his influence will take care of itself."

Notices.

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Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

Aguinaldo, the leader of the insurgent Filipinos, was captured on March 23 by an armed party under the command of General Frederick Funston. The party comprised 78 Macabebes in the American service dressed to represent insurgent troops, four American officers besides General Funston, and several ex-insurgent officers. The hiding place of Aguinaldo was betrayed by one of his trusted officers, who was captured with letters in his possession from his chief to generals in the field. The captured officer guided General Funston to the insurgent leader's stronghold in Isabella province, on the island of Luzon. General Funston and the other Americans were dressed to represent privates, and by means of forged letters purporting to be from General Luna, sent on ahead by courier, Aguinaldo was made to believe that the party was a body of reinforcements which had fallen in with an American engineering party and captured five of them. He sent them food and instructions to treat the Americans kindly. The party was received at Aguinaldo's camp without suspicion, his household guard of fifty men being drawn up to receive the party of supposed friends. When it was noticed that Aguinaldo's aide was watching the Americans suspiciously, a Spanish officer commanding the Macabebes for the Americans, ordered them to open fire, which they did, killing three of Aguinaldo's guards. When the firing began General Funston assumed command and without much difficulty captured the chief and all his supporters who did not flee. He was taken to Manila and put in jail. The general opinion in official circles is that Aguinaldo's capture will soon be followed by complete submission on the part of the insurgents.

Senator Platt, who has for years been the acknowledged "boss" of the Republican party in the State of New York, deferred to by governors and legislators and by the national party managers, has finally been compelled to yield to the will of Governor Odell, who has asserted his right to full authority, limited only by the legislature, and made his assertions good. Even Colonel Roosevelt, when governor, with all his independence of spirit, was not able to have his own way, but had to compromise with Senator Platt on many important matters. Governor Odell was put forward by Senator Platt himself, and was generally believed to be a subservient "machine" politician, but even before he was inaugurated it became apparent that he looked upon the office that he was called upon to fill as a sacred trust, not to be turned into an administrative branch of the party machine. After the inauguration Governor Odell showed in every act that he was the servant

of the whole people, and last week came the climax of the struggle with Senator Platt, when the latter attempted to coerce the governor into favoring a bill intended to deprive the city of New York of self-government in the matter of police administration. The governor flatly refused. Senator Platt called a conference of the party leaders from all parts of the State to support his demand, and the conference endorsed the action of the governor to the great humiliation of Mr. Platt.

Both Secretary Root and Adjutant-General Corbin expected to take part in the ceremonies in the Philippines incident to the establishment of civil government in the archipelago. Judge Taft will be the first civil governor. When the change is made General Chaffee will succeed General MacArthur in command of the United States troops in the Philippines, who will, it is expected, be employed only for police duty and garrison service.

During October, November, and December last year, 74,432 immigrants entered the United States by way of New York City. To the same port, counting from October 1, 1819, to December 31, 1900, there arrived by sea from foreign countries, an aggregate of 13,703,162 immigrants.

Attorney General Griggs handed the President his resignation on March 22, to take effect March 31. Mr. Griggs intends to leave Washington for his home in New Jersey, where hereafter he will reside. His intention is to resume immediately the practice of his profession.

The present plans of the War Department contemplate the maintenance of an army of fifty thousand men in the Philippines until order has been completely established under the proposed new civil government and the garrisons can be safely reduced to a peace-footing.

Boston's financial statement for the last fiscal year shows that on January 31, 1901, the net debt of the city amounted to \$53,847,593.75; the receipts were \$48,637,081.10, and the expenditures reached a total of \$45,391,700.41.

After a long deadlock the Nebraska Legislature on March 28, elected J. H. Millard and Governor Charles H. Dieterich to the United States Senate.

Foreign News.

It is said that the Czar of Russia is very much worried and uneasy on account of the student riots and the many threats against his life. It is reported in the European press that a mine was discovered last week under the Czar's palace at Tzarskoe-Selo, seventeen miles south of St. Petersburg, which was intended to wreck the palace and kill the Czar. It is said that persons who thoroughly understand the conditions in Russia take a very grave view of the present political troubles.

The Royal Insurance Company of Liverpool has acquired the Lancashire Insurance Company of England. Both companies do an "all world" business, and their combined actual available assets in the United States alone exceed ten million dollars. The deal is the largest transaction in the fire insurance world since the acquisition of the Palatine Insurance Company of Manchester by the Commercial Union Assurance Company of London last spring.

United States Consul General Guthrie, at Frankfort, reports that on account of the lack of land and increased taxation, the religious sects in the Caucasus have left that country and settled in Canada, and also that the residents at Transcaucasia wish to leave that country to come to North America. The total number of these immigrants, it is said, is about fifty thousand.

The British report an engagement with fifteen hundred Boers under General Delarey on March 24, in which the latter were routed with a loss of one hundred and forty taken prisoners and "many killed or wounded." The British captured twenty-four carts, fifty-three wagons, nine guns, one hundred and sixty rifles, and a quantity of ammunition.

United States Ambassador Choate and the other ambassadors and ministers to Great Britain presented their credentials to King Edward at Marlborough House at noon, March 18. Each member of the diplomatic corps arrived in a royal carriage drawn by two horses, and were attended by three royal servants attired in long scarlet cloaks.

A special dispatch from Berne, Switzerland, dated March 21, says a vast glacier slide from the Rossboden Alps has destroyed a street in Berne. For a distance of a mile and a quarter the forests were swept down and the valley was filled with block ice.

Press reports from London on March 27, stated that the weather in Europe at that time was very bitter, there being frost and snow everywhere, heavy snowstorms having swept over northern France and England.

Industry and Commerce.

At a special meeting of the New England Electric Vehicle Transportation Company, which operates 245 automobiles of various types in Boston and Newport, to be held April 29, the president and directors will recommend to the stockholders that the company be dissolved because the business has not paid expenses, and there seems to be no prospect of earning enough in the future to make satisfactory returns to the stockholders. Up to February 28, 1901, the company had expended \$769,036 in the purchase of vehicles and batteries.

The contract price for building the new Brunswick Hotel on the site of the present hotel of that name at the corner of Madison Square and Fifth Avenue, New York, N. Y., is six million dollars.

The savings banks of the world hold the immense aggregate of seven billions of dollars. More than one-third of this sum is the property of depositors in the United States.

General News.

The Parthenon at Athens is being restored in part. One end of the noble structure has been completed, and the work is well advanced on the other portions. The Parthenon was erected under the superintendence of Phidias in the fifth century B. C. Various have been the uses to which the Parthenon has been put, and considering its vicissitudes it is a marvel that it is as well preserved as it is. It was transformed into a church to the Virgin once, but its architectural glory did not suffer much until 1687, when, in a struggle between the Turks and Venetians, a bomb hurled by the latter exploded upon the roof of the temple, and the structure was torn asunder.

Chief Johnson of the Taku tribe, one of the most famous Indians in Alaska, was recently in Salem, says the *Oregon Statesman*. He has under his charge from five to six thousand Indians, and they look to him as their ruler. He has six or seven large stores located at Dyea, Juneau, and other points, and practically controls the trade of his people. Every three years Chief Johnson has a big potlatch, at which time he gives away thousands of blankets and other things useful to members of his tribe. He had a potlatch in 1896 and it cost him \$25,000, and the one held last year was almost as expensive.

It is said that the accidental discovery was made by two French chemists recently that bioxide of sodium will renew the oxygen in air, so that divers wearing helmets lined with bioxide of sodium could stay below water for an indefinite period.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Chinese Editors at Work.

Shanghai Native Dailies Keep their Readers Posted.

WHEN the managing editor of a Chinese daily reaches his office, at four o'clock in the afternoon, he has perhaps less trouble than foreigners in that station, but quite enough to interfere with the placid enjoyment of the cup of tea that awaits him, and to make him wish that his superior talent had been employed in some line less bothersome. He has no occasion to look over misprints of type or matter crowded out or omitted on any account, for he has himself been on duty until six o'clock in the morning, and knows every tooth point of the night's harrow; but he must reckon with his contemporaries, which give him concern that he feels to be ill compensated by a salary equivalent to one gold dollar per day.

He is accountable to the chief editor, who flashes off ideas that he is expected to phrase into the leading article; and to the proprietor, who moves in high society and has diversified political, commercial, and social interests, which must be respected in every line of the paper, and who is never pleased unless he has not only all the news that others print, but some striking feature besides. If the paper falls short of the expectations of the chief editor or the proprietor, the managing editor is fined from a day's to a week's pay. Consequently he holds the office force—the correspondents and the reporters—to strict account, and altogether the counting room derives quite an income from fines, and all hands manage to keep fairly deep in debt.



There is thus much to do daily in every office in seeing what other papers have been about and in noting effects. The excitement which attends this ordeal keeps the two cooks and four servants each office employs busy making and serving tea. At nine o'clock in the evening the round-up occurs, when fates are distributed and the preparation of copy begins for the next issue. Half an hour later teacups on every desk stimulate the tiny paint brushes that record the day's events and impressions.

Long before this time, naturally, a great amount of work has been done. While those in authority are arranging fines, the field outside must be thoroughly covered. This requires the utmost vigilance, for reporters and correspondents are held for the territory assigned to them, and they must keep alert to get all that happens in it. It will not do for a reporter to reside away from the district of his labor, for he must watch that district until the paper goes to press, and he takes chances with his position if he slips to bed before daylight. It is also necessary for him to be up early, so that he shall miss none of the morning happenings.

Being quite as nerveless as others of his race, and having no possessions worth mentioning except those on his back, it seems a waste of money for a Chinese reporter to hire lodgings. He may sleep when and where leisure and convenience suit, and eat promiscuously. A weekly visit to the barber provides all his toilet requirements. If he has

lodgings and tries natural rest, he must engage some one to rouse him if anything occurs needing his attention, and his pay of from eighteen to twenty-one Mexican dollars per month, less fines, the net average return per man certainly not exceeding two gold dollars per week, does not enable him to indulge in luxuries for personal service.

As in many other things, experience is not so bad as theory. Luckily for reporters, the native habit of retiring early and sleeping until morning is generally observed. If a reporter sleep near a fire alarm that will be sure to awaken him, he may take chances, and feel that the occasional fines for missing other late news bring the cost of regular rest to him about as cheap as it can be bought.

In Shanghai there are six daily native papers and one weekly. The local departments to be covered engage four reporters of the native city, one for the mixed court, and one each for the French, English, and American settlements. In the native city, one man looks after the movements of the taotai and news at his yamen, one after the yamens of inferior officials, and two watch for police and general news.



Every man is expected to become proficient in speed and condensation. He should learn how to write characters that express much in little, for the paper is not elastic, and the local field cannot have more than three thousand characters out of the eight thousand that compose the reading matter of the paper. Advertisements fill about three-fourths of each edition. A man is considered fast and No. 1 otherwise who can write a striking and graphic story in one hundred characters or less at the rate of five characters per minute. It is hard to conceive a piece of news worth more space, according to accepted local notions.

If a man is deficient in terse expression, the talented readers who handle his copy are expected to boil him down. Including the managing editor, there are eight readers, who must look after proofs, each of whom is charged with the proper adjustment and placing of all the reading matter that comes to him as copy. This fixes responsibility beyond question for every line in the paper. These eight men oversee correspondence and general news, as well as the local field.



Each paper has about twenty correspondents scattered over the country. A correspondent needs to have always about him not only his wits, but a code book, filled with characters, each of which stands for four when written out. Nothing may be sent by wire except in code, and a query must precede the dispatch.

If a correspondent at Sianfu should hear at four o'clock in the morning that the Empress had died, he must get out his code and ask the office if it will take the story. Unless he gets a reply ordering what he shall do, he is not privileged to send more under penalty of losing his billet, although he may be sure that the paper will wish as many details as it can get, and that the time for going to press will arrive quite as soon as he can file anything at the telegraph office, even should he prepare his code dis-

patch while awaiting an order from the office. The rule governing dispatches is inflexible. It is made to be obeyed, and in no office does it admit of exception.

A Chinese compositor cannot stand at his case and, remaining in erect posture, pick up type, as in a foreign office. He needs both arms and legs, a good stooping back, and, if the editor's vocabulary is specially rich, a step-ladder. There must be a pocket for every character, and as ordinary newspaper uses require about four thousand characters, one compositor needs almost enough room to live in. It is a mark of distinction to employ unusual characters. Every paper likes to appear learned. There are editors who seem to employ their leisure in devising combinations which, while original and distinctive, shall yet be self-explanatory.

As no merchant could anticipate or supply such demands, every office contains its own foundry. Two men attend to this. One of them keeps busy making steel dies, and the other melts and stamps out the type. The compositors make new pockets for all creations. It behooves them to burnish their memories frequently, or they may be hours in setting up a single article, which would never do. As the types are of soft lead and easily worn, one man has his hands full in sharpening their lines by picking out the ink that they gather, or in filing down the inequalities that are always appearing. When a type becomes worthless it is thrown into the pot, to be melted over for a fresh stamp.

There are a dozen men in the composing room, including the typemakers and repairers. As many more work in the press room. That work needs infinite care, for exceedingly thin paper is used, and it is necessary to watch every impression. In order that the pressmen may get themselves in trim for the crucial test of producing the main issue, they are set at work on early editions by ten o'clock in the evening.



Whenever a few columns of fresh matter are ready, the presses are stopped until the forms can be changed. Two papers of the same date may thus appear vastly different, and as the circulation is wholly local, it may happen that neighbors, subscribers to the same paper, may exchange sheets and get double reading. Early press work is necessary to the issue by daylight of a few thousand copies.

The publication office employs four men who attend to the folding of the paper, its distribution among carriers, sales over the counter, and to the advertising. The item of advertising is arranged mainly by compradores, who place yearly contracts. The transient advertisement costs five cash per character, equivalent in American money to five sixteenths of one cent, and single copies of the paper sell at twelve cash. Newspaper quarters are usually as good as the average business place. They have well polished teak desks, electric lights, comfortable chairs, and numberless small conveniences that may be found in well-appointed foreign offices.

An office is never closed. Some one has work to do there at every hour of the day. Native work means seven days a week. At the Chinese New Year, the newspaper business, like every other that is Chinese, shuts down for a week. Nothing could possibly happen to induce a newspaper to get out an extra at that time. On all other days the paper must be issued, and every person connected with it must be on duty. If there is a funeral, a wedding, sickness, or if on any account one wishes to remain away from the office, he is expected to provide a substitute to look after his department, subject to his hours and fines, and for such pay as may be agreed upon.

Literally rendered into English, the names of the local native dailies are New Hear, Shanghai Paper, Chinese-Foreign-Chinese News, Same News, Soochow News, and Chinese-Foreign Evening News. The issues generally

justify their titles. They have foreign press service which enables them to print enough outside matter to keep their readers informed on events of real importance, and they miss nothing of immediate concern to their people. In statements of fact they are usually most accurate, and the limited space at their command shuts off writing for effect and makes a newspaper a terse index of a day's record.

The papers printed for foreigners here, with one exception, are not nearly as good as straight news chroniclers. One may often read in a local English paper that something has occurred of which an account will appear in a subsequent issue. That would not be tolerated in a native office, which prints on time or lets a subject alone. Most of the foreign papers look to the native ones for Chinese news, and some of them are as apt to print it without credit as original with it, although it is special service to the native papers and paid for as such.

The Chinese may not know much about newspaper ethics, but what they print is their own, bought with coin of the realm. They do not wait for others to gather news, and then palm it off as the product of their own enterprise.

FREDERICK W. EDDY.

Special Correspondent for the *Boston Herald*.

Must we Lose our Birds?

THE most discouraging fact that can be proved against many intelligent women is the absolute indifference with which they seem to have met the appeals of artistic taste, of science, and of humanity to stop the wholesale slaughter of the birds. It is foolish and trifling to plead longer the excuse of ignorance. If women are still ignorant of the economic waste, of the loss to scientific study, of the suffering and destruction caused to gratify their vanity, then it is an impeachment of their intelligence and their common sense, if nothing worse. Every paper in the land has published the statistics of this trade in feathers; and there is hardly one that stands for anything more than reporting the daily news of the world that has not sent out again and again appeals to women to have mercy on these helpless creatures. Nevertheless everywhere one goes, the heart is saddened by the evidences that these appeals are unheeded. One cannot sit in church, and look around on the aigrettes, torn from mother-birds whose little ones were left to starve, and on the wings that might still be glancing in living beauty through the air, making the spring more lovely, without wondering what the gentle Nazarene, whose words we repeat, whose religion we profess, would say to this. He said once that not a sparrow can fall to the ground without the Father.

At first thought, it would seem as if every woman must refuse, even if only on grounds of artistic fitness, to wear that on her head which cannot fail to suggest suffering and death to those who look at her. Only a debased artistic sense can find beauty in a dead bird, or in a part of a dead bird, when thus used as decoration for a woman's hat. It is not as if she were asked to choose between such ornamentation and bare, unrelieved plainness. Is your milliner so poor in ideas that she has no other resources than those supplied by a trade which robs the earth of its music and gladness and life, giving nothing as a recompense? Then it is time to choose another milliner, for there are many who are glad to second the protest against this wrong.

The study of biology is practically just opening to students, and it is painfully instructive to hear the predictions of eminent scientists touching the influence that the war on birds must have on this department of knowledge. Already certain species are as extinct as the Mesozoic animals. Certain birds that were common within the memory of those not yet old are so rare that not a single specimen has

been seen for years. John Burroughs says that the bluebird has almost vanished from New York State, and the heron is nearly exterminated in Florida. The sea-birds along our coasts are disappearing, the wild pigeon has become almost a tradition, and the Smithsonian Institute predicts with authority that soon hardly any species of bird life will survive except such as are domesticated.

These words are written in the sad consciousness that the larger number of women who still wear bird-breasts and bird-wings are impervious to appeals and arguments alike. Unless the law intervenes to protect these helpless creatures, the reproach against womanhood will continue until the last bluebird has been shot, the last robin snared in the reed swamps of North Carolina, the last brood of nestlings starved, while the mother-bird dies with bleeding breast. It is true that woman is not alone to be blamed for this wholesale destruction, but one needs only to look around him to see that she must bear her full share of responsibility. Yet it must be that there are many who, though discouraged by the fruitlessness of twelve or fifteen years of agitation on this subject, still wish that they might openly prove themselves guiltless in this matter. It would be good to belong to a study class, a woman's club, a church, in which the women had placed themselves unitedly on the right side of this question. The Audubon Society has done much good, but joining it has been largely a matter of individual action. Is it not possible for our organizations of women to consider this matter before all the spring bonnets are bought? Where is the club, not formed expressly for the purpose of protecting the birds, which can claim that not a single member seeks beauty at the cost of a life? Or is there not one anywhere?

It is doubtless true that many women believe still in "the horse-hair kind of aigrettes, which look exactly like real ones;" and possibly, some women have even believed the milliner who assured an officer of the Audubon Society in Boston that all the feathers for sale in her store had been dropped by the birds in flight! It may be equally true, as the president of an association of women wrote last week, that "it is always the salt of the earth that insists on wearing them," and that "the saints are the worst offenders,—such good, lovely women!" If this is really true, is not the question most serious?

Pawtucket Gazette and Chronicle.

The Lectures.

At Washington, D. C.

Every seat, up stairs and down, in the National Theatre was occupied yesterday (Sunday, March 24) by an interested audience to listen to a lecture by Mrs. Livingston Mims of Atlanta, Ga. The speaker is one of the principal advocates of Christian Science. The lecture was entitled, "Jesus in Christian Science," and was most interesting. Mrs. Mims was introduced by Capt. John Freeman Linscott, First Reader of First Christian Science Church of this city.—*Washington Post.*

Captain Linscott said:—

Dear Friends:—The discovery, introduction, and demonstration of Christianity as a Science which heals from sin and disease by the same process, has startled both Christendom and the medical world. All Christian thinkers who have been trained in the law of human thought; in the law of hope and human faith; in the moral law; and in physical law, so-called, can see that these are but lower forms or shadowing manifestations of the one infinite Mind in action, the Creator of the universe and the human creature, which our Master called "the kingdom of God." Paul called it "the law of the Spirit of life in

Christ Jesus," which makes "free from the law of sin and death,"—the carnal mind, or our ignorance of God as Truth.

The spiritual understanding and demonstration of this spiritual law, gained through right reason and the revelation of Spirit, fulfils the moral law, the law of human hope and faith, the law of human thought, physical law, ecclesiastical law, civil law, commercial law, and all national and international law. This law of Spirit is the expression of the uncreated Mind and uncreated Wisdom, which is God, and His Christ, whom Jesus taught us to call Father. This law understood is Christian Science, and is defined by Mrs. Eddy, the Discoverer and Founder of the Science, as "the law of God, the law of Good, interpreting and demonstrating the Principle and rule of universal harmony."

We felt sure you would be pleased to hear a lecture on the subject, and this magnificent audience assures us. It is a very rare occasion for us all. First, because of the rare ability of the lecturer, and second, because she is a daughter of the sunny Southland, a descendant of old Georgia's intellectual and moral best, a former leader in social functions among statesmen and dignitaries, the wife of Major Mims, the Mayor of Atlanta, Ga.

It is my distinguished honor to introduce Mrs. Sue Harper Mims of Atlanta, Ga., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., who will discourse for us on the subject of "Jesus in Christian Science."—*Correspondence.*

At Auburn, N. Y.

"Christian Science is Scientific Christianity," was the subject of an interesting and timely address, yesterday (Sunday, March 3) at Music Hall under the auspices of the local First Church of Christ, Scientist, by Rev. Arthur R. Vosburgh, C.S.B., of Rochester. The hall was well filled and it is not paying too much honor to W. D. Baldwin, a quondam Auburnian now of New York, to say that many were attracted by the announcement that he would introduce the lecturer.

Mr. Baldwin's old friends, irrespective of church affiliations, were delighted to find that he had lost none of the graces that had endeared him to a wide circle of friends when a mere boy here in old Auburn. That was more than a quarter of a century ago.

He remarked in his introductory address that he had been well grounded in the orthodox belief and he little thought that he would some day be converted by the principles of Christian Science. Study and the observation of its healing power in his own family had convinced him it was the true faith. Everybody within sound of his voice probably believed in the Omnipotence of God, and yet in case of emergency how few were content to depend upon God alone without calling in outside aid. New ideas in science, politics, or religion always met with opposition, much of the time through ignorance. The Mother Church in Boston had formed a board of lectureship to disseminate information concerning Christian Science, and the Rev. Arthur R. Vosburgh, C.S.B., was one of the chosen lecturers. He was probably not unknown in Auburn, inasmuch as he had spent three years as a student in Auburn Theological Seminary.—*Auburn Daily Advertiser.*

Lectures at Other Places.

Fairbury, Ill.—William G. Ewing, February, 22.
Canton, O.—William G. Ewing, March 10.
Rome, N. Y.—Carol Norton, March 10.

The rest of Christ is not that of torpor, but of harmony. It is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in duty.

F. W. ROBERTSON.

Among the Churches.

Christian Science in Dayton, O.

FROM the earth's remotest bound the hearts of every society of Christian Scientists beat in unison, rejoicing and exceedingly glad at every step of progress their brethren make. When Christian Science is introduced in any city or hamlet it first appears as a far-off star. Its rays of light are seen dispelling the darkness, calming fear, comforting the sorrowing, healing the sick, and reforming the sinner. Its work is done so quietly that it is almost unperceived. Thus starts the work of Christian Science in the home. Other demonstrations follow, and more people see the light, and then we behold a little band holding services in a private house. From thence they journey to a hall where their light may better be seen, and there tarry until divine Love opens the way to worship in a church edifice, where they are as a candle upon a candlestick; and giving light unto all that are in the house. This period of growth has at last been attained by First Church of Christ, Scientist, this city. Our first Sunday service was held January 6, in the edifice known as Congregational Church on the Boulevard, near Third.

In 1894 this church was organized. A charter was obtained from the state in January, 1898. Present membership 110. Twenty accessions to the church last communion. Many people have gone out from the church into other fields, some to Canada, others to the far west, and some to the east. The workers of our church have sown the seed in many of the adjoining cities and towns, proving by demonstration the power of the Word as revealed in Christian Science. If all those who have been benefited and healed by the faithful ones of this church could be assembled together at one time, we do not think there is a church in our city that could contain them. But wherever they may be, we are confident they will rejoice with us that we have made one more step of progress. In some instances the demonstrations of healing have been so convincing that physicians have acknowledged the superiority of Christian Science Mind Healing.

We have placed "Science and Health with Key to the Scriptures," in the library at the National Military Home, near this city, in the library at the National Cash Register Company, the City Library, and the Shaker village. Our Sunday School, as a Christmas gift, gave Science and Health to the County Jail for the prisoners to read. Our periodicals, *The Christian Science Journal* and *Sentinel*, as a free-will gift from our church, are received regularly at the Jail, County Infirmary, Young Women's League, Union Shaker Village, National Military Home, Hotel Atlas, and *The Herald* Publishing Company. From time to time we have been informed of the great good the literature alone has done in some of these institutions, and perhaps if we could hear from all of them, it would be the same old, old story. We shall take the liberty of referring to two. A few members of the Shaker Village, near Lebanon, O., acknowledge with hearts full of gratitude that our church brought Christian Science to them. A letter recently received from them states that every word in the *Journal* and *Sentinel* is read, and is a source of much encouragement, and has given them a better idea of God. It has been the means of relieving much suffering. A gentleman from the Soldiers' Home called at our reading room a few days ago and spoke as follows:—

"When I went to the Home I did not believe in any church and so informed the officials when asked as to my church relationship. I had traveled about the country, and knew of its vices. My attention was first directed to Christian Science in the library at the Home through *The Christian Science Journal*. Since reading the periodicals and studying the text-book, I am a changed man.

I have more love for my fellow-men and I find they treat me better. I value the spiritual uplifting above the physical healing."

This Scripture, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," seems very appropriate to our present work.

Since opening our reading room to the public, we find that we are putting out more literature. The great good to be accomplished in this line is yet in its infancy.

It has been frequently stated "that there is scarcely a city or hamlet wherein living witnesses of Christian Science may not be found." It is very gratifying to know that throughout the country, Christian Science is spreading rapidly in the rural districts as well as in the cities.

At a recent Wednesday evening meeting the following testimonies were given:—

A gentleman stated that he recently visited two small towns. In the one he assisted in organizing a children's Sunday School, the society having succeeded in renting the Universalist Church. Here they have the same beautiful, inspiring sermon that the established churches have.

In the other town about fifty-five persons gathered at the home of one of the members. Here they had a testimony meeting. Among the investigators was the Episcopalian minister of the village. He desired to know of the relation of Science and Health to the Bible, and was informed that it is founded upon the Bible.

A lady stated that she had not known what it was to be well in forty-two years, and for twenty-four out of that number had been an invalid. Through the reading of Christian Science literature she was healed. She said that she could now do her work and walked to the meeting, something she had not done in twenty-four years before. Her joy seemed unbounded.

A Scientist spoke of a recent visit with a man who had for years been a practising physician, but is now a Christian Scientist. He was dreadfully afflicted, and the best medical aid was unable to reach his case. As a last resort he tried Christian Science and was healed. "All that I am to-night," he said, "is due to Christian Science; this wonderful result has been accomplished by the better concept of God which Christian Science presents. Then he spoke of an aged minister of the gospel who came to him for help. The minister had been preaching for forty years and occupied many prominent pulpits in the west. He was now bent and decrepit, a great sufferer from indigestion and dyspepsia. He said to me during the conversation, in connection with his suffering and Christian work: "Doctor, I feel that my mantle has been taken from me, and that I am on pastures thin and I have reached that point wherein I question the immortality of the soul!"

Why is this statement made? What would call it forth, except the longing of soul (spiritual sense) for something better than the theology he had been preaching; something to give proof of the promises of the Master? He listened attentively to the explanation of Christian Science from this doctor. As the Science of Life was presented to him he seemed to straighten up fully three inches in stature. To-day this minister is interested in Christian Science; his suffering is disappearing, and he no longer questions the immortality of man.

A lady contrasted her present experience in Christian Science with that of former years before she knew of this Truth. Some member of the family was always sick, and as the result, their family physician was in the home almost every week. He was looked upon as more necessary than the Bible. Now they have learned to know who the Great Physician is and trust Him. In their family, she said. "We have had many opportunities of testing Christian Science. One day a member of the family got her hand badly scalded with boiling water. In one half hour

thereafter the suffering was overcome, and no scar to mar the hand. Prior to knowing Christian Science, a similar incident occurred, and as the result, a scar remains." Then she referred to the practical benefit of Christian Science in overcoming the ills of children. She also told of having a severe attack of cholera morbus which was overcome in a short time, and for which she was very grateful.

A gentleman related the following instance of healing: "A very industrious farmer had for years been troubled with hemorrhoids. The suffering became so great that his physician advised a surgical operation. This was performed, but left him in a terrible condition. As soon as he recovered somewhat, a second was advised, but he did not think he could ever endure another.

About this time Christian Science was brought to his attention, and he decided to give it a trial. In a few weeks thereafter, he informed his neighbors that he was healed, and sound as a dollar. Only a few days since he informed me that from the third day after taking treatment he had been able to work, and enjoys better health than at any time within the past fifteen years.—*Dayton (O.) Herald.*

Prison Work at South Boston, Mass.

Perhaps an account of some work which has been done at the House of Correction, South Boston, will prove of interest to our readers. About a year and a half ago, the Commonwealth Institute placed in their library "Science and Health with Key to the Scriptures," "Miscellaneous Writings," the *Journal*, and the *Sentinel*. They were gladly received, the chaplain, who answered my letter, expressing a very kind thought. At the end of a year, in answer to my inquiry as to renewing the *Journal* and *Sentinel*, he thanked me for the interest taken in the work, and said he would be pleased to have anything I might send. It has been learned since that there was no call for the literature during the first year. Scripture says, "How shall they hear without a preacher? and how shall they preach, except they be sent?"

Some six months ago one was literally sent there who had known of Christian Science and been helped by it. He at once inquired if the books were there, and began to tell the men about it. The chaplain took a deep interest in him, so far as to go to a Christian Scientist to inquire about him. In a conversation about two months ago the man said twelve or fifteen of the prisoners were interested, one having read Science and Health two or three times. These men are permitted to speak one hour each Saturday afternoon, otherwise silence reigns.

When there, I talked with the chaplain, who was very desirous that the subject should be presented to the men some Sunday afternoon. I showed him our *Quarterly*, in which he appeared quite interested, and one has since been sent there at his request. Arrangement was made for the lesson to be read to the prisoners on the first Sunday in March. The subject, "Man," was most fitting for such a place and audience. The regular order was followed as nearly as possible, having the prayer, "Scientific Statement of Being," and benediction. The number present was about five hundred, mostly men, including the choir, officers, and superintendent of the institution.

A brief statement was made before the lesson, telling the men that the books were in the library at their disposal if they wished to use them. The chaplain expressed himself as much pleased at the spiritual idea of man which the lesson brought out. The men gave quite close attention to the reading. "When did we see you ill, or in prison, and come to visit you?" "I tell you," the King will reply, 'so far as you did so to one of these my brothers, however lowly, you did it to me'" (Matthew, 25 :39-40, Twentieth Century New Testament).

HENRY C. LAWRENCE, Roxbury, Mass.

Governor Jordan's Fast Day Proclamation.

THE following Fast Day proclamation has been issued by Chester B. Jordan, Governor of New Hampshire:—

Agreeably with a beautiful custom centuries ago established, and now in some form and to some extent adopted by all Christian peoples of the civilized world, and in accordance with what seem to be the necessities of the human race, I do appoint Thursday, the eighteenth day of April, 1901, a day of fasting, and indulge the hope that on that day all the people of our state will abstain from their usual avocations; from excessive eating and drinking; from pomp, pride, and vainglory; from all sports and festivities not in keeping with the spirit of the day as it has come down to us from the fathers; and that without sadness of countenance, hypocrisy, or cant, they will assemble at their respective places of public worship and there review their lives; recount their many departures from the path of right, justice, honor, truth, and virtue; recall, so far as they may, the great blessings of good government hourly and momentarily attending them in all their journeyings hitherto; the priceless legacies of church and state bequeathed us by the fathers; the numberless mercies of God constantly and abundantly showered upon nation, state, and individuals from an ever open hand in war and in peace, in tempest and in sunshine, from the time our pious and rugged ancestors touched Plymouth Rock until this very hour; and there, too, on bended knee, resolve that henceforth their lives shall be better and sweeter, fuller of help, labor, and sacrifice for their more unfortunate fellows; and that their remaining days on earth shall be their best ones.

Given at the Council Chamber in Concord, this thirteenth day of March, in the year of our Lord one thousand nine hundred and one, and of the Independence of the United States of America the one hundred and twenty-fifth.

CHESTER B. JORDAN, Governor.

By His Excellency the Governor, with advice of the Council,
EDWARD N. PEARSON, Secretary of State.

The Church Manual.

THE Church Manual of First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members.

Address all orders and make remittances payable to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Control your Thoughts.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he, and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love. Well might the wise man say: "Keep thy heart above all keeping, for out of it are the issues of life."

When the heart is right the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttle-fish, it will envelop itself in the impurity to which it gives vent. . . . If you habitually permit evil things to have their right of way through you, or lodging within you, remember that, in God's sight, you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of Him, but by your desire to maintain your position among men.—REV. F. B. MEYER.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Church Dedication at Toledo.

FIRST CHURCH OF CHRIST, SCIENTIST, of Toledo, Ohio, will be dedicated on Easter Sunday, April 7, 1901.

This beautiful edifice, located on the corner of Monroe Street and Lawrence Avenue, is another evidence of the growth and progress of Christian Science.

The faithful workers of Toledo may well rejoice over this marked achievement, and are entitled to receive, and will receive, the sincere congratulations of their brethren everywhere.

The Indiana Bill.

LAST week we published a copy of that part of the Medical Bill recently passed by the Indiana legislature which affected Christian Scientists, and which has become a law in that state. We also published in connection therewith the remarks of several senators upon the Bill as passed and another Bill which was introduced, but did not pass.

We have received from Hon. Clarence A. Buskirk formerly attorney-general of Indiana and a leading lawyer of that state, a full copy of the Bill which has become a law. Mr. Buskirk was also good enough to send us his views and opinion of this law, with permission to publish it if we saw fit. We have much pleasure in doing so. It is a vigorous, able, and clear discussion of the provisions of the Bill, its unconstitutional aspects, and its probable effects in the event that an attempt is made to enforce it. We shall not at this time attempt to add to what Mr. Buskirk has so ably said; it seems unnecessary to do so, as he covers the ground fully. Neither shall we undertake to add our advice to his with reference to the course to be pursued by the Christian Scientists of Indiana. Mr. Buskirk being on the ground, and being himself an adherent of Christian Science, is better able to judge of the course to be pursued than we are at this distance.

Mr. Buskirk, Judge S. T. McConnell of Logansport, and other able lawyers of that state will be safe guides and counsellors upon this question. That the matter will be worked out wisely, we do not doubt.

Following is the opinion of Mr. Buskirk. We are glad of the opportunity to put so clear and strong a document into the permanent history of our movement:—

Enclosed will be found the Senate Bill which became, March 11, 1901, without the governor's signature, a statute of Indiana. It is amendatory of former statutes which create a State Medical Board, define its duties, etc., provide for licensing practitioners of medicine, dentistry, and surgery, define qualifications, etc., of applicants for such licenses, and establish penalties.

These statutes have been seriously questioned by many lawyers of Indiana because of the delegation therein to the State Medical Board and Examining Committee of very broad powers of discretion in deciding upon the standard of qualifications upon which applicants for licenses to practise medicine, dentistry, and surgery shall be tested. The Supreme Court of Indiana has decided that such objections are not well taken.

This amendatory statute of March 11, 1901, goes even farther than the amended statutes in the delegation by the General Assembly to the Examining Board of powers of discretion in granting and refusing licenses and legislating by its own rules and regulations as to the fitness or unfitness of applicants. But I pass this question, except as it may arise incidentally hereafter, because I wish to put my objections to the enclosed statute upon grounds which seem to me to be more important and vital.

I desire, first, to call attention to some very peculiar features in this statute of 1901, which, if I were permitted to be facetious in a discussion of this kind, I should call, *The Compulsory Medication Act*.

It will be observed that it does not prohibit the practice of Christian Science healing, or healing of any kind (except when osteopaths administer medicines). It provides: "To open an office for such purpose, or to announce to the public, in any way, a readiness to practise medicine, in any county of the state, or to prescribe for, or to give surgical assistance to, *or to heal, cure, or relieve*, or to attempt to heal, cure, or relieve those suffering from injury or deformity, or disease of mind or body, or to announce to the public in any manner a readiness or ability to heal, cure, or relieve those who may be suffering from injury or deformity, or disease of mind or body, shall be to engage in the practice of medicine within the meaning of this act: Provided, That nothing in this act shall be construed to apply to or limit in any manner the manufacture, advertisement, or sale of proprietary medicines.

"It shall also be regarded as practising medicine within the meaning of the act, if any one shall use in connection with his or her name the words or letters 'Dr.,' 'Doctor,' 'Professor,' 'M.D.,' or 'Healer,' or any other title, word, letter, or designation intending to imply or designate him or her as a practitioner of medicine or surgery in any of its branches: Provided, That this act shall not be construed to apply to non-itinerant opticians who are at this time engaged in, or who may hereafter engage in, the practice of optometry in this state, nor to professional or other nurses.

"In charging any person in an affidavit, information, or indictment with a violation of this law by practising medicine, surgery, or obstetrics without license, it shall be sufficient to charge that he did, upon a certain day and in a certain county, engage in the practice of medicine, he not having any license to do so, without averring any further or more particular facts concerning the same."

Then follows section 4, which provides that said board may grant "limited licenses" to practise "osteopathy only;" and that they "shall be issued on the same terms and conditions as others, except that the applicant therefor *shall not be required to pass an examination in materia medica*," and that "such license shall not authorize the holder thereof to administer or use on any one other than himself any drugs or medicines," etc.

The statute provides that to obtain a license to practise medicine, surgery, or obstetrics in Indiana, as defined above, the applicant shall apply to the State Board of Medical Examination and Registration, which board shall adopt its own rules as to what constitutes the proper standard of medical education to entitle the applicant to a license, with provisions in respect to medical colleges, etc., and providing that "said board shall not, in the establishment of the aforesaid schedule of requirements, *discriminate for or against any school or system of medicine*," etc. The act then further provides that the members of the board shall conduct the applicant's first examination in *materia medica*, therapeutics, theory and practice of medicine, surgery, obstetrics, and gynecology.

The above constitutes a summary of so much of the act as concerns Christian Scientists.

Before passing to the more serious questions as to the

constitutionality of this statute, I cannot forbear calling attention to some of its very remarkable features which may bear upon its validity.

1. It does not forbid the practice of Christian Science in Indiana. Any licensed physician can practise Christian Science whenever or wherever he pleases, without any restraints or safeguards. But no one else can practise it, no matter how well qualified according to its own standards. In order to heal the sick by Christian Science treatment one must pass an examination in *materia medica*, etc., but not in the system which he practises. Is there any reason in this? The authors of the act evidently did not dare to frame it so that it would openly prohibit the practice of Christian Science healing, knowing that it would be unconstitutional so to do, beyond any question. The Indiana Bill of Rights provides as follows: "The General Assembly shall not grant to any citizen or class of citizens, privileges or immunities which, upon the same terms, shall not equally belong to all citizens." Yet the act attempts to accomplish indirectly the same result in class legislation, because it provides that "there shall be no discrimination for or against any school of *medicine*" (not of *healing*), and provides that the board shall be constituted from the four leading medical schools or systems of the state.

2. "To heal, cure, or relieve, or to attempt to heal, cure, or relieve," etc., except by a licensed physician is made a crime in Indiana by this legislative monstrosity, "The prayer of faith shall heal the sick;" but not any more in Indiana now that the twentieth century has begun. "He that believeth on me, the works that I do shall he do also,"—but not in Indiana. The good Samaritan who crossed the street to "relieve" a fellow-being can no longer be held up to our children in Indiana as furnishing a good example. but we must admonish our children that they become *criminals* if they fail to imitate the example of the Pharisees instead. Jesus, the apostles, the early Christians, we must show our children,—in Indiana,—all did things in healing sickness and relieving the sick, which now are crimes, unless done by certain privileged classes of drug doctors.

3. The theory of the statute is that none but physicians educated in *materia medica* so as to know what drug medicines to administer, and in physiology, etc., so as to know how to diagnose diseases, are competent to heal the sick, yet it sets up a very poor standard for the medical profession when it provides that merely to name one's self an "M.D." shall be to practise medicine. No wonder that Dr. Oliver Wendell Holmes declared that if all drugs were cast into the sea it would be a blessed thing for the human race, however disastrous it might be to the fishes! But notice further:—

It provides that an applicant to practise osteopathy need not be examined in *materia medica*. Why not, pray? This is a legislative admission that a knowledge of *materia medica* is not needful in healing the sick. Again, to placate the large proprietary medicine interests, it provides that the statute does not apply to the manufacture, advertisement, or sale of proprietary medicines. Why not? Where is the need, then, of diagnosing the sick man's case? Where is the crime in praying for a sick man's recovery, without a diagnosis, when it is specially mentioned as not being a crime to sell him, perhaps, some unknown bottled poison, advertised to be good for every ill from toothache to tuberculosis? *Materia medica* and the diagnosis of disease are unnecessary studies, as confessed by statute.

Space, not a want of materials, forbids further comments on this line.

Is the law, in my opinion, unconstitutional, and what attitude should the Christian Scientists of Indiana take in respect to conforming to it?

These two propositions seem to me to be so intimately blended, that I prefer to discuss them together.

The Constitution of Indiana, Article I, Bill of Rights, contains the following:—

"We declare that all men are created equal; that they are endowed with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

"All men shall be secured in their natural right to worship God according to the dictates of their own consciences."

"No law shall, in any case whatever, control the free exercise and enjoyment of religious opinions, or interfere with the rights of conscience."

I solemnly and earnestly declare it to be my conviction that any Christian Scientist in Indiana who does not avail himself or herself of the above shield of religious and civil liberty, is recreant to the demands of an inexorable duty. One main purpose of our State Constitution is to prevent the majority from tyrannizing, by legislation or otherwise, over the rights and liberties of the minority. It is the duty, as well as the privilege, of every citizen to protect the rights and liberties thus guaranteed. The majority has its rights, and as law-abiding citizens we recognize them when we submit to and obey the statutes in respect to vaccination. The minority has its rights, and as law-abiding citizens as well as Christian Scientists, we are in duty bound not to abandon those rights, but to stand by them at all hazards.

It is the holy cause of civil and religious liberty which is involved in this matter, and we do well not to overlook its vast and far-reaching importance, forgetful, if need be, of ourselves and what may seem to us our personal ease and safety in the presence of a great and inspiring duty.

The Christian Scientist in this state has a right to "the free exercise and enjoyment of his religious opinions" in respect to the teachings of the Bible as to healing the sick without drugs. "No law shall interfere with his rights of conscience" when he believes it to be his Christian and humanitarian duty to *relieve*, and attempt to relieve, his fellow-man, as did the Samaritan of old, and to afford that relief according to such methods as his own conscience recommends.

The Christian Scientists of Indiana are "secured in their natural right to worship God according to the dictates of their own consciences;" and, therefore, they are secured in worshiping God as Spirit, Love, Life, Health, Harmony, or Good; as our Father in whose image and likeness we spiritually exist, and upon whose "loving-kindness" we can confidently rely in all our troubles, including what are termed physical ailments. This is our religion, these are the dictates of our consciences in our worship of God and belong to our "pursuit of happiness," and we are entitled to their "free exercise and enjoyment," free from interference by any law.

"The Legal Aspects of Christian Science" so ably discusses this branch, that I feel it unnecessary to go further in this direction. But I wish to call attention to the chapter on "Religious Liberty" in Judge Cooley's "Constitutional Limitations," which I have never seen cited in this connection. It illuminates the whole subject.

Also, I wish to call attention to what is said by our Leader in "Science and Health with Key to the Scriptures," p. 439, "Spiritual law is our only code; Life, Truth, and Love our government. 'Shall not the Judge of all the earth do right?'"

Let me also call attention to the stand taken by Dr. Simon Baruch, as stated in the *New York Herald* and copied thence into the *Christian Science Sentinel* of September 28, 1899. The question was under discussion by certain doctors as to their right to kill a patient whom they considered hopelessly ill, in order to relieve him from great suffering. Dr. Baruch affirmed that he had the right thus to kill a patient, and uses this language: "Whether it be lawful or not does not enter into the problem at all. It is my solemn duty to save life and alleviate suffering, and I try to do either according to the dictates of my judgment."

Here a drug doctor plainly declares that, contrary to the statute against murdering a fellow-man, he will take his life nevertheless when the dictates of his own judgment so direct. Many drug doctors are avowed infidels, and deny that Jesus ever healed the sick according to the New Testament narratives. On the other hand, Christian Scientists regard it as their duty not to take life, but to save it, as a gift from God, and that the healing was done as described in the Bible, and may still be done in conformity with the same laws and principles which were then utilized for the purpose. Will a Christian nation abet the doctors, many of them well known to be sceptics because of their professional habits in looking upon the physical man, rather than the spiritual man as the real man, in their attempted legislative tyranny over the religious and civil liberties of Christian Scientists? I do not believe it, I trust in God for our deliverance. But I say again that we have a solemn duty before us, and as God-fearing and self-respecting men and women living under the shield of American freedom, we must and will discharge that duty, come what may.

The Medical Bill in North Dakota.

MRS. MARTHA SUTTON THOMPSON of Grand Forks N. Dak., sends us the following account of the Medical Bill which was considered at the recent session of the legislature of that state:—

It is evident to all observers that a wide-spread effort is being made by the medical fraternity to legislate against the practice of Christian Science healing. The laws which they have attempted to place upon the statute books purport only to protect the medical profession from infringement by medical quacks; but this guise has proven a thin disguise.

Among other states North Dakota has just had such an experience, and, we are glad to say, right is victorious.

Dangers menacing the public welfare generally call from the people a demand for redress, and this demand is the natural basis for the framing of legislative measures; but no outcry for protection against the influence or effects of Christian Science has been heard in the state. On the contrary, Christian Science as a denominational society and a healing agency has steadily grown in favor. Even those who have no belief in it are found admitting its elevating effects upon the character and health of its adherents. Osteopathy and magnetic healing have their friends, and there is, in fact, a general sentiment that men have, and should exercise, the right to choose their own physician.

Imagine, then, the unexpected introduction into the Senate of a medical bill containing a clause which virtually prohibited the practice of any system of healing except that of drugging! Little wonder the Senators were caught napping and passed it without detecting its restrictive nature, which was neatly hidden in its wording.

The Scientist read, in a morning paper, simply that the medical bill 131, would, among other things, define what constitutes the practice of medicine without a license. That was enough. J. D. Bacon of the House was immediately wired to look out for 131, as it was believed to touch Christian Science. Investigation proved this to be the case. The text of the bill was first a requirement for medical practitioners in the state to pass examination before the State Medical Board. Then followed the penalty for practising medicine in the state without license from this Board, fine, imprisonment, or both, constituting the punishment. After this appeared the objectionable clause. This stated that any one should be considered as practising medicine who should publicly profess, or advertise, to be a physician, or who should, for a compensation, prescribe for or treat any person for any disease, physical or mental, etc.

The doctor who had introduced the proposed law "at the request of the State Medical Association," insisted it was not intended to interfere with the Christian Scientists, yet he steadily refused to change the word "physician" to "medical doctor," or insert the word "medicine" after the word "prescribe," or the word "medically" after the word "treat." But the crowning proof of "malice aforethought," was a letter written by the president of the State Medical Association, a copy of which was forwarded to each member of the legislature, urging them to support Bill 131, as a protection against "Christian Scientists, magnetic healers, and a lot of other what-nots who are filling their coffers at the expense of the people."

Mr. Bacon worked assiduously in pointing out to the members the well-woven net, and soon a number were arrayed against it. Christian Scientists and osteopaths appeared at the capital city in the interest of fair legislation. The doctor felt it best to recall his bill to the Senate and it was sent back to the medical committee. Without giving details of the tribulations of the now notorious 131, which was recommitted three times, suffice it to say the Senate passed it again after tacking on the amendment that nothing in the bill should be construed to include osteopaths, Christian Scientists, or magnetic healers.

Here was a dilemma for the medical fraternity. The enactment of the law as it now stood would legalize Christian Science and magnetic healing,—osteopathy being already legalized. This possibility called a rush of medical men from Fargo, to prevent its going to the House, where it would surely have passed. They succeeded, and the much-buffed measure died at the adjournment, *sine die*, of the legislative body.

An Important Step.

WE have great pleasure in publishing the following extracts from the *Nordiske Blade* (Brooklyn, N. Y.). The step taken by the Rev. Mr. Simonsen is indeed an important one. That it has not been hastily taken is apparent; that it has been wisely taken there is no doubt. It is a step in advance. It is no discredit to his former religious belief and affiliations to say this. As the result, not only of deep conviction but of actual proof, Mr. Simonsen has taken this step. When the Truth of the Bible has been proved to one, as the result of investigation and experience in Christian Science, in ways that were before unknown, and that proof is of such a character as to place it beyond the possibility of a question or a doubt, what is there left for one to do but accept it and govern his life accordingly? This was the experience of Mr. Simonsen, and this has been the experience of scores of other clergymen and thousands of laymen. We extend to our brother the right hand of fellowship and bid him God-speed in his new life—his new birth.

Following are the extracts referred to:—

About two weeks ago, the Rev. S. E. Simonsen, pastor of the Methodist Episcopal Church on Carroll Street, handed in his resignation as its pastor, and withdrew from the Methodist Episcopal Church.

This step was a complete surprise to all, and caused no little consternation and amazement among the people. In speaking of his resignation the pastor said: "While I am profoundly grateful for all that has come to me through the Methodist Episcopal Church, I now feel that the time has come when, in simple justice to the church as well as myself, I must withdraw from the ministry and membership of the said church, and ask that the same take effect just as soon as you can conveniently release me, which I hope will be at the close of this quarter."

As an honest and conscientious truth-seeker he chose to follow the light that his investigation had brought him.

We can perhaps imagine something of the tremendous struggle and agony of soul and mind that this pastor must have passed through before reaching so vital a conclusion as this.

To take so important a step as this, requires a developed and perfectly balanced character, and when it is carried out to its full extent, as in this case, it has a right to expect to be treated with the conscientiousness and respect, that men owe a dearly won conviction.

It is something over fourteen years since Mr. Simonsen first came in contact with Christian Science. At that time he was preaching in La Crosse, Wis., but was brought face to face with what appeared to be an abrupt termination of his ministry, on account of a sickness that several prominent physicians had given up all hope of curing. He was finally persuaded to try Christian Science, and was most wondrously healed in a few days, and received such health and strength that he has been able to work without interruption ever since, and that in some very hard and difficult fields. But no real change in his theological views took place at this time; he remained satisfied with the teachings of his church and faithfully stood on this foundation all these years, putting all his power and energy into the very important work intrusted to him. But during this year circumstances kindled anew the spark that had unconsciously laid smouldering in his heart. Circumstances were such that he had to seek help for one of his children, and as a last resort he went to Christian Science, and at the same time commenced anew to study their doctrine, life, and practice. He soon became convinced that he had found the Truth, and the sequel of it all was, that he withdrew from the Methodist Episcopal Church.

His resignation will be accepted as soon as the bishop can find a suitable man to take his place.

Mr. Simonsen has taken an active part in the work of his church for more than eighteen years. For more than nine years, he has been laboring here in Brooklyn, where he has been respected and honored as an earnest and faithful minister and a gifted speaker. In return he only holds the best thoughts and kindly feelings for all, both high and low, in the church where he has labored for so many years.

Nordiske Blade, December 14, 1900.

Next Sunday the Rev. Simonsen will preach his farewell sermon in the Methodist Episcopal Church in Carroll Street. He will be sure of a full house, for during all the years that Mr. Simonsen has labored here he has put his whole soul into the work and gained a large following. If there should be a few that are dissatisfied, we feel assured that all will have to unite in saying that the pastor has walked openly and frankly and taken the truth for his guide.

As he withdraws from the church that he has served for such a long time, we feel assured that all will wish him a good and successful future.

Nordiske Blade, December 28, 1900.

Last Sunday evening the Rev. Severin E. Simonsen preached his farewell sermon and withdrew from the Methodist Episcopal Church where he has been preaching so many years.

The church was packed to its utmost capacity, as we might have expected, because here was a unique and unparalleled case in the history of the community. A case that was to receive its explanation and culmination as well as unfolding a drama of a soul struggling for more light, laying itself open to public criticism, here was a problem to be solved that no doubt looked difficult and incomprehensible to many minds. After Mr. Simonsen had given a short sketch of his labors here, and the condition of the church, he told about his withdrawal from the Methodist Church and his determination to join the ranks of the Christian Scientists.

Our readers are fully conversant with the important step that Mr. Simonsen has just taken, and we think that his personal explanation last Sunday evening must have convinced every one present that his change must have been the fruit of an honest and candid searching for the truth, and that it became absolutely necessary for him to make this complete change if he would be true to his conscientious conviction. We feel confident that those who may have come with doubt in their minds as to his honesty of purpose went away convinced of his sincerity, and also that this difficult problem was cleared up in the minds of all, and that his many friends received another proof of Mr. Simonsen's honesty and fidelity to the truth.

It was a great sermon and one that no doubt brought all to feel that they had been privileged, partially at least, to enter into the struggle and victory of a soul searching for divine truth.—*Nordiske Blade*, January 4, 1901.

We also republish from the *New York Sun*, the following reference to Mr. Simonsen's change of views:—

The Rev. Severin Simonsen, for nearly twenty years a minister of the Methodist Church, has withdrawn from the denomination and resigned the pastorate of the Norwegian Methodist Mission in Carroll Street, Brooklyn, to become a Christian Scientist. The Rev. Mr. Simonsen has had charge of the Carroll Street Mission for the past ten years and was well known in religious circles. In his letter of resignation to the Rev. Dr. J. S. Chadwick, Presiding Elder of his district, he said:—

"I have been forced by circumstances to make an honest and impartial investigation into the teachings and practice of Christian Science, and I have found them to be in accordance with the teachings of Christ, and capable of such clear demonstration that to my mind no honest and impartial mind can conscientiously ignore or disregard them when once understood. I therefore must accept them, or do violence to my honest and best convictions that God has given me. I freely choose to follow this God-given light, for it was through Christian Science that I was given back my health, when a number of eminent physicians had given me up. And this was not all. There came to me a spiritual insight into the Word and power from God, the like of which I have never known till I came in touch with the truth as taught by these people."

The sickness to which the Rev. Mr. Simonsen refers, occurred, he said, about fourteen years ago when he was a minister in Wisconsin. He was at the point of death, he says, when he accepted the services of a Christian Science healer and quickly recovered. Four years later he was cured in a similar manner, he says, of an attack of scarlet fever.

An Uncut Block of Marble.

Its possibilities are limitless. You are the sculptor. An unseen hand places in yours the mallet and the chisel, and a voice whispers: "The marble waiteth; what will you do with it?"

In this same block the angel and the demon lie sleeping. Which will you call into life? Blows of some sort you must strike. The marble cannot be left uncut. From its crudity some shape must be evolved. Shall it be one of beauty or of deformity; an angel or a devil? Will you shape it into a statue of beauty which will enchant the world, or will you call out a hideous image which will demoralize every beholder?

What are your ideals, as you stand facing the dawn of this new century, with the promise and responsibility of the new year, the new life on which you have entered, awaiting you? Upon them depends the form which the rough block shall take. Every stroke of the chisel is guided by the ideal behind the blow.—O. S. MARDEN, in *Success*.

From Our Contributors.

Angels.

BY GEORGE I. WOOLLEY.

WE look not for the angels o'er the river
Circling in changless brightness round the Throne.
Think not our Father, of all blessings Giver
On earth withholds their presence from His own!

Each kind word in an hour of sorrow spoken,
Each hand outstretched to lift from human woe,
Each tender, pitying thought for the heart-broken,
Each smile that cheers our brothers as they go,

Becomes an angel, hovering in protection,
A proof of ever-present Love divine,
Guiding men always upward to perfection,
With heavenly light and glory e'er to shine.

Love is Interest.

BY ELINOR F. EDWARDS.

I AM so much indebted to a friend for a helpful thought that I gladly give it wings through our faithful carrier-dove, the *Sentinel*.

The desire to know what love is and how we can keep the commandment "love one another," was a prayer, and this is the way it was answered. A sister Scientist came from another city to spend the Christmas holidays, and she brought with her the priceless gifts of true thoughts. In the course of conversation one day she said, "Love is interest." Then the scales fell from my eyes, and I could see that many of us find it difficult to love because we do not know how to begin.

When Christian Science awakens us to the fact of our indifference to all the rest of the world except our own chosen circle of friends, we begin to ask, "What wilt Thou have me to do?" Who shall deliver me from this deadness? Then we hear the commands thou shalt *love*—God and thy neighbor. But we cannot at once demonstrate a divine affection which flows out in blessing to all mankind. Although we sometimes talk as if we could, this lofty height is not reached at a single bound. It is a gradual ascent, step by step, and the first step is interest in others, who, to our mortal sense, are not particularly attractive.

When we begin to feel this interest, which is regardless of person, but extends to all those who are yet in the bondage from which we ourselves have been delivered, we may well be encouraged, for we have begun to learn the a b c of love. If we continue in well doing, without looking for a reward in any return for what we freely give, we shall surely do better after a while, and ultimately we shall experience the joy of selfless love. Meanwhile there are many steps to be taken, but the first step must precede all the others.

We often say and think that we love the Church of Christ, Scientist, and the cause of Christian Science, but is this love anything more than an emotional bubble, unless it is manifested in a continued interest in the Sunday services? in gladness to attend these services, even at some personal inconvenience? and in a constant endeavor to speak the word of Truth at the Wednesday evening meetings, even though the sacrifice of pride and fear may require what seems to us a mighty effort? Love is interest, and interest that is never manifested is not of much account. So, too, with our invaluable publications, the loved *Journal* and *Sentinel*. If we eagerly devour their contents as often as they come, does not our professed interest call upon us to send the faithful workers at headquarters some expres-

sion of gratitude for all that we receive through their devotion to our Cause, and should we not rejoice in the opportunity afforded to us through our weekly and monthly messengers of the good news, to tell of our own experiences in gaining freedom, and the many blessings we have received through Science? Love is interest.

The Question of Money.

BY ANTON KRIEGHOFF.

PAUL says, "The love of money is the root of all evil."

Jesus tells us, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."

The walled cities of the time of Jesus had one main entrance on each side of the city. Beside each of the main entrances there was one other passageway into the city. These smaller passages were just high enough for a man to walk through, and were about twenty feet long, that being the thickness of the walls. This little arched tunnel was known as the needle's eye.

If a traveler arrived after the gates were closed he must use the needle's eye. This was easy for a man, but not so for a camel; therefore, if a camel wished to go through he must first be relieved of his baggage and traps, *even to the saddle-bags which held the traveler's treasure*. Then the camel dropped on his knees—being trained to do so—and worked his way through the passage and into the city. But Jesus says that it is harder for a rich man to enter the Kingdom of Heaven.

Jesus said, however, that with God all things are possible. God is Love, and Love cannot accumulate material power; so if the rich man desires to enter he must first unload, unstrap his saddle-bags, get down on his knees in humility, and begin the work of life anew with the spirit of a little child, realizing that as he brought nothing into the world he can take nothing out.

Universal good can be expressed only through God's idea; therefore, we must awake to the wondrous light of brotherly love. Then God, Good, will be our direct supply.

Years ago I knew two boys who were such close friends that whatever one possessed in the way of jackknives, fish-hooks or any of the many treasures known to boyhood, the other was welcome to. We must awake to the fact that the children of God are free from the seeming bondage of limitation. The earth is the Lord's and the fulness thereof. "God knows that ye have need of these things."

Good will deliver its children out of seeming bondage. Then the song of the angels to the shepherds of old: "Glory to God in the highest, on earth peace, good will toward men," will be realized.

Love and Watchfulness.

BY LILIAN HARDING.

How much there is in the New Testament of admonition to love and watchfulness, two attributes that as Christian Scientists we should strive to make our very own. Love that is loyal to Truth; love that dares to point out an error; love that bears another's burden; the love that seeketh not its own, but another's good; the loving thought that yearns to share with others the blessings which come with one's understanding of God as revealed through Christian Science. Such love is expressed in watchfulness, and as Scientists we need to be watchful of our thoughts as well as of our actions.

Paul says, "Henceforth know we no man after the flesh;" i.e., we deny self, personality, materiality in all its forms; we affirm that all is Spirit. But do we live in accordance with this affirmation? Do we never think of sickness and sin as a reality?

Paul also says, "For if I build again the things which I destroyed, I make myself a transgressor." Does not Paul mean by this, that if we make a reality of the things which we have overcome, and by so doing make a reality of them to ourselves or others, we are building again those false claims? We are knowing again the man of the flesh. Mortal mind and its beliefs have dominion over us. We are entangled again with the yoke of bondage, and we must again tear down the belief of material life and intelligence, return to the starting-point of God's allness and man as His image and likeness.

Watchfulness involves praying without ceasing, denying error wherever we see it or hear it, and affirming Truth. If we are faithful we shall never relax our vigilance until the last trump has sounded and all the claims of sin are destroyed. My own experience has been that I am the most secure in the midst of conflict, for then I strive to have the whole armor on. When all seems peaceful and harmonious then error often creeps in, because I have forgotten to watch. If the good man of the house had known at what hour the thief was coming he would have watched. We never know at what moment the thief—mortal mind—will strive to break into our consciousness. Let us therefore watch, as well as pray, without ceasing.

Spiritual Health in our Churches.

BY W. B. D.

RECENTLY a little church of fifty members and an average attendance of fifty to one hundred, in a small city in northern Indiana, had twenty-three testimonies given in one Wednesday evening meeting. All the speakers took their places promptly, like minute men and women, spoke a few minutes only, and to the point. It was quite evident that not one speaker "waited for the spirit to move them," for the spirit of Christian Science had been with them throughout the day and had moved them before they came to the meeting. As the result, the meeting was extraordinary,—filled with light, love, and good cheer.

Every speaker talked well,—briefly, concisely, succinctly. There were no extravagant or exaggerated statements; just the simple, plain statements of Truth and its power, spoken in love; spiritual facts, helps, and experiences brought out, together with victorious cases of physical healing. Taken altogether the meeting was one complete sermon, full of faith, hope, love, truth, and spiritual understanding, each testimony being an acceptable paragraph in the complete divine whole.

Now these conditions indicate "spiritual health," and nothing will ever bring a like condition to each and every branch church save the constant, daily, devout study of our text-book, Science and Health. We all know that the daily study of our beloved "little book" illumines the understanding, quiets our materialism, opens the flood-gates of infinite Intelligence, awakens our divinity, brings spiritual health to each individual, to our churches, and to our services. It is impossible for a Scientist to study his text-book as he should and not be ready on Wednesday night to offer his share of heaven. Nor can pride, selfish fear, or a barren life keep him in his seat.

Ten things never to be regretted: Living a pure life. Hearing before judging. Thinking before speaking. Harboring clean thoughts. Standing by your principles. Being generous to an enemy. Stopping your ears to gossip. Bridling a slanderous tongue. Being square in business dealings. Putting the best construction on the acts of others.—*Selected.*

The nearer the soul is to God the less its perturbations, as the point nearest the centre of a circle is subject to the least motion.—*Anon.*

Testimonies.

Operation not Needed.

In October, 1900, I had my leg broken about two inches above the ankle. The doctor called it a compound fracture; the leg was so badly crushed the foot was only held on to the leg by the sinews; the bones of the leg protruded about three inches. The flesh and ossiferous tissue was all removed from the bone for about two inches. The first surgeon sent for refused to do anything more than bind up the leg and foot so that I could reach the hospital. He expected me to die on the way. I had been thrown fifty-two feet. The accident occurred about 3 P.M. I got to my room about 5.30 P.M., and sent for a Christian Scientist. I received treatment at once. Up to that time I treated myself.

We sent for one of the best surgeons in Memphis. He and his partner came (I had refused to go to the hospital) about 8 P.M. They examined the leg, pronounced it a very bad case, said they could only bandage it up for the night and have an operation in the morning. They informed me that I would have to lie in bed for at least two months, and that I could not walk for a year at least, and would always have a stiff ankle. I received another treatment about 10 P.M., and we all realized then and there that I was healed,—the bone had knitted together.

The surgeon came the following morning with four others to perform the operation, but I refused to have it done. The doctors said the foot would rot off, gangrene would set in, and more than likely I would lose my leg. But my faith in God never wavered. I knew He was omnipotent. The surgeon was, to say the least, angry. When he removed the bandage that was put on the night before he was a very much surprised man, the leg looked so well. The doctor, after laying the leg back in bed pulled hard enough on the toes of the broken foot for me to feel the sensation in the hip. Had he pulled as hard the night before he would have pulled the foot at least three inches away from the leg, as was done when they were cutting off the shoe after the accident occurred.

That was proof enough that I was healed. I did not suffer any pain from the first. There was no swelling in the foot or leg, and not even the slightest trace of fever. I missed but one meal, that was supper the first night. After the first day the bandaging was done by my room-mate. I had no plaster cast or any artificial support except a wooden splint that I whittled out to put on the leg after I got up, for I had some fear. No one lost one moment's sleep on account of it, for no one sat up with me, even the first night. I remained in bed eleven days; was on the street and attended our Wednesday evening meeting in four weeks; went to work in eight weeks, and to-day can walk without crutch or cane. My ankle is without flaw or blemish, every joint moves as freely as the other one. My health was and is perfect. No one except Christian Scientists expected me ever to walk again. I have ample proof for every statement made. There is no God like unto our God. My heart overflows with gratitude to God for Christian Science as revealed through "Science and Health with Key to the Scriptures."

ALBERT WHIFFEN, Memphis, Tenn.

Healed by Christian Science.

Christian Science was first presented to me about three years ago by a friend whose wife had been healed by it after all other means had failed, and who had himself experienced its power to save in more ways than one. While I was not disposed to deny the truth of his assertions in regard to what it had done for them, my first impression was that as I had passed the meridian of life and had tried so

many experiments for the betterment of my condition, all of which had ended in failure, it could do nothing for me. Like a drowning man, however, I was ready to clutch at a straw, and I concluded to give Christian Science a fair trial.

The blessings that have followed this decision are greater than I can express in a short article like this. Life, to me, had been unsatisfactory and discordant from childhood. In my early boyhood I had become addicted to the use of tobacco and alcoholic stimulants, and was a slave to both of these habits before I reached manhood. For many years I had struggled vainly to rid myself of these habits, praying earnestly for deliverance and availing myself of various kinds of medical treatment, none of which gave permanent relief. When Christian Science came to my aid the cure was radical. Not only was the appetite for liquor and tobacco destroyed, but the underlying mental suggestion was destroyed also; so that for the first time in my life I knew that I was a free man.

Christian Science has also healed me of physical troubles, such as nervous dyspepsia and sleeplessness, and my general health has shown a constant and continuous improvement. It has also benefited me spiritually, and this is the greatest gain of all, giving me a clearer and higher knowledge of God and man and their mutual relationship. I now find both pleasure and profit in the study of the Bible in the light of the Christian Science text-book, which I never found before. It has also helped me greatly in my business and all other details of my daily life. In a word, Christian Science has benefited me spiritually, morally, physically, and financially; bringing health and harmony in place of disease and discord, thus demonstrating by signs following that God is an ever-present help, and that Christian Science is the Christ-Truth.

CHARLES SINGLETON, Binghamton, N. Y.

Saved from Invalidism and Despair.

I would like to express my gratitude for the article entitled, "The Scientifically Correct Point of View," in the *Sentinel* of May 17. An old habit of criticising, of being impetuous and outspoken, has been broken to a great degree by endeavoring to look at everything and everybody from the right standpoint. I find the desire to judge has often melted away, and a sense of love taken its place. I know that only through Christian Science could this have been done, for I had deceived myself into thinking it was being especially honest and candid, and therefore right.

Christian Science has saved me from invalidism, and what is far more, from such mental darkness and despair that only the fear of unknown consequences had kept me from taking my life.

Each day as I gain more of the understanding of Truth and the great blessing it bestows on all, does my gratitude and love for our Mother and Leader grow.

On November 22, six Scientists, five of whom were members of the Mother Church, organized, and obtained a church charter. For several Sabbaths at the afternoon services, there would be only the two Readers and the organist present. The interest has grown steadily, and the attendance numbers from twenty to thirty. We have before us now seven applications for membership in June.

IDES A. JOHNSON, Birmingham, Ala.

Physical and Moral Healing Realized.

As I look back over the past seven years,—how happy they have been, and all through Christian Science,—the thought comes to me why do you not tell it? It may help some one just as I am helped each week by our dear *Sentinel*.

Seven years ago I was a great sufferer from what the

doctors called cancer of the stomach, and had sinking spells. I tried many remedies and many physicians. Finally, after eight years of such a life, the doctor told me that I had only one chance out of ten to live, and that through an operation. I, like all mothers, wanted to live and raise my little girl,—a delicate child.

Some said, "Why don't you pray?" I did pray and got worse right along, finally I said, "I am like Bob Ingersoll. If there is a God He has no thought of me, and I cannot pray," yet was half afraid not to try.

Some dear friends told me I could be healed if I wanted to be by Christian Science. They said, "Throw away your medicines." I did so and was healed in about two weeks.

The healing of sickness was the smallest part of the work. Hate, envy, jealousy, evil of many kinds, were destroyed, and others are still going as I gain more of Christian Science.

Our daughter is now a strong, healthy girl. My husband was healed of deafness. I am so happy to find God a "present help," and feel now that I have all to live for, when before we just existed. Words can never express my gratitude to God for benefits received from Christian Science.—MRS. BUNNIE DEINER, Chicago, Ill.

An Impromptu Service.

A group of travelers, embracing salesmen, newspaper men, and others, was gathered in the rotunda of a large hotel talking about various kinds of cures, and made faith healing the point of the talk. Christian Science was referred to as being like all other methods, and one objected to the comparison. He was at once asked to explain. A very interesting and instructive conversation followed. Many practical and sincere questions were asked. Very soon an elderly man entered the circle and said that he was a Christian Scientist from London, Eng. Our conversation went on, getting more interesting and the number of listeners and participants constantly growing.

There was no church service held in that town, and as it was Sunday evening all were invited to a private parlor, and after singing from the hymnal the Lesson-Sermon was read to them, after which they remained till nearly 11 P.M., listening to the Bible explained, and asking many questions. When they left they said it had been a most interesting evening, and that they had benefited by it.

They knew much about the Bible, and asked only sincere and practical questions. They were eager to learn of it and seemed to keep all that was told, thus building up a fair idea of that which they had heard only very fragmentarily.

C. E. JONES, Chicago, Ill.

A Few Words of Greeting.

Just a few words of loving greeting to the dear *Sentinel* at this blessed Easter-tide.

Eleven years ago Easter brought me nothing but heart-breaking fears and a hopelessness concerning life that was slowly paralyzing every effort and desire toward usefulness and happiness.

To-day, through the sunlight of Christian Science as taught through the Bible with its countless promises and Science and Health, so full of God's Truth and Love that in every paragraph and sentence are pearls of great price, I am rejoicing in a joy and peace that is possible only to one who catches even a small glimpse of the spiritual meaning of Resurrection—that for which Easter stands in the heart of every loyal Christian Scientist.

H. F. R. NORWOOD, Beverly, Mass.

The Lord of the seed-field takes care of his own,
And the world shall yet reap what our sowers have sown.

WHITTIER.

Religious Items.

The following extracts are from an article in one of the editorial departments of the (Methodist) *Christian Advocate*, entitled "The Touch of Christ:"—

"The wonderful works of Jesus of Nazareth were wrought with perfect naturalness, simplicity, and ease. We see no pompous marshaling of the forces of the universe to bear down opposition, surmount obstacles, and produce astonishing effects. There is no tedious and painful process of surgery or medicine when the sick are to be healed. A word, a touch, a look was sufficient. . . . He took Peter's wife's mother by the hand, and the fever left her. He touched the eyes of two blind men sitting by the wayside, and immediately they received their sight. He touched the tongue of the deaf-mute of Decapolis, and he spake plainly. A woman faint with disease and trembling with fear crept up behind him and touched the hem of his garment, and immediately she was made every whit whole. . . .

"There is power in a touch, provided there be a fountain of life back of the outstretched hand. . . . One, by touching a leper, may contract the malady himself, and communicate it to others in the same way. His touch heals not, but spreads the disease. But in Jesus there was such fulness of life that his touch communicated life and health. When he touched the leper he overcame evil with good. He conquered disease with health. He destroyed death with life.

"In a similar way the great Physician imparted mental and spiritual life and health. He came in contact with the insane and their reason was restored. He met the lost and their souls were saved. The spirit of the sinner wrecked by sin was made whole by contact with 'the Spirit of life in Christ Jesus.'"

The (Unitarian) *Christian Register* has the following: "In sending a definition of 'the Church' from Oxford, Eng., Dr. C. R. Weld, speaking of the three great ends of the Church,—namely, worship, instruction, and service,—says: 'The true Church of Christ should keep these three great ends equally in view. One or another of these three ends is usually wanting. To illustrate: A broad distinction may be made between Roman Catholics and Protestants. The first lay the greater emphasis upon worship; the second, upon instruction. The tendency of the Unitarian Church is to emphasize the third great end, service, to the exclusion of worship and instruction. For this reason the Unitarian Church is often wanting in the sense of worship. The true Church will combine these three great ends with equal emphasis. This combination is the test of genuine orthodoxy. We are the orthodox Church of Christendom whenever we lead in the worship of the true God, whenever we clearly instruct as to the way of life, whenever we personally labor for the coming of the divine kingdom.'"

Concerning the unhappy results of discussion regarding the letter of the Scriptures, the *Congregationalist* says: "It is not only among ministers that conflicting views of religious truth appear because of results of modern scholarship. One cannot go about among the churches without being impressed by changed condition of thinking among laymen. One class refuses to consider or tolerate any other than the traditional view of the Bible and insists on the acceptance of extended theological creeds formulated a century or more ago. Another class welcomes almost any new theory of the Bible which results from the study of it as literature compared with contemporary writings, and is impatient of any except the most general expressions of faith. Still another and larger class is composed of intelligent and devout men and women who have not much time for study, who are confused and distressed by opposing opinions, finding their faith weakened and their spiritual life disturbed by discussions in pulpit, Bible class, and home concerning the authority for belief and conduct."

Count Leo Tolstol received the news of

his excommunication [from the Greek Church] without complaint. His wife, however, has written a striking letter to the procurator of the holy Synod and the metropolitan bishops, protesting against the Synod's action. The countess declares her indignation and grief, and says: "Not that owing to this document the spiritual death of my husband follows. That is God's concern; not man's. The life of the soul is not within the jurisdiction of the powers that be, but when I see this excommunication delivered by the Church to which I belong, established by Christ in order to hallow the solemn acts of a man's life—birth, marriage, and death—whose mission is to proclaim the law of charity, the remission of sins and the love of our enemies, whose duty toward all is to pray for all, then I am at a loss to understand."—Moscow correspondence to the *Boston Transcript*.

The British Imperial Protestant Federation, which is composed of twenty-seven churches and societies of the United Kingdom, has passed resolutions declaring that it is essential for the preservation of civil and religious liberties, and for the freedom of the empire from the influence of the Vatican, that the sovereign's coronation oath be maintained unimpaired and rejecting the decision of the government to appoint a Parliamentary committee to consider the revision of the declaration against Romish doctrines. The resolutions add that the Protestants are convinced that the oath should not be altered merely to please the sentimental feelings of a section of his majesty's subjects.

The (Episcopalian) *Church Standard* says: "It would hardly be possible to conceive a more anomalous ecclesiastical situation than that of the Church of England. Though it has held the position of a strictly national church for more than three hundred and fifty years, it is still subject to mediæval laws and ordinances which are no longer applicable to existing conditions of society, but which it has no power to change. Indeed, without one important change in its ecclesiastical constitution, the Church of England, if it were absolutely freed from parliamentary control, would not be competent to legislate as a national church."

The (Baptist) *Standard* publishes the following anecdote: "It is said that Matthew Poole spent sixteen years compiling his 'Synopsis of Biblical Criticism,' during which time he rose at five and never dined out but once. Having finished the work, he went out to enjoy a little rest, when his wife, in a fit of bad temper, destroyed the manuscripts. On his return, grieved as he was, he simply said: 'My dear, thou hast done very wrong,' and the next morning rose at four to recommence his labor, and never relaxed till his task was finished the second time."

President Thwing of the Western Reserve University, says in the (Baptist) *Examiner*: "All condemnation of the church for its rationalism is misdirected. Man cannot be too rational. He cannot know truth too largely or too accurately. He cannot reason with a profoundness too deep, or an exactness too fine, or a comprehensiveness too large. What we need fear is too little reason, not too much. Partial knowledge, not comprehensive, foolish methods of inquiry, not wise, are to be dreaded."

The *Congregationalist* in one of its editorials says: "The child's confession followed by the Father's pardon never hurts the child's true dignity. And to be conscious of the child's place in a loving father's heart, and to be trusted with his work and honor, is no incentive to a foolish pride. 'In all lowliness and meekness'—that is the very secret of the Christlike life, which is the life of joy and power and honorable self-respect."

Commander Booth-Tucker of the Salvation Army begins his little pamphlet "How to Help the Poor to Help Themselves" with an estimate that the paupers of the United States cost the country no less than forty millions of dollars a year, while the criminals in jails and prisons cost sixteen mil-

lions more, to say nothing of the great waste by idleness.

Grace F. White says in the *Universalist Leader*: "The prophet Isaiah voices his thought that there should be fasting from sin, and tender ministries to the needy and the sorrowful. His words are suggested to us who are so many hundreds of years away from him in point of time. His wise utterance is not yet outgrown."

The *New-Church Messenger* says: "Truth must be lived; so we must turn away from the route which seems near and go the way of the wilderness; we must pass through many inward temptations and strivings of soul before we can come to our home eternal in the heavens."

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CHRISTIAN SCIENCE SENTINEL



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Items of Interest.

Political and Governmental Notes.

The findings of the military court of inquiry which investigated the treatment alleged to have been accorded to the late Oscar L. Booz, a former cadet at West Point Military Academy, have been given out at the War Department. They are summed up in a letter written by Secretary Root, which accompanies the report. This letter says: "The findings of this court of inquiry, which are sustained by the evidence, show that the statements which led to the convening of the court, to the effect that former Cadet Oscar L. Booz came to his death by reason of injuries received by hazing at the academy, were not true."

General MacArthur notified the Secretary of War in an official dispatch, April 2, that Aguinaldo had voluntarily taken the oath of allegiance to the United States, and had made proposals looking to the surrender of all the insurgent forces. General MacArthur transmitted these proposals to the War Department, and after a Cabinet meeting, instructions regarding them were cabled to Manila, but the specific nature of Aguinaldo's proposition was not made public.

Municipal elections were held in all the larger cities of Kansas, April 2. In many places the issue was prohibition, Mrs. Nation's crusade having aroused the temperance people to demand enforcement of the law against liquor selling. At Wichita, where Mrs. Nation began her crusade, the temperance ticket was overwhelmingly defeated.

President McKinley has promoted General Funston to be a brigadier general of the regular army as a reward for his exploit in capturing Aguinaldo. He was merely a brigadier general of United States volunteers, and had by this time received orders to return home for muster out, but he will now probably remain in the army.

Ex-Congressman Tom L. Johnson, the leading single tax advocate of the country, was elected mayor of Cleveland, O., on April 1, by a majority of between four and six thousand. He was a candidate on the regular Democratic ticket.

Carter H. Harrison was elected mayor of Chicago for the third consecutive term on April 2, by a majority of 28,073. Mayor Harrison headed the Democratic ticket.

Sam Jones was re-elected mayor of Toledo, O., on April 1, by a majority of from two to three thousand. Mayor Jones is a Socialist.

Foreign News.

In spite of threats from Russia and concurrent advice from Li Hung Chang, the Chinese Emperor, or whoever constitutes the actual head of the Chinese government, has

obstinately refused to authorize the confirmation of the treaty giving Russia practical sovereignty over Manchuria. Japan is reported to have definitely promised to support the Chinese government in its resistance to Russian encroachment, even to the extent of going to war; and the United States, Great Britain, and Germany, though making no official protest against Russia's action, have given ample cause to China and Japan to believe they would have the moral support of those three powers in the event of war with Russia. It is becoming evident that Russia will not press the matter offensively, but her present position of unauthorized control in Manchuria is not likely to be changed without war, and she will wait for a more convenient time to have her title to the province confirmed by China.

Li Hung Chang, as Chinese plenipotentiary, has been a persistent advocate of Russia's scheme, and has wearied the court with his appeals for authority to sign the treaty. It is reported that the Emperor has sent Li Hung Chang back to his province and has appointed a man in his place who is not so partial to Russia.

The work of laying the Pacific cable to connect British America with Australia will begin immediately. The cable will extend from Victoria, B. C., to Queensland, by way of Fanning, Norfolk Islands, and New Zealand. The longest stretch between stations will be that from Victoria to Fanning Island, a distance of thirty-five hundred miles.

A St. Petersburg press dispatch of April 1, stated that the Russian government had caused the arrest of three thousand persons connected with the present revolutionary movement started by the university students. The dispatch also says it is reported that some of the ministers now wear steel cuirasses.

British financial experts estimate that at least \$100,000,000 must be raised by fresh taxation next year, even if \$650,000,000 can reasonably be expected from the existing basis of taxation, and another \$250,000,000 be added to the national debt. These figures forecast a budget of \$1,000,000,000.

The Prussian Minister of the Interior has issued the following decree: "All American citizens of German birth who return to Prussia in the military service age, after having avoided army service here, will not be allowed, under any conditions, to reside in Prussia permanently."

A press dispatch says that the London County Council will purchase 225 acres of land, on which to build workmen's houses to accommodate forty-two thousand persons. The cost will be £1,500,000.

Oxford defeated Cambridge by two-fifths of a boat's length in the great annual English university race on the Thames River, on March 30.

Industry and Commerce.

The organization and management of the great steel trust will be constituted as follows: Directors, J. Pierpont Morgan, John D. Rockefeller, Francis H. Peabody, Henry H. Rogers, Charles M. Schwab, Elbert H. Gary, Robert Bacon, Charles Steele, Marshall Field, Norman B. Ream, P. A. B. Widener, William H. Moore, James H. Reed, Henry C. Frick, Daniel G. Reid, E. C. Converse, Percival Roberts, John D. Rockefeller, Jr., Alfred Clifford, William E. Dodge, Nathaniel Thayer, William Edenborn, Abram S. Hewlee, and Clement A. Griscom; president, Charles M. Schwab; treasurer, Arthur F. Luke; secretary, Richard Trimble.

The American Bridge Company is reported to have recently been awarded several more important foreign contracts. The largest is for twenty thousand tons of structural material for bridges and trestle work on the Guayaquil & Quito Railroad of Ecuador, the whole contract involving about two million dollars. Negotiations have also been

closed by this company with the Jamaica Government Railways Company for a number of steel bridges.

The White Star Line steamer Celtic, said to be the largest vessel ever built, was launched at Belfast, Ireland, on April 4. The Celtic's dimensions are as follows: Length, 680.9 feet; beam, 75 feet; depth, 44.1 feet; gross tonnage, 20,880 tons; displacement, 33,000 tons. She has nine decks and has a capacity of 2,859 emigrant passengers. Her displacement is 10,300 tons over that of the Great Eastern.

A Salt Lake City press dispatch reports that the Standard Oil Company has agreed to pay five million dollars to a Utah man for a patent he controls by which crude oil can be converted into a gas which gives a light of much greater intensity than an arc lamp or calcium light, and the gas generated from one barrel of oil is said to equal the heat producing power of a car load of coal.

It is said that the native and European residents of India have subscribed hundreds of thousands of dollars toward a fund for an immense system of canals to irrigate the famine-stricken country, which will probably be made the lasting tribute to the honored name of the late Empress of India.

A new line of transatlantic steamships will be put in operation this month between Chicago and Hamburg, Germany. It is expected that the entire voyage down the lakes, the St. Lawrence, and across the Atlantic will take twenty-two days.

General News.

As the result of a recent exploration made by the Crown Lands Department of Ontario, it has been ascertained that there exists an immense valuable district in the northern part of the province. It consists of a tract of arable land stretching from Quebec boundary west across the districts of Nipissing and Thunder Bay, and comprising an area of 15,680,000 acres. The soil is nearly all suitable for farming purposes and the region is well watered. The climate is reported to be favorable to the growing of grain and root crops. One of the most important discoveries made by the explorers was the location of a great pulp wood forest north of the ridge extending across the districts of Nipissing, Algoma, and Thunder Bay.

A series of investigations carried on in the famous zoological laboratory at Naples is described in the *Jahrbucher fur wissenschaftliche Botanik*, by Hans Winkler. "The experiments were made upon a flowerless aquatic plant that grows normally with its roots in the sand and its leaves in the water. For example, plants having roots and stems already developed were placed upside down with leaves buried in the sand and roots floating in the water in strong light. The roots changed to stems and leaves, while the parts buried in the sand became roots."

The native prime minister states that the Uganda natives have paid their taxes for the current year, amounting approximately to \$300,000. This includes payments in kind, consisting of five elephants, one zebra, twenty chimpanzees, several wart hogs, water antelopes, porcupines, snakes and cranes, and numerous monkeys. All these creatures have been received at the Government headquarters at Port Alice.

The registrar of Columbia University has compiled the following registration of the nine largest American universities: Harvard, 5,740; Columbia, 4,392; Michigan, 3,813; Chicago, 3,774; Minnesota, 3,423; California, 3,216; Cornell, 3,004; Pennsylvania, 2,573; and Yale, 2,544.

California has adopted a measure providing for the preservation of the grove of enormous redwood trees in the big basin in Santa Cruz County, as a state park. The State has appropriated \$250,000 for the purchase of the grove.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Brotherhood, with the Golden Rule as Guide.

Men of all Creeds Gather to Indorse its Efficacy.

THE PLEA OF WU TING FANG.

A Movement to Form a Universal Union, as a Part of the Great De Hirsch Philanthropies.

CHRISTIAN, Jew, and the believer in the teachings of Confucius met on equal terms last night [Tuesday, March 26], at Calvary Baptist Church, West Fifty-seventh Street, between Sixth and Seventh Avenues, to discuss the Golden Rule. The gathering was held under the auspices of the Baron and Baroness de Hirsch Monument Association. Nearly all races and creeds were represented in the audience, which, despite the inclement weather, filled the church and did not even leave standing room. Gen. Thomas L. James presided at the meeting. His first announcement was that Dr. MacArthur, the pastor of the church, desired him to say that as the meeting was not strictly religious in character, and as it was not held on Sunday, the audience was at liberty to applaud the speakers.

The exercises began with the singing of the one hundredth Psalm. Dr. MacArthur then led responsive reading by the audience in selections from the ninety-eighth and one hundredth Psalms. The Rev. Dr. Joseph Silverman of Temple Emanu-El led in prayer. Letters of regret from President McKinley and Vice President Roosevelt were then read by Secretary Seward, after which General James began his introductory address. In part he said:—

"Our metropolis has never witnessed a more impressive demonstration than this. A larger or more representative audience has never gathered within the walls of this temple consecrated to Almighty God, 'whose service is perfect freedom.'

"The platform on which we stand is unique; it is the Golden Rule. It gives me, therefore, greater pleasure than can be expressed in words, to be with you and share in the sentiments the occasion inspires.

"During the past year the character and the influence of Baron and Baroness de Hirsch have been made specially prominent by reason of the great benefactions of distinguished and wealthy citizens of the United States who have followed their example. The philanthropies of these noble men and women are among the choicest evidences of the growth of tolerance.

"While we rejoice at these munificent benefactions for the establishment of hospitals for the relief of the suffering, and for the endowment of universities, colleges, libraries, and other institutions of learning, as well as for the pensioning of faithful workmen by their employers, still, it must be admitted that Baron and Baroness de Hirsch met a problem greater than any that confronted the philanthropists whose names have been conspicuous during the past year. They clearly saw that the day was approaching when no man or woman is to be judged or

prejudged by reason of his or her nationality or religious belief."

WU TING FANG'S ADDRESS.

General James, at the close of his address, introduced Wu Ting Fang, the Chinese Minister. It was some time after Wu Ting Fang was introduced before he could make himself heard by the audience, owing to the applause which greeted him. He began his speech by saying:—

"Some weeks ago the energetic secretary of this movement wrote me requesting me to come here to take part in this meeting, saying that the object of the movement was to eradicate racial prejudice. I must say right here that I am thoroughly in sympathy with this movement.

"When the secretary informed me that the meeting was to be held, about a month ago, here in this church, this temple of God, and that prominent speakers and eminent divines were to be present and take part, I became nervous. I wrote him that I had another engagement. [Laughter.] He wrote back to me saying that the meeting had been postponed and that I must be present.

"Racial prejudice and religious intolerance are two monsters of barbarism. In former days they seemed to stalk hand in hand. They set nation against nation, and people against people. Oh! what a destruction of life and property there was on account of race and religious prejudices. What good came from the Crusades or the Thirty Years' War? Not any; they only inflicted trouble on Christian and Mohammedan alike. The most striking religious persecutions were those of the Huguenots in France and the expulsion of the Moors from Spain. After the revocation of the edict of Nantes five hundred thousand inhabitants of France sought refuge elsewhere, and the commercial industry of the country was impaired. When the Moors were expelled from Spain that country lost its best agriculturists.

"I might cite many other incidents of olden times. Such things, I am happy to say, will no longer be tolerated in our day. Liberal education and enlightenment have removed prejudice. There are, though, on the statute books in many countries, laws directed against some people on account of race or religion. This cannot be considered satisfactory. The sooner these laws are abolished the better it will be for the people and for mankind in general, as well as for the progress of the nations.

"I can scarcely recall a war between China and her neighbors over religion. During the four thousand years China has existed she has grown up by building up within and not by accession from without. There need be no fear but that China will fairly meet the Western nations on the question of religious prejudice. Ignorance is the basis of all religious prejudice. Remove the cause by education. Some people have an antipathy for snakes. They consider all snakes venomous. The naturalist acts differently. He goes to the haunts of the snakes and studies their habits. He finds that a few are venomous, but that the greater number are harmless. If he can overcome the prejudice as to snakes there is no reason why we cannot overcome the prejudice of race or religion. We can do so by acquainting ourselves with the language,

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The Rev. Dr. MacArthur, speaking of the Golden Rule and racial prejudice, said:—

"The dominance of the Golden Rule as the law of life is hastening forward. Let us have a Golden Rule Day once a year for the schools on Friday, for the synagogues on Saturday, and for the churches on Sunday."

The Rev. Dr. Charles T. Walker, speaking of the Golden Rule from the point of view of the negro, said:—

"This motto will prepare us for the grand reunion of the human family. The sons of Noah that separated in the Plain of Shinar will hold a family reunion."

The Rev. Charles H. Eaton, the last speaker, urged the Golden Rule as the basis of equality.

During the meeting Secretary Theodore F. Seward of the Monument Association announced that the Park Board had just granted the association a site for the monument in Central Park, near the Fifth Avenue and Seventy-eighth Street entrance.—*The New York Times*.

Selected Articles.

Christian Science Candidly Considered.

WHENEVER an idea is advanced that is not in harmony with the popular notion of the time, there is a general tendency to fight against it. This is not a peculiarity of the present age but has been true in all times past. As far back as history goes we find that those who proposed anything new were fought bitterly by a majority of the people. It was less than three hundred years ago that Galileo advanced the idea that the world was round, and moved while the sun remained in a fixed position. For this he was tried and convicted as a heretic. It was about the same time that Harvey advanced the theory of the circulation of the blood. He was bitterly opposed not only by the general public but by the leading scientists. The year that Galileo died, there was born another original thinker, Newton. His discovery of the law of gravitation was not accepted without strong opposition.

But to come down to our own time, we all know the ridicule that was heaped upon the head of the man who proposed to draw cars with an engine. It is told of a school board in this state, that when some young men wanted the schoolhouse for the purpose of having a discussion on the subject, that one of the directors said that they might have the schoolhouse for any reasonable discussion, but not to talk about such an unreasonable idea as a railroad. "Why," he said, "if God had ever intended that people should ever travel at such a frightful speed (fifteen miles an hour) it would have been prophesied in the Bible." This man was no doubt sincere in his belief that railroads were "a device of the devil," as he called them; but now, to the present generation, he appears to have been a very silly old man.

We might go on at great length citing cases of opposition to what has since been adopted as correct, but these few instances will be enough to show that an idea is not necessarily foolish because it is new. In order to consider candidly any subject it is first necessary to lay aside our prejudice as far as possible, and in this consideration of the subject of Christian Science the idea is to be fair, regardless of preconceived notions and prejudices. A belief, or religion, or theory, or whatever it may be termed, that is accepted by over half a million persons, who have established five hundred churches, is not to be dismissed with a sneer or declared to be absurd. The time may come when sneerers will be looked upon as we view the old man who thought that God never intended that people should travel at the rate of fifteen miles an hour.

In 1866 a woman living in Lynn, Mass., met with a

severe accident. The doctors had given her up and her death was expected at any moment. On Sunday morning the pastor came to bid her good-bye before going to service. The woman requested those with her to withdraw. Thinking her delirious they did so with reluctance. In a short time she walked into the adjoining room. This incident in the life of the woman who is now known as Rev. Mary Baker G. Eddy, was the beginning of Christian Science. She was a highly educated woman and began immediately a thorough study of what seemed to her to be the secret of health. After three years' study of the Scriptures she advanced the idea of Christian Science. It was called Christian because she believed it to be the same method that was used by Jesus in the healing of the sick, and Science because she believed it to be founded upon a fundamental Principle of nature, or scientific certainty; that is, that all things are caused by Mind and that the only realities are the spiritual. Beginning with this Principle, she reasons that Mind being the only reality, and Mind is God, Good, all realities must be good, and that evil or sin is not a reality, and consequently disease, which is evidence of sin, can be overcome by Mind.

To the average man or woman who hears this for the first time it seems as absurd as fifteen miles an hour did to the old man on the school board, and a great many persons dismiss the subject without further thought as a vagary of some demented creature with a vivid imagination, but those who go deeper into the matter are often convinced that there is truth in the theory, and thousands have become so thoroughly filled with this subject that their lives are devoted to telling the facts to others. It is too large a subject to be handled in an article of this length, and we will touch upon some details rather than go into an analysis of the principle. It may be said, however, that the principle is in harmony with the teachings of Jesus as they might be interpreted. One of the criticisms made by a certain class of thinkers is that the Christian Scientists take the sayings of Jesus too literally.

Perhaps the first question that will arise in the minds of many is: Do they heal? In view of all the facts there can be but one answer, and that is that they do. From where the writer sits he can see one of the prominent business men of this city who has been greatly benefited, as he sincerely believes, through Christian Science. In almost every city in this country and in many parts of Europe there are cases of health following treatment by Christian Science healers or practitioners as they call themselves.

Many of these cases are of persons who have been given up as incurable by the regular doctors. In fact, most of the patients are persons who have been doctored for years. But not all of the cases treated have been successful, and it is the failures that the public hear of. For instance, the old man eighty-two years of age, who died in this city a short time ago, has been more talked of than all the successful cases.

A few years ago a Christian Science healer in Beatrice, Neb., was arrested on account of the death of a child under his care. It was brought out in the trial that he had treated over a hundred cases and had lost but two, a better record than any doctor in the place could show. After a long trial he was acquitted. In the charge to the jury the judge said: "The court instructs the jury that if they believe from the evidence beyond a doubt that the defendant, when at the bedside of the sick, relying upon the power of God, the Ruler of this universe, to heal mortal man of ailments which the flesh is heir to, prayed to that God in sincerity to invoke his Divine power, and that he made no profession himself to heal the sick, then you are instructed that the defendant for such praying would not be liable therefor under the law as explained in these instructions."

This brings up the subject of stringent legislation against the Scientists. Every time there is a death under the treatment there is demand for legislation to prevent them from carrying on their work. It is so in the case in this city. As a general thing the proposed laws come from the ranks of the physicians. While they may be honest in their professed desires to protect the public, there is a suspicion that there is considerable of protection to themselves included. A law was proposed in this state two years ago that was aimed at the Scientists, but when the hearing was held in the Assembly chamber there were over a thousand men and women there to protest, and at the close of the hearing the assemblyman who introduced the bill withdrew it.

Inasmuch as the Scientists do not use any medicine and do not claim to heal of their own power, the law would be practically one to prevent prayer, and that is something that few believe in doing. If there is truth in the claim that the mind can be so influenced spiritually as to have an effect upon the body, it is something that will be of great good. The only way to determine the truth or falsity of the assertion is to put it to the test. If any person desires to use such a method they certainly have the right to do so, and as long as there is no way of compelling any one to have a Science healer it is purely a matter for each individual to decide for himself. One thing is certain, the teaching of the Scientists is highly spiritual and has a tendency to develop righteous thinking.

A regular physician whom we asked what should be done with the Scientists, said that they should be let alone. He further stated that every doctor attempted to influence the mind of his patient, and that there was no doubt of the fact that the mind has a great deal to do with disease. The Scientists make a distinction, however, between mind healing and their method. They claim that as generally practised the mind cures are simply the influence of one mortal mind over another, while their method is the power of the divine Mind, or God.

Like all devotees of a new theory the Scientists claim a great deal more than they can at all times prove. It was so in the early history of Christian Science more than at present. Claims and statements were made by those who were but slightly informed that were not essential and not even true. While a great many think that the claims now made are not reasonable, it is a fact that as the subject is presented now there is something attractive about it, even to those who do not accept all the philosophy. The idea that the something that all realize and none can explain, which we call God, or Nature, or Eternal Energy, or Goodness, can be invoked to free our bodies from the pains and aches with which they are too often afflicted, is one that appeals to the higher thought, and if it comes to be demonstrated beyond question the human race will feel most grateful to the one who first advanced the idea.

The subject is so large that we have only touched a few points. There is no danger in thorough investigation, and there may be good. All the Scientists ask, is a respectful hearing, to which the work they have already done, entitles them. If they are right nothing can stop the advance of their ideas, and if they are wrong nothing can make their theory a success. Persecution will only make the growth more rapid. Toleration will prove its merit. Time only can determine whether it is in harmony with the laws of the universe, which can neither be amended or repealed, no matter what men and women attempt. If Christian Science is good it will live and be adopted; if it is bad it will die a natural death. The subject should be considered by all in a reasonable way, without bigotry or prejudice. The Golden Rule will apply to it as to everything else, "Do unto others as you would that they should do unto you."—*The Independent*, Binghamton, N. Y.

Science as Applied to Healing.

A NUMBER of years ago the late Professor Huxley said that the next great discovery would be in the realm of mind.

That prophecy was being fulfilled at the time it was made, although the great scientist was not aware of it, and here and there thinkers whose names stood high in the annals of science jotted down and gave to the world the results of their observations.

Perhaps very few people were deeply impressed with this highly interesting statement, because its relation to the underlying principle was not perceived, and the writers themselves had not come to understand that the "Reign of law" begins in Mind and extends to and controls all the phenomena of being.

One of the most profound thinkers of this age gave expression to this idea when he said: "One of the aptest descriptions of the human being is that he is a mirror," and then he goes on to point out with scientific accuracy how human beings reflect both mentally and physically the conditions, mental and physical, which surround them.

No thinking person would deny this, and yet few can see the intense practical significance of this universal fact. During the past week many have been compelled to recognize it, however, and to see at the same time what a serious thing it is to receive into thought impressions of anything which we do not desire to perpetuate.

Twenty years ago a number of England's clear-sighted reformers saw the undesirability of giving to the world through the press the records of crime, because of the impressions likely to be made upon the young, if not upon older people.

This is recognized and admitted very generally, and it is somewhat singular that those who are ready to concede it do not see that it is equally important to obliterate from the press the harrowing descriptions of disease when it is so well known that nearly all are affected by them in a greater or less degree, and that fear which ought to be guarded against is induced by this means.

Only a day or two ago one of our newspapers had a cartoon with a ghastly figure labeled "La Grippe" standing and knocking at the door, while the legend beneath read, "From door to door."

There were some thinking people who wondered what its effect might be in the community, and the remark was made that perhaps the Christian Scientists had the advantage over those who believe that evil has as much power as good. In such times Christian Scientists go to the Bible and learn therein how God has dealt with his people in all ages, how they were preserved in Egypt in the midst of the plagues, and we see this thought perpetuated in later days, for in the 91st Psalm, 7th verse, it is said, "A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee." In the following verses the reason is set forth, and we are told in no uncertain terms that no plague shall come nigh the dwelling of those who make the Lord their refuge.

There are many worthy Christian people who complain that they are unable to avail themselves of the protection thus offered. We Christian Scientists are deeply and humbly thankful that we can, for we learn from our textbook, "Science and Health with Key to the Scriptures," how fear in the human mind is overcome by the healing currents of divine Truth, and each day unfolds more and more of the limitless treasures of God's word.

The medicine of Truth comes from above, and it is well to ponder often the psalmist's words, "Oh, taste and see that the Lord is good," and again, "God is our refuge and strength, a very present help in trouble."

What need then to fear or believe in a dark shadow haunting our threshold, when we know that Christ stands

and knocks at our door, offering us health, peace, and security, or to quote the beautiful lines from "In Memoriam":—

And hear at times a sentinel
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.

That these doctrines are attracting general attention is evident to any one who chooses to attend the church on Alexandrine Avenue either at the Sunday morning service or at the Wednesday evening experience meeting. No one could fail to be impressed by the deep earnestness of the large audience representing "the gentle and simple," the cultured and the unlearned, all eager alike to grasp and hold the message of the Christ-Truth to this age, and to themselves as individuals. There are between five and six hundred organized churches in this country, with a number in Europe, many having beautiful edifices.

These churches, in order to extend their usefulness, have established reading rooms in the various towns and cities, where all interested in the subject may read the extensive literature of Christian Science, and these rooms are as free to all as the public libraries.

Here, in the Chamber of Commerce Building, may be seen at any hour some earnest students quietly perusing the books which bring into the clearest light the words and deathless deeds of the great prophet of Nazareth.

Very recently Christian Science was the theme of discussion at an Episcopal convention in the East, and many clergymen were free to admit that its teachings were bringing God nearer to the heart of humanity than He had ever been; in brief, that a new impetus has been given to Christianity, for say what we will, and believe what we may, the one vital consideration for man is to know God, and thus truly know himself.—*The Detroit News-Tribune*.

Very Apocryphal.

Editor of *The Scrantonian*.

Sir:—In your issue of March 17, you represent the Rev. Braddon Hamilton, a New York clergyman of distinction, in an attack upon Christian Science, as saying, "I will quote a few verses from the Bible and ask what they mean. 'Honor a physician with the honor due unto him, for the uses you may have of him, for the Lord hath created him.' 'The Lord hath created medicines out of the earth, and he that is wise will not abhor them.' 'My son, in thy sickness, be not negligent, but give place to the physician, for the Lord hath created him. Let him not go from thee, for thou hast need of him.' 'Of such doth the apothecary make a confection, and of his works there is no end, and from him there is peace over all the earth.—Eccles.'"

That a clergyman should say the above quotation is from the Bible is surprising, because the statement is a mistake.

The abbreviation "Eccles." apparently indicates that the reader is expected to believe the quotation is from the book of Ecclesiastes, in the Bible, but it is not in or from the Bible at all. The quotation is found in a thoroughly apocryphal old manuscript, known to scholars as *Ecclesiasticus*. The abbreviation for this book is "Ecclus." This book was never a part of the Bible; was never a part of the accepted canon of Scripture, and the quotation from it never had any claim to inspiration, among either Jews or Christians. Although it would be extraordinary if a popular preacher were so unfamiliar with the Scriptures as to be capable of being deceived as to Bible quotations, yet it would be a discourtesy to an eminent clergyman to suppose that, through the public press, he purposely misrepresented the Bible in order to make it seem to discredit and attack Christian Science, yet the fact that Mr. Hamilton has published so manifest a misrepresentation of the Bible debars

the public from considering, without investigation, any of his statements in regard to the great subject of Christian Science, hence every point of his attack will be found fully covered in the following statement:—

Note carefully this, namely, that the sense of God's actual presence and control which comes to many while reading "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, has permanently healed them after *materia medica* has failed.

Note also that from First Church of Christ, Scientist, at 519 Adams Avenue, this book is now and will continue to be loaned absolutely free of any charges whatever to the sick and to inquirers in Scranton and vicinity. This affords the widest opportunity for personal investigation. This places Christian Science squarely on its merits in individual judgment, and this removes every occasion for baseless conjecture and misrepresentation.

Respectfully,

DAVID N. MCKEE.
In *The Scrantonian*.

All's Well.

As the ship speeds beneath the silent sky,
O'er the vast spaces of the moonlit sea,
And one lies quiet, listening dreamily,
How sweet it is to hear the watchman's cry:
"All's well—the lights are burning bright!"
And then to sleep in safety thro' the night.

When the ship fights her gallant, steadfast way,
Amid the sounds of tempest and of rain,
'Tis sweet to hear the watchman's voice again,
As one lies sleepless, longing for the day:
"All's well—the lights are burning bright!"
Ah, what a comfort in the stormy night!

Three lamps there are—Faith, Hope, and Charity—
Which we may light to keep our souls from harm
In our long voyaging through storm and calm;
And sweet it is, while on life's restless sea,
To hear the watcher, Conscience, in the night,
Whisper: "All's well—the lights are burning bright!"

MARY E. SIMS.

In *New Orleans Times-Democrat*.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

The Church Manual.

THE Church Manual of First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members.

Address all orders and make remittances payable to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Notice.

REMITTANCES should be made by post-office money order, express money order, or exchange on Boston or New York. Exchange on Chicago and other cities not named above, will not be accepted.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Churches Opened at New York and Chicago.

THE Second Church of Christ, Scientist, of New York City, was opened Easter Sunday, April 7, and the Second Church of Christ, Scientist, of Chicago, was dedicated. In both churches the services were repeated several times to accommodate the thousands who desired to participate.

A full account of these interesting services, including the addresses, will appear in the *Journal*.

In this issue of the *Sentinel* it is our great pleasure to publish the following letters from our Leader, the Rev. Mary Baker G. Eddy, which were sent to the churches at New York and Chicago, and read at each of the services.

To Second Church of Christ, Scientist, New York City, N. Y.

Beloved Brethren:—Please accept a line from me in lieu of my presence on this auspicious occasion. Hope springs exultant on this blest morn. May its white wings widen over this white temple and soar above it, pointing the path from earth to heaven; from human ambition, fear, or distrust, to the faith, meekness and might of him who hallowed this Easter morn.

Now may his salvation draw near, for the night is far spent, and the day is at hand. In the words of St. Paul: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

May the benediction of "well done, good and faithful," rest worthily on the builders of this beautiful temple, and the glory of the resurrection morn burst upon the spiritual sense of this people with renewed vision, infinite meanings, endless hopes, and glad victories in the onward and upward chain of being.

With love,

MARY B. G. EDDY.

Pleasant View, Concord, N. H., April 5, 1901.

Mrs. Eddy's letter to the Church at Chicago was as follows:—

Pleasant View, Concord, N. H., April 4, 1901.
To the Second Church of Christ, Scientist, Chicago, Ill.

My Beloved Brethren:—Your card of invitation to this feast of soul was duly received—accept my thanks.

Ye sit not in the idol's temple. Ye build not to an unknown God. Ye worship Him whom ye serve. Boast not thyself, thou ransomed of divine Love, but press on unto the possession of unburdened bliss. Heal the sick, make spotless the blemished, raise the living dead, cast out fashionable lunacy.

The ideal robe of Christ is seamless. Thou hast touched its hem and art being healed. The risen Christ is thine. The haunting mystery and gloom of his glory rule not this century. Thine is the upspringing hope, the conquest over sin and mortality, that lights the living way to Life, not death.

May the God of our fathers, the infinite Person whom we worship, be and abide with you; may the blessing of divine Love rest with you. My heart hovers around your

churches in Chicago, for the dove of peace sits smilingly on these branches and sings of our Redeemer.

Lovingly yours,

MARY BAKER EDDY.

Christian Scientists and Compensation.

ONE of the results of the legislation which has been urged against Christian Science practice in several of the states is a quite general expression of opinion as to whether Christian Scientists are entitled to compensation for their healing services. So far as we have heard the expression of private opinion, it is to all intents and purposes one-sided: that is, that Christian Scientists are as fairly entitled to reasonable compensation for their services as any other class of citizens. As to the opinion of the press, so far as it has come to our notice, it is all to the same effect. This is true whether the newspapers commenting thereon were friendly or unfriendly to Christian Science. In either case they unite in the opinion that persons who employ Christian Scientists and rely upon their method of healing, should be willing to give them fair remuneration therefor.

This is so sensible and logical that one is amazed ever to find it questioned. When it is questioned—as it sometimes is—the questioning seems to rest on the supposition that because it is spiritual truth it should be absolutely free, in the world's sense of freedom. Such a sense of freedom is too apt to be that all obligation rests on the side of the giver of spiritual truth and none on the side of the receiver. This would be a most uneven balance, an inequitable condition of things that exists in no other department of life. There is no Scriptural warrant for such a doctrine. A careful student of the Bible will find that in every instance of spiritual benefit there must be some act or deed on the part of the one seeking it. The Bible abounds with statements to this effect: If ye keep my commandments and obey my statutes ye shall receive the things of God or Truth, but not otherwise. There is an inevitable condition attached to the impartation of Divine Truth. It does not follow in all cases that the evidence of willingness to receive or of obedience must be in the form of monetary compensation; but, as the world goes, this is one of the legitimate means whereby the beneficiary may acknowledge the benefit received. Christian Scientists must live and meet their material obligations as well as others. Surely it would be neither wise nor Christianly to put them out upon the world as an army of paupers. No reasonable person would expect this.

Therefore, we are glad to note such sensible expressions of opinion as the following from the *Buffalo Courier*. Commenting upon the proposed Bill presented to the New York legislature which provided that Christian Scientists might practise provided they did not charge for their services, the *Courier* says:—

"It was amended, some time ago, so that faith-cure healers were to be permitted to practise without pay, but this was met by the very logical objection that if those healers do perform cures, they are as well entitled to their fees as physicians. Those who believe in it, have a moral right to employ healers of that kind and to pay them for their services. To prohibit them from doing so would be an unjustifiable interference with personal liberty, and it is well that the bill is dead."

The *Sharon Daily Telegraph*, of Sharon, Penn., referring to the same Bill, also makes the following sensible comment:—

"On the other hand, granting in the premise that the practice of these people is beneficial, is an exact science, what a despicable injustice would be worked against them by such a pauperizing of their profession. Let us be consistent, and in consistency no wrong, paid or unpaid, can

rightly be legalized, and no body of law-makers, state or national, can in justice put the ban of error upon right in catering to the desire of any particular class."

The Missouri Bill.

WE have carefully read the Act to regulate the practice of medicine, surgery, and midwifery, recently passed by the Missouri legislature, and which has now become a law. We do not see that it affects Christian Scientists or Christian Science practice at all. It relates solely to the practice of medicine, surgery, and midwifery, as those terms are defined and understood. Christian Scientists use no medicines or material or physical means whatever, nor do they use any surgical apparatus or appliances of any kind or nature. They heal through prayer, that is, through a knowledge and realization of the all-power and all-presence of the Divine Mind—God—to heal all diseases to which humanity is subject. Therefore, in no possible sense of the terms medicine, surgery, or midwifery, do they come within the provisions of said Act.

There is only one clause of the Bill which by the most extreme construction possible to language could be held to relate in any way to Christian Science practice; it is as follows: "Any person, except physicians now registered, practising medicine or surgery in this state, and any person attempting to treat the sick or others afflicted with bodily or mental infirmities without first obtaining a license from the State Board of Health, as provided in this Act, shall be deemed guilty of a misdemeanor," etc. The words "and any person attempting to treat the sick or others afflicted with bodily or mental infirmities" would have to be taken out of the context and out of the force and effect of the Bill as a whole, in order to make them applicable to Christian Science practice in any view of the question; but we do not hesitate to say that, even standing alone and disconnected from the words medicine and surgery, they would bear no construction which would make them applicable to Christian Science healing.

We think it entirely safe to say, therefore, that there is nothing whatever in this Act about which Christian Scientists need concern themselves.

We would say this on general principles of law and common sense, independently of any judicial decisions, but the courts of some of the states have already construed similar language as having no application to Christian Science practice; in other words, that the practice of Christian Science is not the practice of medicine or surgery. A leading case upon this point is that of the State *v.* Mylod decided by the Supreme Court of Rhode Island. That case stands as authority of such great respectability and soundness that we doubt not, whenever a similar question is raised in other states, the courts will follow the Rhode Island decision as a precedent.

Why should Orthodox Medicine Dread Competition?

THE above pertinent inquiry is submitted by way of an editorial in the *New York Journal* of April 1, 1901. Why, indeed, should a profession of over four thousand years' standing dread competition in this morning of the twentieth century? If it ever is to be securely based, it surely should be by this time. Its foundation should be well and permanently laid. The people should understand it to be a great healing agency. Its efficacy should no longer be open to question. Its votaries should be above admitting even the possibility of successful competition. The fact that this is not true is food for earnest and serious thinking along this line. Of one thing we may be sure, if there were not a supreme need of better and more

efficient means of coping with disease than that represented by any material system of healing, Christian Science would have no place in the world's thought to-day, and could not and would not have made the great strides that have caused a percentage of the members of the medical profession to take a defensive attitude toward it.

In this connection we are glad of the privilege of quoting the editorial from so great a daily as the *New York Journal*:—

"Irregular practitioners of healing arts are finding at Albany that eternal vigilance is the price of toleration. A little while ago it was Christian Science that was to be rooted out; then it was osteopathy, and now it is hypnotism and suggestive therapeutics.

"No doubt there is much quackery in all these schools. 'It is not entirely unknown in the regular practice of medicine. But such progress as has been made thus far in the knowledge of the human body and of the art of treating its diseases has been made through the liberty of the individual to subject himself to experiment.

"And when the regular physicians make medicine a true science they will not find it necessary to run to the legislature for laws to protect themselves against the competition of heretical outsiders. The astronomers do not have to work for statutes to keep the public from deserting them for the expounders of the doctrine that the sun *do* move."

Medical Legislation in Colorado.

MRS. FRANCES MACK MANN, C.S.B., of Denver, Colorado, writes us that the Medical Bill brought before the legislature of that state failed to pass. Mrs. Mann says: "This result has been gained by quietly presenting to the individual legislator the fact that should the Bill pass it would be an injustice to several thousand of the best citizens of the state."

The legislature of the great and progressive State of Colorado—that state of almost limitless resources and magnificent scenery—are to be congratulated upon the spirit of liberality, justice, and good sense prevailing in its legislative councils.

The Lecture at Washington, D. C.

IN our last issue we published an account of the lecture of Mrs. Sue H. Mims, C.S.B., in Washington, D. C., and also of Captain Linscott's introduction. Too late for publication in that number we received a copy of Mrs. Mims' remarks prefatory to her lecture. We herewith gladly publish the same, as they contain sentiments that should find lodgment in the thoughts of people everywhere, regardless of creed or condition in life.

Mrs. Mims' words were as follows:—

There seems to me a certain majesty in speaking the words of Christian Science in the heart of this great capital. How insignificant may perhaps be the speaker; how poor, perhaps the utterance; yet the place, the hour, the theme, are all great.

This beautiful capital stands before the world as the expression of humanity's highest ideal in progress toward the universal freedom of the "sons of men," the largest and fullest visible expression yet of the pure democratic idea, a basis on which may be built a still higher freedom, the freedom of the sons of God, individual and universal emancipation from sin, disease, and, eventually, death.

The hour is the beginning of a new cycle of time, ushered in by such strides in the realms of physics and material sciences, so strange and wonderful that if we, in prophetic vision, had breathed of such possibilities twenty years ago, the world would have said, "Behold, another dreamer, away with him!" The theme, the Science of Christ, the

full-orbed Truth, the absolute, a Science that every one in this audience can prove for himself, if it be of God or of men. The world is tired of themes, of thread-bare philosophies; it demands practical, demonstrable Truth; and this Science, so transcendental, yet so infinitely practical, is Christian Science, the Science of divine spiritual knowing, which brings the "freedom of the sons of God." This Christ-Science comes to every community with an olive branch in its hand. The angels have always borne the same gospel to humanity, "Peace on earth, good-will to men." The very word gospel means good-spell, the spell, the marvel, of Good.

In the Carnegie Library at Atlanta.

THERE was recently placed in the Carnegie Library at Atlanta, Ga., all the works and writings of the Rev. Mary Baker G. Eddy, and the following courteous note of acknowledgment of the gift was promptly received:—

CARNEGIE LIBRARY OF ATLANTA.

Anne Wallace, Librarian.

March 6, 1901.

Mrs. Sue H. Mims, Atlanta.

My Dear Mrs. Mims:—At the last meeting of the Board of Trustees of the Carnegie Library of Atlanta a unanimous vote was passed thanking you for your generous gift to the Library.

It gives me pleasure to notify you of this action.

Very truly yours,

THOS. J. DAY, *Secretary.*

This library building is described as an elegant marble structure. It is one of the many monuments of Mr. Andrew Carnegie's benevolence.

It is a pleasure to note that the above gift was made in response to a request from the librarian for books published by The Christian Science Publishing Society.

The Obstetric Class.

IN reply to inquiries we will say that under the By-law a class in obstetrics cannot be held until six months after the close of the general college term.

Beginning with this year the term for teaching obstetrics commences six months from the June term, or about the middle of December, 1901. See page 74, revised Church Manual.

Due notice of the time will be given.

Among the Churches.

From Springfield, Ohio.

It is with pleasure we report a growing interest in Christian Science in this part of the Field. Two years ago we were in a small room, had a small membership, and the press would not recognize us. It became apparent that we should bestir ourselves, so we began to look for more suitable quarters and to get the press interested in our behalf. About a year ago the leading paper of our city gave us the privilege of their columns. One of the editors visited Boston and the Mother Church, and he came home with quite a friendly feeling for Christian Science.

We were not able to find a suitable place until last November. In the mean time some of our members had moved away and the thought of poverty seemed to prevail, but realizing that Mind was all, and that divine Love supplied all human needs, we unanimously voted to move to our present quarters. The demonstration was made, and the thought of poverty was overcome. We now pay double the rent that we previously paid, besides furnishing our new rooms.

The following description of our new rooms appeared in the *Press Republic*:—

"The Christian Scientists have engaged a commodious suite of rooms on the second floor at No. 7 East Main Street. The suite consists of three rooms, modernly furnished and admirably equipped for carrying on the Christian Science work.

"The first room on entering from the street is the reading room; Christian Science literature of every description is available for the accommodation of visitors and members of the church. Many well-known Christian Science works are on sale, notable among which is 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy. Beautiful pictures adorn the walls; one, exceptionally pleasing, bears the title, 'A Little Child shall lead Them;' another engraving, 'Daniel's Answer to the King,' is also noticeable for its beauty.

"From the reading room one enters the room known as the practitioners' room. Thence one passes to the audience room, which is admirably arranged for the accommodation of this growing congregation. Two handsome quartered oak pulpits, for the First and Second Readers respectively, stand on the south side.

"On the walls of the audience room are suitable mottoes one reading, 'And ye shall know the truth, and the truth shall make you free.' In the practitioners' room is exhibited the charter of the congregation, which was received last July.

"The local branch of Christian Scientists is certainly to be congratulated on the progress it has made in recent years, and although it is so comfortably located in its new quarters, it is stated that many other improvements are planned for the near future.

"In conclusion, the *Press* is requested to announce that any one who wishes to investigate Christian Science is welcome to call at the reading rooms, and read the literature. There is also a copy of their text-book, *Science and Health*, in the Warder Library."

W. H. ALDRICH.

Property Purchased at Green Bay, Wis.

The members of the Church of Christ, Scientist, have purchased property in this city preparatory to building a temple in which to hold services in the future. The property purchased is on Cherry Street in the block between Madison and Munroe, and is located on the north side of the street, between the house occupied by Frank Ellsworth and the alley. The property is sixty-five feet in width and one hundred and twenty feet in depth, and was purchased from the former owner, Frank Ellsworth.

It was at first rumored that the church was about to build at once, and if possible occupy the building by next fall, but this is untrue. The church will build at some time in the future, and it is with this intention that the purchase was made, but there is nothing immediate in their plans.

In speaking of the condition of the church, H. McDonald said, "It is in a flourishing condition. We are gaining members steadily and it is only a matter of time when we shall be crowded out of our present quarters, and it is with this in view that we made the purchase. Our meetings are always well attended."—*Green Bay Gazette.*

Faith is in itself a light that lightens even the intellect, and hence the shield of the complete soldier of God, the shield of faith, is represented by Spenser as "framed all of diamond, perfect, pure, and clean" (the power of the diamond to absorb and again radiate light being no poetic fiction, but a well-known scientific fact), whose light falling upon any enchantment or false appearance, destroys it utterly.—MACDONALD.

From our Contributors.**My Prayer.**

BY BELLE BALLOU.

I PRAY Thee, Lord, bring to my mind
The consciousness of present Good!
Guide thou my erring steps aright!
Teach me to live more as I should.

Whate'er the months may bring to me,
I pray with earnest heart to-night
For inner strength to tread my path,
For daily guidance toward the Right.

For knowledge absolute of Thee
Since Thou art Love, and Truth, and Mind,
'Twill mean abandonment of self,
And greater love for all mankind.

"Health is the consciousness of Good;"
Its atmosphere is Spiritual light;
It chases all the clouds away,
And brings the day, where once was night.

Oh may I learn to *live* the Truth!
The way is pointed out to me,
And with Thee ever at my side,
This Truth at last shall make me free.

All bitterness will then be gone,
All pride, and sense of wrong will cease,
Immortal Mind alone will reign,
And God will yield the great increase.

Christian Science Applied to Business.

BY WILLIAM E. BROWN.

HAVING experienced so much practical benefit in my business life, resulting from the application of Christian Science, I am impelled to relate a little of my experience for the benefit of others. To begin with, my natural inclination was to think out and plan ahead every step I desired to take. This method caused me at times much weariness and frequently the particular work I had planned never was accomplished, hence in such cases all my mental work and worry had been for naught. After coming into Christian Science I had been reading the instruction of Jesus to his disciples, wherein he instructs them not to premeditate what they shall say, but tells them in that hour it shall be given them. Then the voice of Truth suggested to me that the promise "in that hour it shall be given you" was applicable to every condition of life.

I began to work along that line and was gradually enabled to lessen the mental tension and trust more to the leading of divine Principle. It seemed so clear to me that if I could bring myself under control of divine Wisdom that my actions would become more intelligent and hence more successful. It is a self-evident fact that all mistakes and failures are due to a lack of wisdom, and it is also evident that if we were possessed of wisdom we would not make mistakes. Then the question arises, how and where shall we obtain wisdom, and we find our answer in Psalm 111:10: "The fear of the Lord is the beginning of wisdom."

From the moment I began to realize that divine Mind was the only governing power, I began to be more successful. It gradually dawned upon me that I was making better connections in my business calls. I noticed that I generally called at the right place at the right time to do successful business.

Now if a slight knowledge of Christian Science will make the business day more successful, what will be accomplished by a greater knowledge and growth which will bring us into perfect adjustment with infinite Intelligence? The realization that the divine Mind contains all wisdom, all harmony, all success, all of everything worth having, and that we, through a knowledge of Christian Science, can draw from this Infinite Source as we need, makes life worth living and frees us from anxiety, worry, and care. This recalls another promise of the Master which shows the simple way of gaining everything that is worth possessing, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Be Patient and Faithful.

BY ROSA REED.

REMEMBERING the first years of daily, yes, hourly effort in overcoming many persistent errors my thought goes out to those dear ones who are taking their first steps in the upward way that is so gently and gradually leading us all away from earth's shadows into the glories of spiritual consciousness.

I do not remember a perfectly well day until I was freed through the Truth as revealed in Science and Health, and I have great cause for gratitude and rejoicing with the many who were once in darkness but now, see a "great light."

Supposed weak constitution with constant headache and a fear of weak lungs, unfitted me for a life of usefulness either as a girl or mother. My sufferings increased each year until there were weeks at a time when I could not speak aloud, finally growing too weak to sit up all day unless under great excitement. The nights were passed in a state of unrest and fear of losing my reason under the terrible darkened mental condition and constant bodily suffering. I could not eat without experiencing pain, even a swallow of water would produce suffering. Other troubles made their appearance, among which were erysipelas, constant neuralgia, dyspepsia, sore throat, severe cough with frequent chills and fever, all of which combined to make this life a burden, while the future seemed most dark and dreadful.

When I had changed climate three times, done all that could be done in the way of material means, was living on a diet of cod-liver oil, and found my weight to be only eighty-seven pounds, I felt indeed helpless and hopeless.

A friend recommended what was thought to be Christian Science, advising me to take treatment. I was afraid it was mesmerism, but joined a class then ready to be taught. I am sure the teacher earnestly tried to turn our thoughts from materiality to the loving Father, but having been wrongly taught herself she lacked the keynote to true harmony. She advised us not to read Science and Health, as it was too hard to be understood by beginners.

For over a year I groped blindly, trying to demonstrate by the use of formulas and mortal mind methods, until the way again grew unsatisfactory and vague. At this time an acquaintance told me she was receiving much help from the study of Science and Health. She wished me to read it for a week, and very indifferently I accepted it, supposing it to be only one more in the same line with books I had been reading in search of Truth, such as Swedenborg, Mind Science, Mental Therapeutics, etc.

Never can I forget the great fascination the revealed Truth had for my longing, hungering, thought. It was with reluctance laid aside for the few duties during the day, and was pored over until away in the night. It seemed to be leading me into a new existence where old things were fading away. I felt sure the true way was at last being

revealed, and was impressed that it was my sacred duty to demonstrate it for myself that I might *know* the help came directly from God.

I soon procured a copy of Science and Health and began earnestly to study and faithfully try to put into practice each day what I gained from the book. About that time I had the opportunity to take instructions of a dear loyal Scientist, and I owe much to her gentle patience in showing the way to help undo the past mistaken ideas and to turn my weary steps in the right way. As by the study of Science and Health the consciousness of a God of love as *all* power became clearer, error's claims became less real, and gradually through five or six years, hope and faith became understanding, which could be *proven*, peace and health appeared to the darkened senses and Love became more near and more real, until I realized happiness and health. I could never tell when the change took place, as it was the gradual dawning of spiritual consciousness. The way at times seemed dark and long.

Soon after beginning the study of Science and Health we moved to a little town on the edge of the Mojave Desert where for five years we did not see a Christian Scientist and had no help but impersonal Truth and Love. There were many different forms of error to be destroyed during that time for my family: congestion of lungs, malarial fever, ulcerated sore throat, fractured ankle bone, and wounds from the teeth and claws of a young catamount being only a few of them. But the Love light was never entirely dimmed, and every trial was only another upward step, so now, after twelve years of test and having been able to reflect a little of the infinite Love to help others, I would say to all striving to overcome error in *any form*, be patient and faithful, you shall wear the crown to-morrow though you bear the cross to-day. We will say with the dear, patient, faithful Mother, "I enter the path. It may be smooth, or it may be rugged; but it is always straight and narrow; and if it be up-hill all the way the ascent is easy, and the summit is gained. . . . Those who know no will but His take His hand, and from the night He leads to light" (Miscellaneous Writings, p. 347). Then let us be patient and faithful, not for a day, a month, or a year, but to the *end*.

Claims.

BY F. A. G.

WE are asked by those who have no understanding of Christian Science the meaning of the word "claim" as used in Christian Science. We are taught in Christian Science that God is Love, Truth, Life, Intelligence, etc., and that man is His "image and likeness." Then when something unlike God and His attributes claims to be real and a part of us, or belonging to us, we can readily ascertain if it has a right to its claim, by seeing if it in any way is a part of God or His creation. If not found in God it cannot be found in man, His image and likeness. It is a false claim and we cannot afford to let it remain one instant in our consciousness.

Some years ago my father owned some land in New York City in a part not then populated to any great extent. On this land a man built a small house or hut and remained so many years without being molested that he concluded he would lay claim to the property and refused to go away when requested to do so. After going to law and considerable expense, he was forced to vacate. His was a false claim, but he nearly obtained possession because of being allowed to remain so long.

Just so with the false claims in our thought. We have allowed sin, sickness, laws of heredity, etc., to come and occupy our ground or thought until they claim the right to stay. Now it is our task to prove them false claimants and take possession, having no mind but the divine Mind.

In illustration of the different thoughts we entertain, I received a useful lesson from a magic lantern. Some of the pictures were joyous and gay, while others were distressed and discordant, and as I watched the slides being run into the lantern and the picture appear on the screen my thought seemed to see the working of mortal mind. "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 410, says: "Whatever is cherished in mortal mind as the physical condition is imaged forth on the body." So it seemed to me. I would watch more closely my thoughts, and instead of allowing mortal mind to set up pictures of sickness, discord, and inharmony, I would strive for that Mind to be in me which was in Christ Jesus. Let us examine each thought as it enters our consciousness and allow only the good, for thus shall we bring health and happiness to ourselves, and joy to the world.

Semper Paratus.

BY HENRY A. MANNING.

THIS was the motto of Lord Clifford, and we are reminded in our text-book that it is also Truth's motto. It has struck me as peculiarly fitting to define one of the most salient features of Christian Science.

Always ready! What can be so inestimable in value to man, as that divine Principle of Being *which is ever at hand* to relieve every human need? At the very beginning of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, a profound and impressive truth is stated in these words: "This apodictical Principle points to the revelation of Immanuel, 'God with us,' the sovereign Ever-presence, delivering the children of men from every ill 'that flesh is heir to.'" Again, on page 43: "To-day the healing power of Truth is demonstrated to be an immanent, eternal quality, or Principle, instead of a phenomenal exhibition."

Always ready! "Behold, I stand at the door, and knock." The Mind which is in Christ seeks an entrance into the human consciousness in every age, and Christian Science is swinging wide the door of mortal thought upon its rusty hinges, enabling many thousands to welcome the guest who has been so long misunderstood.

Always ready! Let us not forget the injunction of our beloved Leader, on page 37 of Science and Health: "If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due unto its holy name."

Semper paratus! Are we also ready?

Keep the Sunshine Shining On.

BY A. C. CLARK.

KEEP the sunshine shining on
In the Soul.
Though around you angry tempests
Seem to roll,
It is only in the seeming,
Through it all God's light is beaming
He will help us see the meaning
Of it all.

Keep the sunshine shining on
Day by day,
Christ will help us every step
Of the way,
Though we oft feel sad and dreary,
He will make the pathway cheery,
In his love we'll never weary,
Or dismay.

Testimonies.

Testimonies from Germany.

As a small token of the deep gratitude I feel for the immeasurable blessing Christian Science has brought to me, I should like to tell about our work here in Dresden. The Truth came to us about three years ago through a loyal student, and although we are all very young in Science, our work is growing beautifully. We have a German service on Sundays, followed by an English one; besides, we have our regular German meetings on Mondays and the usual English mid-weekly meeting on Wednesdays. Until recently we have held all the services in our Second Reader's drawing-rooms, but we now have engaged larger rooms, as the congregation has outgrown the former quarters. There are often between forty and fifty people present, men, women, and children, particularly at the German meetings, and it is delightful to see with what deep earnestness and interest they listen to the words of Truth and Love.

Several of us, myself included, have enjoyed the great boon of going through a class with the teacher who brought us the blessed Light. We have six healers among us, and many beautiful demonstrations have been made, some of which I desire to relate.

A young girl was freed from a tapeworm accompanied by sickness and want of appetite. She soon enjoyed health; she was also cured in a few days of influenza.

One woman whom the doctor wanted to operate upon, was healed of female trouble. A hard-working woman of about seventy, who went about selling flowers, suffered from varicose veins which had caused many wounds in her legs; besides this, she had asthma. The doctor had said that she could never be cured or even relieved unless she took a thorough rest, which she was unable to do, being obliged to work for her livelihood. Christian Science healed her of both troubles without her missing a single day's work.

Another woman, a mother of eight children, was healed of nervous headaches and was helped in childbirth. Her husband, who works in a factory, was healed of eczema which had been under the doctor's treatment for years without improvement.

This woman has had some beautiful demonstrations herself. Her baby boy fell backward into a pot full of very hot water. The mother immediately began to treat him, and in half an hour he slept quietly. When he woke up he had no pain, and next day there were no traces of the accident.

A gentleman, entirely crippled with spinal meningitis, unable to stand or move by himself and given up by the doctors, is entirely well and strong, able to attend to all his business and even to ride a bicycle.

A woman was healed of sick headaches which had troubled her for many years, by simply coming to listen to the German Sunday's services, she understanding no English. Her friends call her case a miracle.

A man who had lost his eyesight through an explosion in a factory, and whom the doctors had not been able to cure, recovered his sight through Christian Science treatment and was able to take up work again in a very short time.

A gentleman who had sought relief for years for heart and lung trouble is now well and strong, rejoicing in the healing that Christian Science has brought him.

Another gentleman who had been operated upon more than once for a tumor in the neck, but which had again taken large proportions, was relieved in five days, the tumor opening and gradually disappearing without pain.

One woman who herself had been helped by Christian Science, had a beautiful demonstration. Her little niece had fallen in the yard on a heap of sticks, one of which

entered her mouth and cut the uvula. Without having recourse to a doctor, the woman treated her, and the little girl was healed in two days, so that she could eat a hearty meal on the second day.

A young lady who was pronounced incurable by the doctors, and threatened with loss of sight, has been healed in one treatment. She was transformed into a new being, all her sadness turned into joy. She is now as happy and bright and studies as earnestly as any other young girl.

A young woman who had several troubles, among which were nervous prostration in a severe form, polypus in the nose, and female trouble, was entirely cured. Moreover, harmony was restored to her home by the blessed Truth, and she is now a happy woman.

A lady who had been treated by different doctors without success, and whom the doctors wanted to operate upon for serious liver and stomach trouble as well as gall-stones, was entirely healed by Christian Science.

I could mention a great many more cases, but these are sufficient to show that the healing work is going on here as elsewhere.

Every morning when I awake, my heart goes out in gratitude to our dear Mother who has brought this great blessing to us. I also wish to thank my teacher and all the Scientists who give us such help by the articles and testimonies in the *Journal* and *Sentinel*.

ALMA BIENE, Dresden, Saxony, Ger.

Quickly Restored to Health.

Easter time has a doubly sacred significance to me, inasmuch as it marks the resurrection of our Lord and Saviour, Jesus Christ, and the time of my being brought from darkness into light, and from a bed of suffering and pain to perfect health, joy, and peace.

January 30, 1898, error laid me low with several different troubles, some of which had been my constant companions for twenty-five years. It laid a seemingly strong hand on me and held me firmly for nine weeks, during which time I was under the care of three of Fort Wayne's best physicians, that city being my home at that time. It was finally decided that two surgical operations would be necessary before I could be well, and the arrangements were partly made, but as I had been unable either to eat or to sleep, I had become very much reduced, and the physicians concluded it best to defer the operations until I regained my strength, at least in part.

However, all material remedies and the best of care and nursing failed to restore this lost strength. Nine weeks came and went, and finally, on Wednesday night, April 6, I suffered a very severe relapse when peritonitis developed. Our faithful doctor was sent for, and after two hours of earnest work left me very little better. I continued in this condition until the following Friday afternoon, when a very dear friend, a Christian Scientist, called, not to talk Science to me, however, as she had tried that before and been ridiculed. But "through suffering we are purified," and the soil was ready for the planting of the seed.

This friend talked to me in a general way, and in a very short time, without my knowledge, the suffering and pain had all vanished. I did not understand Christian Science, or care to, and loath to acknowledge any benefit, even when I was free from pain. However, after a little conversation on the subject, I asked for treatment, which was given. Treatment continued for three weeks, but the healing was almost instantaneous, as the next morning I arose and dressed myself, and had no desire to return to my bed until I retired for the night at 9.30 P.M.

The next day being Easter Sunday, I attended church services at the Presbyterian Church, of which I was a member at that time. Two daughters and myself compose my family, and after the wonderful demonstration of the

power of Truth over error in my healing we together took up the study of Science and Health. My daughters both received treatment also, and were wonderfully healed of several different troubles.

It is now three years since we found this great Truth, and during this time the Bible and Science and Health have been our only physician. While the way has not been altogether smooth, yet we have been greatly blest. For twenty-five years we were all steeped in medical theories and errors of every sort, but Science and Health has opened the Bible to us in a way we never could have found otherwise. It has enabled us to discern the real from the unreal, and has pointed out to us the true Life which is God, Good. It has lifted us from the depths of error to a higher plane of thought, for which we sing praises to God every day. We are more thankful each day, not only for the physical errors we are enabled to overcome, but for the spiritual uplifting and understanding of this great Truth. We are indeed thankful to God that He has blessed the world by giving to us our dear Mother, Mrs. Mary Baker Eddy, through whose wonderful writings the way is so beautifully illumined for us.

MRS. S. A. HILTEBRAND, Huntington, Ind.

Questions Answered in Christian Science.

Three years ago Science and Health was loaned me upon asking for something to read, and from reading a few pages at random, I was well enough pleased with the book to ask for it again, and received with it a copy of the *Journal*. Since then I have been a constant student of all Christian Science literature, finding it an answer to the endless amount of questions which ever confront mortals. I was an agnostic, not knowing what or where God was, and not being able to arrive at a satisfactory conclusion as to the why or wherefore of this existence. My thought was filled with doubt and fear, making existence far from happy.

While I have had many demonstrations of the power of Mind to restore harmony, I am most sincerely grateful to Christian Science for the answers it has given to the questions: What are Life and death? What is this world and man? etc.

Christian Science gives rational and satisfactory answers to all such questions, and proves its truth, by bringing one more happiness, health, and harmony in every line. To any one looking for a solution of all problems I can heartily recommend the reading of the Christian Science text-book, "Science and Health with Key to the Scriptures." I can safely say it is worth many times its weight in gold. These few lines from "Pulpit and Press" by Mary Baker G. Eddy, found on page 5, have been a wonderful help to me lately: "Know then that you possess sovereign power to think and act rightly,—and that nothing can dispossess you of this heritage and trespass on Love."

Engaged in the bustle of ordinary work one is almost hourly confronted with situations where it seems hard to decide just what the best course is, but if one keeps awake to this "sovereign power to think and act rightly," it dissolves all perplexities, bringing harmony here and now.—J. M. M., Seattle, Wash.

From Atheism to Understanding.

I had no faith in Christian Science when I first went for treatment, and I was therefore surprised when I found relief after the first treatment from an incessant and severe backache with which I had suffered for many years. But as I learned to know something of the Science I was not surprised when this trouble disappeared entirely.

Before coming into Christian Science I was an atheist. Now I not only believe in God, but it is my privilege to understand Him in a measure. This understanding of God, as revealed in Christian Science, I have found to be a powerful agency in dispelling errors of every sort in my daily life, and I would like to add for the benefit of those who are just turning to Christian Science, that even a very little understanding is more powerful than anything you have ever used to destroy the ills of the flesh and mind. Do not fail to use what you know, and it will surprise you with its power.

As an illustration of this fact I will say that when I was very young in Science, I was able to heal a girl of inflammatory rheumatism of long standing; and I think I knew at the time little more than the statement: God being infinite Good there is no room for anything else; but I was so well convinced of this fact that her trouble was destroyed. Try it yourselves, dear friends, and see what it will do for you.

In the past I had no desire to be spiritually minded, thinking, in my ignorance, it meant religious enthusiasm or something of the sort, but now I find to be spiritually minded means simply to be truthfully minded, and in this way, I can be as spiritually minded when adding up an account as I can be in singing a hymn.

E. S. F., Chicago, Ill.

A Case of Instantaneous Healing

When in a very despondent thought, I was led to look into Christian Science by having a sign of the healing power of Truth shown me, through a case of instantaneous healing of a physical trouble.

I had suffered much pain in my back, the result of a severe fall, and material remedies had failed to give me relief. At this period I was directed by what seemed then a mysterious circumstance, to meet an old friend whom I had not seen for several years, and while I was wholly ignorant of the subject of Christian Science, I knew she was a successful practitioner of Christian Science healing. She saw at once I needed help; the sweet words of Truth spoken at that time appealed to me, and when I asked if Christian Science could heal my trouble, my answer was the disappearance of the trouble and it has never returned.

This little sign led me to study Christian Science with my healer (a loyal student of Mrs. Eddy) to learn of its beauties.

While going through class I was able through the understanding of Christian Science to heal a case of dyspepsia in one treatment.

My first demonstration in the dentist's chair was a case of very sensitive nerves. When the dentist had finished my work he remarked, if all patients were as free from nerves as I seemed to be, his work would be made very easy. Not long after a patient came for the same help I had demonstrated in my own case, and the fear was met and mastered for her, as in her previous visits to the dentist she had suffered much.

I am grateful to God and to Mrs. Eddy for all that Christian Science has done for me.

C. F. V., Winchester, Mass.

They that sleep do not know that they are sleeping, and they take the figments of their own fancies for solid realities. Christians are the only people that are really awake, but even for them it is uncommonly hard, as John Bunyan taught us long ago, to keep their eyes open in the enchanted ground, and in touch with realities, and seeing through the dreams of other men.

DR. ALEXANDER MACLAREN.

Religious Items.

George Frederick Wright, professor of geology of Oberlin College, arrived home from the old world on March 22. He has been making explorations in Asia and Africa and he claims to have made an interesting discovery, which he tells about as follows: "It has hitherto been supposed that the children of Israel crossed the Red Sea at Suez, but it has been found difficult to reconcile this supposition with the fact that a million persons crossed the sea in a single night, which would necessitate a very wide division of the waters. My explorations north of Suez have convinced me that the point of crossing was twenty miles north of Suez, because at that point the conditions are all fulfilled. The waters at that time were about four feet in depth there and the mountains are in the west just as related, and an east wind would have swept bare a place at least five miles wide."

In an editorial article on "Is moral Evil Endless?" *The Congregationalist* says: "This question, in various forms, is presented frequently in the examination of candidates for ordination to the ministry. A generation ago in Congregational councils only the affirmative answer was admissible. The Andover Creed was unchallenged which declared that 'the wicked will . . . with devils be plunged into the lake that burneth with fire and brimstone forever and ever.'"

"But concerning the problem of endless moral evil they [many Christian teachers] would say that they cannot reconcile it with the revelation of the omnipotent love of the Father. They decline to interpret dogmatically the words of Christ as declaring that sinners persist forever in resisting the will of God. They leave the problem unsolved, with hope."

A writer in the *New-Church Messenger* says: "To live in eternal ease and idleness, to feast the eyes on rapturous scenes of beauty, to occupy an exalted place, and to receive the homage paid to the great and powerful, to sing perpetual songs of praise to the Most High; these, one and all, have been supposed to constitute the blessedness of heaven. But a state of life which had nothing else to offer would soon grow wearisome and pall upon the taste. The pleasures of self-love soon wear themselves out, and turn to pains. Ah no; it is only a life of active and unselfish usefulness which can bring lasting satisfaction. And that life we can begin here and now. Even amid the toils and trials of this world, we can, if we will, have a foretaste of heavenly joys, and prove their surpassing excellence."

In a recent letter Andrew Carnegie says: "My resolve was made in youth to retire before old age. From what I have seen around me I cannot doubt the wisdom of this course, although the change is great, even serious, and seldom brings the happiness expected. But this is because so many, having abundance to retire upon, have so little to retire to. The fathers in olden days taught that a man should have time before the end of his career for the 'making of his soul.' I have always felt that old age should be spent, not as the Scotch say, in 'making mickle mair,' but in making a good use of what has been acquired, and I hope my friends in Pittsburg will approve of my action of retiring while still in full health and vigor, and I can reasonably expect many years for usefulness in fields which have other than personal aims."

M. Rhodes, D.D., says in the *Lutheran Observer*: "One who has given careful study to the Pauline writings has hardly failed to be impressed with the apostle's full knowledge and appreciation of the grace of God in Christ Jesus. Herein lay his marvelous power as a preacher, his strong character as a witness to the Truth. In our strange limitation here it is easy to detect the weakness of the Church to-day. The measure of our strength as Christians or preachers of the word will be the measure of our knowledge of what we have in Christ. Many live,

alas! as though their resources in Christ were very spare."

In an article in *The Congregationalist* on the "Right and Wrong Use of the Tongue," we find the following: "The faithful Christian's manner of words as well as of life already has the mark of heaven's purity and truth upon it. Speaking the truth in love, men trust him. Seeking not his own, men come to speak unselfishly in his presence. Considering others, they in turn become considerate. Cherishing no resentments, he awakens no angry feelings. Such a Christian self-control is not easily attained, but it is worth striving for, and by God's help it is not out of reach."

The (Methodist) *Christian Advocate* says: "If there is a bitter thought within us, let us never bear our testimony to the power of divine grace again until we have first made confession that we are in the gall of bitterness ourselves. Mere repression of this evil principle will not answer. This is no remedy. The love of God shed abroad in the heart by the Holy Ghost will expel the bitterness and make the heart as sweet and pure as love itself. Then shall brotherly love be established. Then shall prayer be effectual."

In an article on "Universalism and Free Will" in the *Universalist Leader*, the Rev. Walter A. Tuttle says: "The way of the transgressor is hard." Difficulties are piled up in the path of the sinner till he is glad to turn round and seek an easier path. Those difficulties are God's compulsion; but it does not seize the sinner by the shoulders and march him into the right road; it makes the wrong one so hard and so unpleasant that he is ready of his own free will to march himself into it."

A writer in the (Unitarian) *Christian Register* says: "It is one of the familiar sayings of our day that theology is obsolete or, at least, obsolescent. In scholastic theology itself there is undoubtedly a greatly diminished interest. But the theologizing process is one of those human instincts that persist. It disappears in one form only to reappear in another. And its reappearance at the present time is in rather of an unexpected locality; namely, in modern fiction."

One of the contributors to the columns of the (Baptist) *Standard* says: "Bacon, in one of his essays, describes a serene mountain height, above the reach of cloud and storm. Morning comes quickly and the night lingers. No miasma ever disturbs the matchless purity of the air. The fabled summit is an emblem of the heights where dwell those who have made the largest ingathering of the fruits of the spirit."

A writer in the (Baptist) *Examiner*: "Unless one is born again he cannot discern spiritual things, of the 'lively hope,' the 'joy unspeakable,' the certainty of having passed 'from death unto life,' the sonship, and the witness of the Spirit, he can know nothing. The meaning of words can be found in the lexicon; but the carnal mind, the heart unrenewed, cannot discern them."

In an article warning its readers against begrudging time to spiritual things, the (Methodist) *Christian Advocate* says: "Think of spending all one's time on the things that perish, while the things which are eternal are within our reach. Think of the folly of devoting ten hours each day to money-making and only ten minutes to the good work of laying up treasures in heaven."

The *Universalist Leader* says: "To set each one right in regard to the outward and the inward life is the aim of the Gospel. Christ's teaching and example are the great incentives to this end to every mind that studies his words and life attentively. He denied himself, made the greatest sacrifices in the world's behalf, and in so doing revealed his constant fellowship with the Father."

The proprietors of *The Congregationalist* and

Christian World announce to their subscribers and patrons that they have sold their property to the Congregational Sunday School and Publishing Society, which corporation will hereafter own and publish the paper, and conduct the business.

The (Baptist) *Watchman* says: "If most of us were as eager to exemplify in character and conduct the religion we profess, as we are to confute those who do not like our religion, what eminent saints we should be! Perhaps then there would be less need of confuting gainsayers."

The *Friends' Intelligencer* says whatever else may be believed or disbelieved, denied or declared, regarded or neglected, how is it possible to put aside the plain evidence that Christianity is to be Christ-like, that to serve the Master is to follow him.

Notices.

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CHRISTIAN SCIENCE SENTINEL



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Items of Interest.

Political and Governmental Notes.

According to the press dispatches, Tom L. Johnson, the new mayor of Cleveland, O., who is the leading single taxer of the country, is losing no time in carrying his promises of reform into effect. One dispatch says: "The first thing he did was to set a local reformer to work with a force of one hundred clerks and nearly one thousand maps to make a tax valuation of every piece of land in Cleveland. Johnson proposes a complete readjustment of taxation here. Then the mayor started out in earnest to tear down all old and shaky buildings in the city. He also says no more frame buildings shall be erected in the fire limits. He sent a fire department truck with a building inspector to 121 Erie Street, where a frame structure, owned by County Examiner Black, has just been completed. This was torn down. Another building, on Vermont Street, was also torn down. Notices to tear down their buildings were served on hundreds of land-owners yesterday. If, at the expiration of twenty-four hours the buildings are not removed, the fire department has orders to pull them down. All the enormous sign-boards on vacant lots—signs that are eyesores—are being removed by order of the mayor."

The Cuban constitutional convention re-assembled on April 12, and voted to reject the terms of self-government offered by the United States as embodied in the Platt amendment to the army bill. Governor-General Wood has all along predicted that the Convention would accept the Platt amendment and the contrary action was a surprise to President McKinley. Some of the President's advisers urge him to withdraw the troops from Cuba anyhow, as they believe this action would bring about an understanding satisfactory to both nations much sooner than would be possible while the United States backs its claims by force.

Felipe Janer, the Porto Rican who sought to take a civil service examination and thereby raised the question whether a native of that island is a United States citizen, has been notified that he does not come within the requirements of eligibles for examination, probably on account of the citizenship question. It is expected he will lay the whole matter before the President.

It is said that Aguinaldo has prepared a brief manifesto to the Filipinos in which he advises them to submit, and gives the reasons therefor. He acknowledges the incapacity of the Filipinos to govern themselves, and advises the leaders, as for their best interest, to give in. This manifesto is being translated into Tagalog, Spanish, and English.

Secretary Long has cabled instructions to Rear Admiral Remey, commander-in-chief

of the Asiatic station, to enlist five hundred natives of the Philippines for service on the former Spanish gunboats and other small vessels which are to be maintained exclusively in the Philippines. These men will form the nucleus of an important service composed solely of enlisted men.

N. F. Chamberlain of Chicago has signed a contract to remove the wreck of the United States battleship Maine, agreeing to give the Government three per cent of the proceeds. The contractors expect to realize \$2,000,000 from the undertaking if the vessel can be patched up, or about \$1,000,000 if she has to be broken up.

The officials of the United States War Department estimate the casualties sustained by the Filipinos in their war with the Americans at fifty thousand men. Over twenty thousand Filipinos have either surrendered or been captured since the war began.

An equestrian statue of Major-General John A. Logan was unveiled in Washington, D. C., on April 9. The statue is the work of Franklin Simmons and was made at the expense of the United States.

Foreign News.

London press dispatches say that reports are being circulated among persons near the throne that King Edward recently summoned Mr. Chamberlain and Mr. Broderick to express to them his displeasure at the unsatisfactory outcome of the Botha-Kitchener negotiations, which, King Edward said, were conducted in too peremptory a manner. The king, so the report says, insisted on Mr. Chamberlain and Mr. Broderick submitting to him the minutest details of the negotiations, and emphatically made known his desire to end hostilities in the Transvaal, and his express wish that instructions be sent to Lord Kitchener to find a basis for reopening negotiations with Botha, which will be backed this time by the king's moral influence.

General Tung Fu Siang, the famous commander of the Chinese northern army, is leading a serious revolt in Mongolia and Shensi against the imperial authority. It is supposed that Prince Tuan is co-operating with him. General Tung was one of the number whose execution was demanded by the foreign powers, but the demand was not pressed for the reason that he had a large force of trained soldiery obedient to his will and the government could not touch him.

According to estimates made by the newspapers, the claims on China for indemnity which are to be filed by the foreign powers will aggregate about \$500,000,000.

The official report of emigration for Ireland shows that 17,107 persons left that country in 1900. This is 10.5 per thousand of the estimated population. The emigrants were equally divided between the sexes.

According to Shanghai advices of April 12, the Chinese court will soon leave Si Ngan for Peking.

Industry and Commerce.

Under the direction of J. P. Morgan & Co. a company has been formed to take hold of some of the largest wholesale and retail dry goods houses in New York City. The company is to be known as the Associated Merchants Company. It will have a capital of \$20,000,000 and will control the H. B. Claffin Company's wholesale dry goods store, said to be the largest house of its kind in the world; the Adams Dry Goods Company, and the great Twenty-third Street house of James McCreery & Co. The Adams and McCreery houses are retail department stores.

The British War Office states that it is going to try the experiment of supplying the army with only home-grown beef. The experiment will extend six months from June

1. The director of contracts said: "The new rule applies only to refrigerated beef hitherto bought in the open market in London. It will not seriously affect the American trade, as the total weekly supply for the army is only 200,000 pounds, which is barely two per cent of the weekly imports of refrigerated beef into England from the United States."

The stockholders of the Pennsylvania canal—a portion of the State's system of interior waterways, and an important factor in early transportation, have decided to abandon it and to dispose of the property. The part of the canal affected extends from Columbia to Nanticoke, a distance of 144 miles, and from Northumberland to Loyal Rock, about thirty miles, and was constructed by the State under an act of the Legislature approved by Governor Shulzer in 1826.

The Pennsylvania Steel Company has bought the entire stock of the Spanish-American Iron Company, and thus became the owner on April 1 of the iron mines at Dalquiri, Santiago de Cuba. The Pennsylvania Steel Company is now in course of reorganization, and is to have a capital stock of \$24,000,000.

The Royal Bavarian Railway Administration has issued an explanation regarding the recent order for four locomotives from the United States, asserting that the order was not given because of the low price, but merely to enable an examination into American methods of construction.

The New York World figures that since election ninety-four New York stocks have advanced in market value \$1,076,078,830.

The Boston elevated railway structure was completed on April 13. The system has been under construction for three years.

General News.

A dispatch from Butte, Mont., dated April 12, says: "A portion of this city, believed to embrace the larger part of the big hill upon which some of the Anaconda mines are located, has made a very perceptible movement southwestward during the past few days. At the foot of the Anaconda hill the slide pushed the tracks of the street railway line about six inches for a distance of three hundred feet. Geologists say the entire range of mountains about Butte is constantly moving, but no danger is apprehended."

Mr. Frederic Harrison, the great English author, on his return to London after a nine weeks' tour of America, said: "I shall spend the rest of my life trying to stimulate friendly relations between America and England. Already the leading men and women of both nations feel the strongest mutual sympathy and affection. They realize many powerful reasons why Americans and Britons should co-operate with each other, and intend to promote such co-operation to the best of their ability."

An order has just been filled in Connecticut for a million pounds of trolley wire for an electrical road in India. It is hard drawn copper wire, and is the largest export order for this material ever received in the State. The reels upon which the wire was wound required nearly one hundred thousand feet of lumber for their construction, and the reels and wire combined will weigh one and one-half million pounds. Twenty-seven cars and two engines will be used in transporting the shipment to tidewater.

On April 11, M. Cambon, the French Ambassador to the United States, and a party of officers and cadets from the French training ship Duguay Trouin, visited the tomb of Washington at Mt. Vernon and placed a wreath of flowers upon it. The French visitors inspected the house and grounds, lingering for a long time in the room which the Marquis de Lafayette occupied while a guest at Mt. Vernon.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Forest Reservations and a Tree Museum.

The Work that has been done at the Arnold Arboretum to Preserve the Western Forests.

THE very considerable amount of discussion which is now being carried on regarding forestry and the necessity of national or state regulation of our remaining important forest areas, makes timely a note of the movement which began twenty-one years ago at the Arnold Arboretum in Boston, Mass., and ended in the reservation by presidential proclamation of a total of about forty-five million acres of the public lands as governmental forest preserves. President Cleveland's proclamation, dated Washington's Birthday, 1897, set apart over twenty-one million acres. The creation of these great public reservations has been aptly likened to some modern miracle of the loaves and fishes, in that so great a public benefit has been directly derived from the little piece of land in Massachusetts, which Harvard University and the city of Boston had set apart for the cultivation and study of the forest trees of the north temperate zone.

The taking of the tenth census was entrusted, by a fortunate choice, to the late Francis A. Walker, afterwards president of the Massachusetts Institute of Technology, and one of the best and ablest men that Massachusetts or the country has produced—a soldier, an economist, a statistician, an educator, and, above all, a wise and public-spirited citizen. The result of this selection was that the Tenth Census was the most satisfactory to the public, the most accurate, and the most valuable in its results of any census that had ever been taken in the United States.



General Walker had the foresight and breadth of mind to make a special feature of an investigation of the forests of the country, placing Mr. Charles S. Sargent, Arnold Professor of Arboriculture at Harvard and director of the Arnold Arboretum, in charge of the work. In the course of the task which he thus undertook, Mr. Sargent traveled from one end of the country to another. He examined the conditions and character of the tree growth in every important locality, and gathered a vast amount of wholly new information. The resulting volume was of monumental importance in the history of American forestry. It told of our forests, of their bibliographical history, economic worth and uses; described the different woods and their commercial value; gave an account of the lumber industry, and the accident of forest fires, with other details almost too numerous to mention; and contained a remarkable series of colored maps showing forest growth and density in different states. In addition, accurate studies were made of all species of trees growing in the country, with careful note of all the districts in which particular species predominated.

For the first time the people of the United States were able to realize the vast extent and value of their forest resources. It was shown by careful statistics, elaborated in great detail, that the annual forest crop of the country

far exceeded in value that of any other crop grown—whether wheat, corn, or cotton. It was made clear that a resource of such value, which had been wholly neglected in so far as any consideration of its staple character was concerned, involved a problem deserving of serious attention.

The report, which was several years in preparation, owing to the labor required to work up the accumulation of material, proved to possess immediate practical value in the highest degree. It has been said that if a man does not know that he has property, to all intents and purposes he does not possess it so far as its service as an asset is concerned. The same is true of a nation. The United States became aware for the first time of how rich it was in forest resources—rich beyond comparison with any other part of the civilized world, and the statement of the facts gave immediately a great impetus to well-considered investments in timber lands, and to the development of the national resources of extensive sections of the country.



The report showed, for example, that the white pine supply of Michigan and the few other parts of the country to which that useful tree was limited, in any commercial quantity, was approaching exhaustion. It had been believed to be practically inexhaustible, and lumber operations had been characterized by the most wasteful methods. The prediction was scoffed at, and the author of it was even accused of being in league with speculative interests that had schemed to bull the lumber market. But his words were too soon proved true. Had other kinds of timber not been substituted for white pine in most of the purposes for which it was used, there would before now have been an absolute famine in that product. Again, Mr. Sargent called attention to the wonderful timber resources of the Southern States; and his discussion of their value was the prime cause of the remarkable development of the lumber interests that soon began in the South.

But the most important part of the report lay in its demonstration of the necessity for guarding the timber lands owned by the government in the far West against destruction. It was made evident that the preservation of the forests in those regions was largely essential to the protection of the dependent country and the maintenance of a permanent population over the greater part of the area west of the Missouri. It is well known that trees will grow only where there is a sufficient rainfall, and west of the one hundredth meridian precipitation is so unevenly distributed through the year that forests are confined to the slopes of high mountain ranges or to the elevated plains, the other portions of the country being practically treeless. These mountain forests serve to collect the rainfall and to regulate the flow of the streams, which in turn are essential to the work of reclaiming the so-called desert lands by irrigation. Furthermore, it was shown that the dry seasons are here so long that, if forest destruction is even slightly encouraged, it will be well-nigh impossible to restore the limited tree-covering that now

exists, and that the entire lower region will suffer desolation.

The importance of the facts thus was realized more and more, until, in 1891, a law was passed enabling the President to set apart as forest reservations any suitable portion of the public domain. In 1896 the Secretary of the Interior requested the National Academy of Sciences to make an investigation of the whole subject and to report upon a definite national policy. The Academy accordingly appointed a committee of its members to make the investigation desired, with Mr. Sargent as its active head. His report, presented by the whole committee, recommended the addition of thirteen new forest reserves, most of them covering high mountain ranges where important streams had their head-waters, and including nearly 21,400,000 acres, which were set apart by President Cleveland's proclamation, previously referred to.

The committee of the National Academy suggested that the work of policing national forestry property and protecting it against fire and encroachment might properly be devolved upon the army, pending the organization of a fully developed forestry service. But nothing has been done to carry out this recommendation. It is felt by all competent students of forestry that the reservations should be administered through permanent organization in accordance with a forest policy intended to continue for generations. But at all events an enormous area of land for forestry purposes has been set aside; and it seems likely that other reserves will be made in certain other parts of the country—as, for instance, the proposed Appalachian reserve in the mountains of North Carolina and Tennessee. As Mr. Sargent says, in a recent statement, such a reservation, held as a national park, would preserve for the future a typical portion of forest which is admittedly the richest and most interesting collection of deciduous trees in the world, both for the varieties represented and for the development of the individual specimens of which it is composed—comparing in quality only with the equally remarkable coniferous forests of the Sierra Nevada on the other side of the continent.—*Dayton (O.) Herald*.

Biggest Dam in the World.

WHILE a water famine scare is being raised in various quarters, and while public attention is being directed in this city, Albany, and elsewhere, to schemes to secure to private parties the right to supply the metropolis with more water, the fact has escaped notice that the finishing touches are now being put on immense public works, planned a decade ago, which will more than double the city's supply at a single stroke.

The present supply stored in the Croton district and elsewhere is about thirty-four billion gallons. When the works are open which are now nearing completion the supply will be increased to seventy billion gallons.

At this moment a document which reveals the cheerful news is in type on the desk of Chief Engineer Hill, in the office of the Aqueduct Commission, in this city, and it only awaits a resolution of the Board to be made public in the columns of the City Record. This resolution must be adopted without delay, for the time for final action has come. The paper referred to is a call for bids to clean up the Croton valley for a distance of eighteen miles from Croton Landing to a point at the head of the valley in the hilly country in the interior. Houses, fences, orchards, everything must go to make place for a new Croton lake. This paper is in effect an official declaration that a gigantic work which has been in progress more than eight years is practically complete.

The purpose of the new Croton dam is to save and utilize the vast volume of water that has been running waste over

the seven hundred square miles of territory included in the Croton watershed. There are six reservoirs, great and small, now on the watershed, the largest of which is now known as the old Croton reservoir. The waters of all will empty into the new lake which the dam will form. The old Croton reservoir itself will disappear from view forever. It stands on much lower ground than any of the others, and when the new lake is filled up to the height of the dam the top of the old reservoir will, in fact, be submerged.

Making a new lake big enough and deep enough for a fleet of war ships to manœuvre on is not an every-day affair, and the nature of the job will best be understood by comparison. Central Park contains eight hundred and forty acres, while the new lake, when filled to its limits, will have a surface of more than five thousand acres. The area of Central Park could be taken from the area of the new lake five times over, with enough space to spare to include all the small parks on Manhattan island. The lake will be eighteen miles long, with an average width of half a mile.

The dam is a barrier of granite, two hundred and sixteen feet thick at the widest point of the base and three hundred and five feet high to the top of the cornice. Its length is twenty-six hundred feet. The work will serve as a most picturesque driveway and pedestrian route, for the roadway will be twenty feet wide over the structure proper, with projections of two feet on either side. It will command an enchanting view of the Hudson and the Palisades, and will rank not the least among the wonders of the world. It is estimated that eight million cubic yards of solid granite will be used in the structure.

Facts and figures prove that it is no misuse of language to class the new dam among the wonders of this planet. It is by far the largest dam in existence, and no other structure on earth, except the Pyramids of Egypt and the great wall of China, exceeds it in magnitude.

There are at present nine hundred mechanics and laborers engaged on the job. They make a good-sized colony, for all live in the vicinity, and many of them maintain their families in the neighborhood. Contractor Coleman built a church close to the dam, where a priest from Croton Landing celebrates mass every Sunday.

The granite for the dam is quarried in a mountain six miles distant and is conveyed by railroad, and sixteen miles of rails are in operation from various points. A dozen locomotives, with one hundred cars, are used in the work. There are also about one hundred horse and mule teams engaged in hauling. The "travelers" which convey the great granite blocks over steel ropes from the hills above to the dam are huge affairs. The capacity of the travelers now in use along the line of the rapid transit subway in this city is less than one thousand pounds, while those in use at the Croton dam each can carry ten tons.

Since the foundations were laid all has been pretty easy sailing. The interruption caused by bad weather was of small account, for the cement used is subjected to the influence of steam and boiling water in frosty weather, and can be placed in position in any condition of the thermometer. During the strike last spring, when the national guard was called out, work was suspended for less than two weeks.

The "spillway," which will top the dam on the right side of the river, will be one of the interesting features. This portion will be ten feet lower than the highest level of the dam, and any overflow that may result from heavy rains or other causes will pass over the spillway into the river bed below, and not over the main dam. The roadway across the dam, for vehicles and pedestrians, will be continued over the spillway on a uniform level. The last work to be done before the storage of water is commenced will be the closing of the two archways below.

United States Postal Cards.

THERE are many millions of postal cards used in the United States every year, and it will surprise the majority of people to learn that the centre of the postal cards industry—the only place, in fact, where they are made—is a little village in the mountains of West Virginia. The town is Piedmont, and here, six days in every week, an army is busily at work making the little oblong sheets of cardboard on which so many messages of all sorts and kinds are written by all conditions of people. Here the cardboard is made from the fresh, sweet spruce-trees; here it is cut into the requisite sizes, and here the cards are printed, packed, and shipped, eventually finding their way into every state, city, town, and hamlet in the country, and to Cuba, Porto Rico, Hawaii, and the Philippine Islands.

Piedmont, as the name indicates, is at the "foot of the mountains," and the range is the well-known Appalachian. It is also the commencement of the famous seventeen-mile grade on the main line of the Baltimore & Ohio Railroad to Altamont, in Garret County, Md. The elevation of Piedmont above tidewater is nine hundred and thirty feet.

The size of the sheets of paper used on these presses is fifty by thirty inches, and each sheet contains ninety postal cards ready to be cut and packed when it comes from the press. The dies used on these presses are furnished by the government. Four men work the presses. The men each work eight hours a day. One man is used in the casing part of this room to put together the knock-down pine boxes in which the cards are packed for shipment. The boxes are made of pine grown in West Virginia and are shipped "knocked down" to the contractor. The boxes vary in sizes, holding five, ten, twenty-five, and one hundred thousand cards respectively.

The contractor has to pay the government for the use of the dies and also give bond for the care and custody of these plates. The size of the "H" card (the card in general use by the public) is three and one fourth by five and one half inches; the "D" or double reply postal card is five and one half by six and one half inches; the "K," or "ladies' card," the smallest postal card manufactured, is 2 15-16x4 15-16 inches; the international "F," or double card, is five and one half by six and one half inches, and sells to consumers at four cents each, and the "E" international card is three and one fourth by five and one half inches, and is sold at two cents each. The "H" card weighs six pounds and three ounces per one thousand cards, and the "F," or return postal cards, weighs twelve pounds and six ounces per one thousand cards.

Everything appertaining to the postal works is under the direction and charge of Edwin C. Madden, third assistant postmaster-general at Washington.

On the second floor of the works are located three cutting machines and one "slitter." The cutters are operated by young lady experts and the "slitter" by male experts. The "slitter" first cuts into single strips the sheets of ninety postal cards as received from the presses on the first floor, and then into strips of ten postal cards. Afterward these strips of ten cards each are taken to the cutting machines, which are in close proximity to the "slitter," and are there cut into single postal cards. The cards are twice automatically counted into packages of twenty-five cards each as they come from the machines. At the cutting machines the cards are received by a young lady, who places a paper band around the packages of twenty-five, and these packages are put into pasteboard boxes, five hundred cards to the box.

One young lady is engaged in putting together "knock-down" pasteboard boxes and in one day of eight hours this employee will put together more than four thousand boxes ready to receive the packages of cards. These boxes are made by a box factory in Connecticut.

There is a fire-proof vault on this floor which has a

capacity for holding in reserve more than forty million postal cards. The daily cutting capacity of the cutting machines, running for the period of eight hours, is eight hundred thousand postal cards per machine, or 2,400,000 postal cards for the three machines a day. But the present daily average is a fraction over two million cards. The official report of the third assistant postmaster-general states that there were issued during the year ending June 30, 1897 postal cards as follows:—

Single cards, domestic.....	517,700,500
Single cards, international.....	433,250
Double cards, domestic.....	5,477,500
Double cards, international.....	7,000

Total 523,618,250

The largest shipment of postal cards ever made from the Piedmont works was on June 16, 1900, when it reached the large number of twenty-four million.

The cards were shipped to various large city post-offices and to the sub-agencies. The sub-postal card agencies are located at Cincinnati, St. Louis, Troy, New York, and Washington, D. C., and are technically known as distributing offices, where requisitions are filled on orders of the stamp division and of the third assistant postmaster-general.

The number of employees necessary to work this plant is only forty, of which number twenty are males and twenty are females—a small number when the value and volume of this vast business are taken into consideration. All are expert at their work. It is especially interesting to see the quick manipulations of the stock by the lady experts at the cutting machines and the packing of the cards in the pasteboard boxes. R. L. Nicholson, a son of Commander Nicholson, on the retired list of the navy, is superintendent of the works for the contractor, and is thoroughly familiar with the responsible duties of his position.

The postal cards for use in the Philippines are also manufactured at this plant, and are like the domestic cards, but are surcharged with the word "Philippines" just below the vignette. It is the same with the postal cards manufactured for use in Cuba and Porto Rico. Those in use in the island of Hawaii are now the same as the domestic cards.—*Selected.*

Some of Washington's Maxims.

Undertake not what you cannot perform, but be careful to keep your promises.

Vile words should not be spoken in jest or earnest.

Scoff at none, although they give occasion.

Haste not to relate news if you know not the truth thereof.

In talking of things you have heard, name not your author always.

Associate yourself with men of good quality if you value your reputation, for it is better to be alone than in bad company.

Speak not when others speak; sit not when others stand; walk not when others stop.

Strive to keep alive in your breast that little spark of celestial fire called conscience.

Example is more powerful than precept; whereof you reprove another be unblamable yourself.

Never be forward, but be friendly and courteous; the first to salute, hear, and answer, and not pensive when it is time to converse.—*Selected.*

Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.—ADOLPHE MONOD.

Selected Articles.

From Old Mexico.

To the Editor of *The Mexican Herald*.

Sir:—I have been interested in Christian Science study and practice only about three years, and do not pretend to know enough about it to rush into print with any explanations as to its operations. However, with but a limited experience I have found it to be the most soul-satisfying, helpful element that has ever possessed my consciousness. It has saved me from what was called mortal sickness; it has broken the chains of life-long habit and secret sin; and it is doing the same thing every day for thousands of men and women the wide world over. Its mission is to help people, not to hurt them, and even during its brief history of two years in Mexico, Christian Science has helped scores of persons who could get help nowhere else.

Therefore it has pained me, as I am sure it would pain any one who is trying to live up to the standard of Jesus Christ, as insisted upon in Christian Science, to see, in the columns of *The Mexican Herald*, criticisms upon our religion and our mental therapeutics. Is it too much because we insist upon the full salvation made possible by our Master? He came to show men and women the way out of sin into holiness and the way out of sickness into health, at the same time. It was the undivided garment. Because people do not understand the theories of Christian Science should these be discarded? There are millions of people who do not understand what electricity is, yet it is an accomplished fact in the demonstrations of Edison and Tesla. People may not know what the world's axis or the equator is, but Galileo was merely a pioneer in that line and the world has to accept both in the appraisal of the world material. Why criticise Christian Science simply because we cannot understand it, when we have to accept thousands of other unexplainable things every day in our battle with life? The story is told of the old Quaker who reproved the atheist who was boasting that he did not believe in God, because he had never seen Him. "Thou hast never seen thine own brains, so I presume thou hast none."

The references to Christian Science in the daily newspapers in connection with the Brush will case and the contests over so-called medical bills in various states of the American Union, are, as a rule, misleading and misrepresentative, and would seem to show up Christian Science in a ridiculous light. But mortal mind has always tried to do that. Let me submit, that it is impossible to explain Christian Science intellectually and it cannot be assimilated as mere words. The heart not the head can appreciate the wonderful laws of reflection, receptivity, and manifestation that form so important a part of Christian Science. It is something to be felt, not seen. It is the genius of Christian Science, not the mere theory, that is doing marvelous work in Christian Science in almost every country on the globe. Can a man who knows the taste of oatmeal explain that taste to another man who has never tasted oatmeal? Can any one explain to the African savage what ice is? Not draw diagrams or write out detailed descriptions, but explain it; make it part of his consciousness, so that that naked savage would be chilled to the bone? We cannot adequately explain what Christian Science is. We can live it, but if we confine ourselves to talking it we shall fail to give to the hungry heart the bread and water of Life. Speaking of the inadequacy of the English language rightly to express spiritual ideas, Mrs. Eddy says in our text-book, "Science and Health with Key to the Scriptures," on page eight: "In expressing the new tongue we must sometimes recur to the old and

imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter." We read (and we believe), "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." This saying of Jesus was the basis of the statement of Paul: "The letter killeth, but the spirit giveth life."

Judged by the proper standard, that of results, any one who will look up the record honestly, dispassionately, and understandingly, will find that Christian Scientists live clean, pure lives. They cannot do otherwise if loyal to their God-given guidance and faithful to their pledge: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and pure" (Science and Health with Key to the Scriptures, p. 493).

In this morning's issue of *The Mexican Herald*, we read a two-line leader: "Mrs. Eddy tells her followers to submit to vaccination. Common sense." Why, yes; Christian Science is simply common sense. A Christian Scientist who would stand out in the rain needlessly ought to get wet, but a Christian Scientist who is caught in a storm need not, and does not, suffer from that storm, if he but knows his birthright of dominion. Every man and woman has to work out his or her own salvation, so no arbitrary rule is laid down for us, but we submit to vaccination, as we do to surgery, dentistry, quarantine, disinfection, etc.

CHRISTIAN SCIENTIST.

Mexico, March 22, 1901.

The Divinity of Christian Science.

WE make the following extracts from an article on the above subject by Rev. George H. Peeke of Sandusky, O., who was formerly a minister of the Congregational Church. The article was published in a recent issue of the *Sandusky Register*.

After nineteen hundred years of Christian teaching in the world, suddenly there has arisen a sect which is attracting peculiarly the educated mind of our civilization. In other words, Christian Science seems to appeal peculiarly to the thoughtful and cultured, with all its alleged illogical and unscientific methods. Christian Science is erecting many churches among the most refined people of our land. There are few, if any, congregations among the sects to be compared with the adherents of Christian Science, for general intelligence, good conduct, and thrift. Christian Science has built large churches in Chicago, Boston, and several large cities without debt and with a harmony and business tact and conduct which is unfortunately the very opposite of that generally witnessed among Christian sects.

In saying this I am merely relating well known facts. Christian Science, whether scientific and Christian or not, has something in it so evidently vital that it is growing and growing among those whom the church is always anxious to have and to hold with a firm grip.

Being good and doing good is Christian. "Blessed are the pure in heart: for they shall see God" cannot be submitted to a scientific test. And "Blessed are they who hunger and thirst after righteousness: for theirs is the kingdom of heaven," is fundamental to all religion. In his judgment scene Jesus makes the final decision turn upon the words, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." To see a want, a vital need in poor suffering human nature and to heal and help it is vital, final, divine, and just here lies the kernel of the whole subject.

Christian Science does something to meet the sickness of the world and it works by mutual help. Every member helps and works. What does any sect do to surpass it? It is worse than useless to say they do not heal, for they

do. They heal multitudes. What they do has been a wonder to me and to many.

"What would Jesus have us do?" Jesus did personal work and won souls, and Christian Science has a wonderful zeal in seeking and helping personally and wins on the Master's lines. Christian Science has come to stay, because it has the spirit of Christ in large measure. And what can be more Christian or more divine? Ponder it well, that the rapid growth of Christian Science among the intelligent classes is remarkable.

It is certain we shall not be able to stay the progress of this new sect. It has come to stay. Its fruits are blessed. And "by their fruits ye shall know them." It is comforting its thousands. It will turn the mourning of many to joy and delight in living, and this is most God-like and truly divine. It is doing the work the Christian church has too long neglected. It is religion applied. A working gospel. A welcome message to a long suffering world. The angels sing their hallelujahs over it. It is of God and ye cannot overthrow it.

Wednesday Evening Meeting at Hoopeston, Ill.

THE following testimonies were given at a recent Wednesday evening meeting in Hoopeston, Ill., and published in the *Hoopeston Herald*:—

A lady told of the great help she had received from Christian Science in the care of children, how absolute dependence upon the Father's care had made the crooked straight for her, and rough places smooth.

Another lady related how she had been saved to her family by Christian Science, when medical skill had failed, that she had been a well woman for the last five years, but that dearer than physical health was the spiritual uplifting which this new-old religion gives, and the peace and joy that accompanies it. She had never been satisfied with the religious teachings of the schools, but in this Science had found the higher understanding which she had longed for.

Another told how vainly she had striven to be good before she found Christian Science. Try as she might, and seeming to succeed perhaps for a time, she would find herself going back to the old selfishness and worldliness, only to repent, and try again, with repeated failures and discouragements. When she came to learn from Christian Science, what goodness is, that God alone is Good, that Jesus refused to be called good, saying, "Why callest thou me good? there is none good but one, that is God," and that mortal man cannot be good—then she learned to put aside self and its vain strivings, and to let the one Mind govern, and be manifested. This had brought the "peace which passeth all understanding."

A visiting Scientist told of a wonderful healing which had come to him. His wife had been an invalid for years and thousands of dollars had been expended in trying to bring relief. Surgical operations had failed to help, and, as a last resort, hearing of Christian Science through a friend, they decided to try it. This was five years ago, and she had been a well woman ever since, and no material remedies had been used in their family during that time. He was a drinking man at the time of his wife's healing, and chewed and smoked tobacco. His attention now being roused to seek to know what this power is which heals, he bought "Science and Health with Key to the Scriptures," and commenced to study it. As the light of Truth came to him the appetite for intoxicants disappeared, then the desire for chewing tobacco was destroyed, but the smoking habit seemed harder to cure. He strove to conquer it for a long time, but was still its captive, then he was treated by a healer, and for a time thought he was cured, when

a friend asked him to have a cigar with him, and he yielded. Then the foe seemed stronger than ever. He smoked incessantly and seemed powerless for a time to resist it.

His teacher told him that when he studied and gained more light and spiritual understanding, it would destroy this error. He then began to study with renewed zeal, and put into practice his understanding of Truth, and it was in this way that this last bad habit was destroyed. It quietly left him free to enjoy better things. He seemed filled with joy in the light of Truth, and said Christian Science had brought him not only health, but harmony in his family and prosperity in his business, and that every day he found new ways in which it helped him. He had been able to heal both his mother and sister, and had received very beautiful letters of acknowledgment from them of their healing.—S. F. S.

Easter Services at Concord, N. H.

THE Easter services at First Church of Christ, Scientist, were largely attended, morning and evening. The floral decorations were numerous and beautifully arranged. Among these was a beautiful azalea from Pleasant View. The subject of the sermon for the day was "Are Sin, Disease, and Death Real?" and consisted of readings from the Bible and from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. In addition to the inspiring congregational singing three beautiful Easter solos were given by Miss Villa Whitney White. In the congregation were several visitors from out of the city.—*The Daily Patriot*.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

The Church Manual.

The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members.

Address all orders and make remittances payable to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church to be presented at the June meeting for the admission of applicants, must be in the hands of the Clerk on or before May 20, 1901.

What Constitutes Success?

True success, the success at which we aim who are banding ourselves together for the world's practical betterment, is not the satisfying of any one passion, such as the exaltation of the saint or the avarice of the miser, but the complete life, joyous and useful, equipped with the wealth and power to spread our joy and usefulness over as wide an area as possible. Wealth of character, of knowledge, and of joy, must keep pace with increase in wealth of material things, else the very capacity for joy and usefulness, the only rational end of money wealth, is destroyed.

Men often think they are getting the earth, when, in fact, the earth is getting them.

WALTER VROOMAN, in *Success*

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Easter Largess.

Beloved Students:—One and all from North to South, from East to West, please receive through our columns Mother's best thanks for your varied, multiform, beautiful, useful Easter gifts—all unexpected and lovingly appreciated.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., April 13, 1901.

Opening and Dedication of Churches.

THE opening and dedication of a Christian Science Church is a most important event. It places the work on a firmer foundation and at the same time it brings renewed hope and courage to the faithful workers who have labored and sacrificed for so noble a purpose. They have heard the "well done," and their cup of joy is full to overflowing. Not only those who helped directly or indirectly in the building of a particular church have cause for rejoicing, but all Christian Scientists, wherever they may be, in this or foreign lands, rejoice with their brethren in Christ who are permitted to worship under their own vine and fig-tree.

Soon after the organization of a Church of Christ, Scientist, the desire and purpose of the members to have a suitable house of worship is manifest in the starting of a Building Fund. By means of the voluntary contributions of loving friends and faithful adherents to the teachings of Christian Science, this fund grows until it is sufficient to provide a suitable church home.

These churches, wherever erected, have been a credit to the community. They are enduring monuments to the fact that divine Love is "the same yesterday, and to-day, and forever," a present help in every time of need. The members of these churches have experienced God's presence and power to heal disease, many of them after they had been pronounced incurable. They have in a measure gained the understanding of Truth and are making a practical use of it in all the affairs of life. This is drawing them nearer to God and causing them to realize their absolute dependence upon Him. They know that they must continue to work out their own salvation until all error is overcome by the might of Omnipotence.

To these faithful and earnest disciples of Truth the opening and dedication of their church edifice does not mean that they have reached the place where they may cease from their labors. Rather is the reverse true. They have but been preparing themselves to do valiant service for the cause of Truth. They have put on the armor of God, and, armed with the sword of the Spirit, they go forth conquering and to conquer.

If they have been called upon to practise self-denial and to sacrifice personal opinions in the building of their material temple, how much more is this necessary as they continue the grand work of proclaiming the gospel of salvation, demonstrating that unity of thought and action which is the basis of true and lasting harmony. They must become more Christ-like and be guided by that Love which

is universal. Thus doing they will hold aloft the banner of Truth, and sick and suffering humanity everywhere will turn to Him who is able to save to the uttermost.

Easter Sunday, April 7, 1901, three new church edifices were formally opened for use. Opening services were held in the Second Church of Christ, Scientist, New York City; and the Second Church of Christ, Scientist, Chicago, and First Church of Christ, Scientist, Toledo, Ohio, were dedicated on that day. Interesting services were held in each of these churches, and it was necessary to repeat them two and three times to accommodate all who desired to participate. Complete and interesting reports appeared in all the prominent local papers.

We rejoice with our brethren who have been so successful in their undertakings. We hope to give in the May number of the *Journal* a full account of these services, including the addresses delivered.

Unsolved Problems of Science.

THE following extract is from an article, on the above-named subject, which appeared in a recent issue of the *Chicago Tribune*. The article was written by Dr. Wilhelm Mueller, a German traveler and scientist. The doctor has evidently given much time and thought to the subject, and it would seem that he had almost reached the conclusion that, from a material basis at least, the problem of matter is inexplicable. Thus, even in the researches of natural science, we see illustrated the truth of the Scriptural declaration that "the things which are seen are temporal; but the things which are not seen are eternal."

All such conclusions which are being reached by natural scientists, are preparing the human thought for the reception of the teachings of the Christian Science text-book, "Science and Health with Key to the Scriptures." The statement contained therein that "All is infinite Mind and its infinite manifestation," furnishes a basis, which is both Scriptural and Scientific, for the solution of all the problems of life.

The extract from Dr. Mueller's article is as follows:—

"No theory, however ingenious it may be, can explain to us the mutual relations between mind and matter. We do not even know whether matter really exists, or whether it is not merely a creation of our active mind. We perceive that matter constantly undergoes changes, but we do not know whether those changes actually take place, or whether they are merely the reflection of changes in our perception. The attempt to dispose of matter by putting force or energy in its place is merely an acknowledgment of the impossibility of solving the mystery of matter. It means a change of the problem, but not its solution. The theory of causality may explain the transformation of one motion into another, but it does not lead us to the reason of the motion itself. Even in attempting to solve apparently more tangible problems we soon reach the barrier of our limitations. Chemistry teaches us that matter consists of various chemical and mechanical combinations of certain primary substances called elements. The study of chemical combinations led to the establishment of the atomistic theory. The latter is undoubtedly ingenious and apparently perfectly logical, but, if we follow it out in its consequences, we soon find ourselves in a dilemma. If the atom is indivisible it cannot occupy any space, for everything that fills space, no matter how small, can be thought divisible, and must be divisible *ad infinitum*. But, on the other hand, if the atom is really indivisible and does, therefore, occupy no space, it can never be a part, however small, of matter. *o plus o plus o plus o . . . to infinity will always be equal to o.* The total is equal to the sum of its components. Inasmuch as the total, in this case matter, occupies space, that equality must essentially pertain to every part, however small, of the whole. The logical deduction would be that

matter is composed of parts which are not matter, a theory which is obviously unsound.

"Thus we continue to grope through the labyrinth of mysteries surrounding us, always hopeful, notwithstanding the fact that at every turn the gigantic interrogation point of the 'unknowable' stares in our face."

Dr. Mueller's statement that the addition or even multiplication of atoms which occupy no space, could not result in that which does occupy space, is very suggestive. However, for the purpose of presenting another view of the question, let us suppose that the atom, although infinitesimal, does occupy space. Even with this admission the atom has little to do with what natural science calls substance. Scientists tell us that no two atoms really touch. They are drawn toward each other, but an opposing force prevents them from touching. Be it understood, however, that we are now dealing with infinitesimals. The atom is infinitesimal and the space between the atoms is also infinitesimal, but according to the teaching of natural science the space between the atoms is as much a constituent part of matter as the atom itself.

There is a force or power which prevents the atoms falling apart. If it were not so, the hardest substance would crumble to pieces. This force is called cohesion, and because it is not understood it is termed a property of matter. The strength, substantiality, and durability of matter is dependent, not upon the atoms, but upon the force which holds the atoms in place. This force is strongest in those substances which are hardest to break and weakest in those which are easiest pulled apart. It is almost if not altogether absent in gases.

This force constitutes the strength of the steel beam or the granite pillar. When the steel beam is broken the atoms are not broken, but a force greater than that which held them together has pulled them apart. Thus it is seen that this force is a most important factor in that which is called matter. Take away this force and matter would no longer be substance even to the material sense of things.

So clearly is this seen that some scientists have attempted to solve the problem of matter by substituting force, but this has not proven satisfactory even from a material point of view. As Dr. Mueller states it "is merely an acknowledgment of the impossibility of solving the mystery of matter."

The problems of science must remain unsolved so long as creation is considered independently of its Creator. Only that investigation and research which starts with the Creator will prove satisfactory. It will answer all questions as to man's origin and destiny, and explain all the phenomena of existence.

On page 18 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, we read:—

"Adhesion, cohesion, and attraction are properties of Mind. They belong to Principle, and but support the equipoise of that thought-force which launched the earth in its orbit, and saith to the proud wave, 'Thus far and no farther.'

"Spirit is the Life, Substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but Divine Science declares that they belong wholly to Mind, are inherent in Mind, and so restores them to their rightful home and classification."

The Lectures.

At Cornell University, Ithaca, N. Y.

At the invitation of President Schurman, of Cornell University, and under the auspices of the university, presided over by Dean Crane, who represented the president

in his absence, Carol Norton, C.S.D., of New York City, representing the Christian Science Board of Lectureship, delivered his lecture, "A Third of a Century of Christian Science," at Barnes Hall, Cornell University, on Tuesday evening, April 2. The *Cornell Daily Sun*, the regular daily university paper, published and edited by the students, thus refers to the lecture and the introduction of Dean Crane.

Last evening in Barnes Hall, Mr. Carol Norton of New York lectured before a large audience on the subject, "A Third of a Century of Christian Science."

In introducing the speaker Dean Crane said:—

"I presume there is no one present here this evening who has not formed an impression more or less distinct of the ethical and remedial system known as Christian Science. It has occupied a great part of the discussion of the public press, and what is of peculiar moment to citizens of this state, it is the subject of proposed legislation at the capitol. Under these circumstances it cannot fail to be interesting and instructive for you to hear a history and explanation of the system from one who can speak with authority, and I am sure you will give him your courteous and earnest attention.

"The function of a university is to investigate truth in all its forms, and to foster in its students that impartial and judicial frame of mind without which no valuable acquirements in any field of learning are possible. At the same time it must not be forgotten that while the university encourages the greatest freedom of investigation and discussion, it does not itself take sides in the debated questions of the day, and it will be unfair to use hospitality as an excuse to drag it into partisan strife.

"It was in this spirit, I have no doubt, that the president of the university courteously gave permission for the delivery of this lecture in this place, and requested me to present to your kind attention the speaker of the evening."

At the close of Dean Crane's courteous introduction, Mr. Norton prefaced his lecture by the following brief statement, after which he delivered his address, which was received with marked attention by the large audience:—

"By way of brief preface to our lecture this evening, I beg to say that I come here as a representative of the Christian Science denomination or movement, a member of its Board of Lectureship. I come not as one wishing to proselyte in the ordinary sense of that term. It is of no personal or individual moment to me whether you are converted to the doctrines that I shall present, or whether the direct result in your minds may be simply the opening of an impartial, judicial, middle way position or attitude of thought. We cannot, in this impartial investigation, within the precincts of a university widely noted as is Cornell for its liberality, its impartiality, and its progressive life, for an instant abuse such a liberal and kind courtesy as has been extended by the chief officer of this university. Cornell is the first great American university to hear one of the authorized lectures on this subject, which is at once a religious topic, a therapeutical subject, and a scientific question before the men and women of twentieth-century Christendom. Oxford, in England, through one of its philosophical societies a few months ago, opened its doors to Christian Science in a similar way.

"If I seem partisan in presenting these tenets, you may know that I have come to explain the distinctive thought of Christian Science and, therefore, must strongly adhere to my text to make such arguments as will go to prove the truth of the cardinal deduction, which is the primary deduction of Christian Science,—that the allness of God means the allness of the divine Mind, and the divinity of Christ means the divinity of the Christ-life in us all as well as in Christ Jesus."

A large percentage of those present were the students of the university, together with professors and university

officers. The lecturer treated his subject in a way conspicuous for its impartiality and tolerance, and brought prominently forth the higher educational value of Christian Science in its relation not only to religion, health, and Scriptural interpretation, but to scientific progress, language, art, education, drama, co-education, and sex-equality; and showed in a sympathetic and frank way the great spiritual and reform work of the Rev. Mary Baker Eddy. He laid especial stress upon the re-construction of thought in relation to religion, health, and science that has already been wrought by the applications of the teachings of the Christian Science text-book. While President Schurman and Dean Crane with dignified impartiality disclaimed any partisan or even sympathetic approval of the doctrines of Christian Science, both showed a most commendable spirit of liberality in sanctioning and facilitating this official utterance on the most talked of Christian philosophy of the hour. Christian Scientists will appreciate this expression of fair-mindedness and true Americanism.

Correspondence.

At Winchester, Mass.

A lecture on Christian Science was given Tuesday evening, April 2, in the Town Hall, by Rev. Irving C. Tomlinson, C.S.B.

The large audience gave strict attention and manifested a keen interest in all that was said.

The Rev. William I. Lawrance introduced the lecturer in the following kindly manner:—

"Members of First Church of Christ, Scientist, Ladies and Gentlemen:—My first word shall be by way of appreciation of the courtesy you have shown in asking me, though not a member of your society, to perform this office. My next word shall be of congratulation upon your growth, both local and throughout the world. The progress of Christian Science is one of the marked phenomena of our modern religious history.

"I bespeak for you a cordial welcome in the fellowship of Christian churches. And I plead for that spirit on your part which shall make you acceptable in that larger brotherhood. The day is happily gone when we should expect to find the ground of fellowship and co-operation in the results of thought. Our creeds are as various as our minds; and, however closely guarded, are as changeable as knowledge.

"Creeds have never furnished a satisfactory basis of union and never will. But there is a better foundation upon which we can meet. It is that spirit, at once Christian and scientific, in which we should both think and live. In that spirit there are, I take it, two chief elements. One is the love of truth for its own sake: study, profound and unbiased; a willingness to accept truth though it may come from an unwelcome source, and though it disturb our preconceived notions. The other element in this Christian, this scientific, spirit, is modesty in holding our opinions. Profound learning is always modest, as is profound thought. This is because the process of culture acquaints us with that vast field of knowledge which we can never hope to make our own, and because we learn, at the same time, to what an extent our conclusions result from our idiosyncracies, our personal limitations. In this spirit, at once earnest and modest, let us pursue our various ways; and in that spirit we shall find ourselves one.

"But you have assembled to hear an accredited speaker upon themes of high moment; and I have now the privilege of introducing the Rev. Irving C. Tomlinson, the lecturer of the evening."—*The Winchester Star.*

At Marion, Ind.

Judge William G. Ewing of Chicago, Ill., lectured at the Opera House, Sunday evening, March 17, on "Christian Science: the Religion of Jesus Christ."

The Opera House was filled with a large and intelligent audience and unusual interest was evinced throughout the lecture. The lecturer was introduced by Richard E. Breed, who spoke in part as follows:—

"Ladies and Gentlemen:—In a letter written about eighteen hundred and forty years ago by a Greek physician named *Lucas* to his friend, one *Theophilus*, he asserted that all the Athenians and strangers who were there spent their time in nothing else, but either to tell or to hear some new thing.

"Also, that when a certain itinerant preacher, who hailed from Tarsus in Asia Minor, was delayed in Athens, awaiting the arrival of his friends Silas and Timotheus, his spirit was stirred in him by what he saw; and therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. So these people, becoming interested, brought him into the court room of the place, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean.

"So, now, history is making one of those repetitions for which it is noted, and we come here to-day to hear what this new doctrine, which is called 'Christian Science,' is.

"I have been requested to introduce the eminent lecturer who will address us to-day, not because I am a Christian Scientist, but rather in spite of the fact that I am not of that cult. As I understand it, the adherents of Christian Science claim that it is a 'Holy thing' given by inspiration of God, to a woman, about thirty-five years ago. I, in common with others, come here to-day to hear the grounds for such claim set forth by one of the most eminent exponents of this doctrine, the Honorable Judge William G. Ewing of Chicago, whom I now have the pleasure of introducing."

Lectures at Other Places.

Bucyrus, O.—William G. Ewing, March 8.
Albany, N. Y.—Carol Norton, March 31.

Extract from a Letter.

Rixford, Pa., March 29, 1901.

Next month will bring to us dwellers of these dear hills of McKean, the sweet-scented, hope-inspiring, trailing arbutus,—nature's first floral herald of the Resurrection.

Even now it is struggling up from the cold earth, only to find, in most instances, that while it is above the ground, it still has a dark covering which separates it from the longed-for warmth and light. But it feels the warmth and knows that the sun is there, and knowing this, it is developing a cluster of flowerets for its crown. Thus, lovingly, quietly, the little flower waits, in serene confidence and calm faith, understanding that the "Light is come," even though its presence may not yet be apparent until some kind hand removes the dead leaves to discover the pale but precious blossom, or until, by its own patient continuance, it is one day flushed with surprise and worthy exultation, to find that it has risen above the gloom cast by last year's faded foliage and escaped from earth's tomb.

As God's children, having been "born again," having risen to some extent above what is "of the earth, earthy," do we sometimes wonder why any more gloom should appear? Let us be patient, and joyful in tribulation, for God is searching for His own, for all who seek to realize His truth and power. And when His hand lifts the dun of materialism which has fallen on us from the past,—dead forms, traditions and customs, interlaced and moulded together to constitute our bonds and hide from us the light of Spirit,—when, in answer to our fervent desire for our true inheritance His hand rolls back this dark but flimsy blind, we shall know it to have been "nothing but leaves."

MINNIE HANNA.

From Our Contributors.

From Psalm Eighteenth.

BY MARY B. DODGE.

ABOVE the flooding of the waves
God is my great, high tower:
My rock, my fortress and defence,
In every tempted hour.
I plead my cause, and presently
With strange, sweet peace he comforts me.

Upon his holy name I call
In darkness of distress;
He hears my voice, nor turns his ear
From simple trustfulness.
His way so very perfect is,
It leadeth mine to turn to his.

With strength he girdeth what is weak;
His gentleness makes great;
And sure deliverance giveth he
To them who watch and wait:
Who patient seek the open door,
The door that closes nevermore.

Ay, verily, is God a Tower
Where floods besiege in vain;
And blest are they who steadfastly
Within that tower remain,
Until the sea recedes, and Light
Proclaims the passing of the Night.

Mountain Climbing.

BY BURT S. GALE.

IN many localities there may be seen now and then towering upward in majestic grandeur, lofty mountains, whose summits seem to be lost in the azure robe about them, or, perchance, obscured in a veil of mist. To make the ascent of one of these monarchs, with its rough and jagged sides and many overhanging cliffs, seems to present a hopeless task. Yet, with all its defiant crags, shelving rocks, and hidden chasms, the pedestrian may find a path, a winding way, or a hidden trail, which leads on and up to its topmost peak. To make the ascent by this path is easy. It leads past the dangerous precipices and away from the yawning steeps. Its course is certain and its end the summit.

Not a little unlike mountain climbing is the pathway of mankind. Childhood, fraught with innocence, affection, purity, and confidence, marks the deep rich valley, or unencumbered plane at its base. Manhood, face to face with all the great and ever-changing problems of existence, sees rising before him a great mountain of antagonism, veiled in a mist of doubt, whose summit is lost in a deep cloud of uncertainty. Thus life seems to be one continuous struggle in which time and sense try to play an important part. With his "days of work and nights of worry" man finds but little to cheer his heart and to brighten his pathway. Possibly something is being neglected, forgotten, or remaining undone, which prevents the finding of that little trail running up the mountain side.

Too often is it a fact that life's journey is begun with little thought given to true character-building, and to those eternal principles whose objects and aims are one universal good. Do we not pause and sigh that the "Great Giver of every good and perfect gift" should so often become the last instead of the first consideration of His children? How often

do special blessings come, and with each day a blessing, and still they go by unheeded with no thought of gratitude returned. Let there be an awakening of consciousness, a turning to the narrow way where every step is secure,—guarded and guided by the hand of Love. Fear and uncertainty no longer cloud the pathway. The sunshine of righteousness now appears and with its rich and mellow light makes each stepping-stone a victory, and each height gained a greater cause for rejoicing.

As the unfaltering journey toward the summit is continued the dark clouds become scattered, the way becomes more distinct. From stolid indifference to hope, and from hope to faith has each step been made till pre-eminently stands the Mount of Understanding with the light of Divine Science fast breaking upon it. It speaks to us with an eloquence which words fail to express. The heights cannot be scaled, they must be climbed. Christian Science is the narrow path leading from the deep shadows of the valley, the pampering of mortal thought, up the hillside and mountain height. How have the weary and heavy laden sought out this ascending way, and following its course been borne from sorrow, sickness, and sin, into that spiritual atmosphere of the Christ-Love which overcometh all error and setteth at naught all that is unlike God. Surely a great people are seeking this pathway, and many there are who are rejoicing in its course, conscious of the blessings that come with each advancing step.

When we can stand aloof from the world, clad in the vesture of Love, conscious of the allness of God and of Life as ever-present, then, and not till then, can it be said that we have reached the glorified heights,—the summit,—and in the language of the Scriptures, hear these words: "In this place will I give peace, saith the Lord of hosts." "My peace I give unto you." Let us hasten towards those heights, following each way-mark of Divine Science as revealed to us in demonstration and spiritualized thought, until, in the full sunlight of Truth, we stand upon the topmost peak, where "the Lord shall be unto thee an everlasting light, and thy God thy glory."

Analysis of the Lessons.

BY WILLIAM P. MCKENZIE.

THERE are some students of the weekly lessons who seek, and so find for themselves, the teaching of each section; and others again would like to be told what it is without having to search for it. The spiritual truth enfolded in the passages from Scripture and unfolded in the correlative selections from our text-book, "Science and Health with Key to the Scriptures," when revealed to the student, will have from him such individual expression that no one else could phrase it exactly for him. Yet in listening to the analysis of different students, one cannot fail to see the essential unity of thought though its expression is varied, and indicative of individual experience. By such study,—in the search for the thought first, and then for words to give it adequate expression,—freshness of interest is maintained in the student, and the formality and dreariness of instruction by catechism is avoided. Should the sections of the lesson be formally designated like the heads of a sermon, the student might be apt to give aimless agreement to the form of words, without grasping their substance.

An illustration comes to hand in a letter from a western Christian Scientist, who says:—

"I enclose a slip of paper that may be of interest to you. I go to the penitentiary each Sunday afternoon and read the lesson to about thirty. They give the topic of each citation before I read the references. They do not often have paper to write them down, as they are not allowed paper, but this man, who is an Indian, uses his *Sentinel*

wrapper. Some of their citations are very simple and beautiful."

Before quoting the analysis given by this prisoner, who is indeed becoming God's freeman, let me give as short and pithy an analysis of the lesson referred to, as could be chosen. The subject of the lesson was Soul, and the sections could be designated as follows:—

1. Soul is God.
2. Soul is manifested through man.
3. Man's likeness, identity, is in Soul.
4. Soul reverses material sense.
5. Soul blesses man.
6. Soul's immortality makes man immortal.

Notice how the condition of the prisoner colors the expression of his thought, and how Freedom is the keynote—freedom from sense in Soul.

1. Soul is Spirit, the divine Principle of man.
2. Real affection, spiritually understood and obeyed, determines in our lives the liberty of the children of God.
3. Through the transparency of Science man learns and recognizes his perfect and eternal estate as God's reflection.
4. When the true idea and Principle of man is discerned, physical discords will be resolved into spiritual concord, and man will be governed by Soul not sense.
5. Spiritual knowledge, not material, transforms man's thoughts, and crowns them with infinite blessings of Life.
6. When the false finite sense of Soul is destroyed through Christian Science, man will behold the harmony and immortality of his being.

As We Think.

BY ANNIE JESSEN.

For as he thinketh in his heart, so is he.—*Proverbs, 23: 7.*

THE meaning of the above text became clear to me a few days ago. It had bothered me ever since I began studying Christian Science. It seemed to give the impression that it said if we think ourselves good, or great, or wise, we would then be so, and I suppose we all have had the experience of meeting people who were so satisfied with their own goodness, or greatness, or wisdom, that they could see nothing else, reminding us of what Paul said to the Galatians, "If a man think himself to be something, when he is nothing, he deceiveth himself."

Now I see that Solomon's words mean not thinking of ourselves as good, or great, or wise,—in fact, not thinking of ourselves at all, but thinking good and great and pure and wise thoughts would of necessity produce their sure results and we would manifest goodness, purity, wisdom, etc.; while small, selfish, unkind, criticising thoughts must result in just that kind of a person, just as healthy, harmonious, happy thoughts are reflected in health, harmony, happiness; while sick, discordant thoughts produce their like.

It is not as we think we are, we are; but *as we think*, so we are. This never was, is not now, nor ever will be, a mere personal opinion, but an eternal, scientific truth, as true as that two and two are four. We used to think, in the old way of looking at things, that we thought certain things and in a certain way, because outside circumstances or surroundings were thus and so, making materiality superior to mind, just as at one time it was honestly thought that the earth was the centre of the universe and the sun revolved around it. As nothing but the science of astronomy could have cleared up the mistake in regard to the solar system, so nothing but Science—Christian Science—the Science of all sciences, the Science of Life and Being, could ever have brought us to see that our surroundings, our every-day life and tasks; our friends and associates, are the result of the thoughts we hold, and that we must be transformed by the renewing of our minds, just as Paul taught so many hundred years ago.

A Word of Thanksgiving for the Lectures.

BY K. R.

"CHRISTIAN SCIENCE is Scientific Christianity." This is the title of the lecture delivered by Rev. Arthur R. Vosburgh in First Church of Christ, Scientist, Toronto, on October 25.

Of late, in my casual reading of current events my eye almost invariably alights upon some cry for help—for light—for deliverance.

Couched in varied language, the tone is unmistakably the same, whether it come from ecclesiastical convention, philanthropic association, or from college halls, as well as from the annals of crime and disease.

"The whole creation groaneth." What, then, was my delight, on taking up the morning paper last Wednesday to read in large letters, and side by side with the very errors it has come to correct "Christian Science is Scientific Christianity."

It was the announcement of our lecture. How it illuminated the sordid columns of accidents and errors innumerable. That positive affirmation of Truth seemed to ring out clear and strong, as the Divine answer to the blind cry of the world. The picture rose before me of the weary Israelites laboriously endeavoring to make bricks without straw, and I seemed to hear the announcement, "I have seen their affliction . . . I have heard their cry . . . and am come down to deliver them."

Next day a crowded house had the great pleasure and profit of listening to Mr. Vosburgh. To both Scientists and non-Scientists the lecture was an uplifting and a benediction. Four lectures have now been delivered in Toronto, and the effect is visible in the breaking down of much prejudice.

From Darwinism to Christian Science.

BY P.

COMING home from college a few years ago, I boastingly proclaimed to my friends that I had learned the true explanation of life. There I had taken a course of lectures on evolution and Darwinism, delivered by a certain famous materialist of this country, and had, so I thought, been "converted" by the truth of these teachings. The survival of the fittest, the extinction of the individual, and other preachings of this hopeless "faith" had been accepted as the only true doctrine. But what a doctrine of despair!

When I examined myself, I found I was most unhappy. I was not satisfied. Many tormenting doubts began to present themselves. Perhaps Darwinism was not the whole truth. Then what was true? From this despairing consciousness there went forth an unformulated prayer to the unknown God to reveal His truth, be it cruel or kind.

Not long after this my prayer was answered. I was persuaded to put myself under Christian Science treatment and was surprised to find that it relieved me from this great mental depression. Slowly I awoke to the fact that Christian Science was the Truth—and a beneficent Truth. What a relief to know that God, the loving Father, was the only Creator, and that none of His ideas could be annihilated! It was a joy to learn that death was not the end of all, and that the cruel, mad strife of the world was unreal and only in the dream existence. One finds, however, that in Christian Science there is a law of the survival of the fittest; but this law does not mean that the stronger man must crush his weaker brother to the wall, but it does mean that all selfishness and sensualism in human nature is to be blotted out, leaving only that which is fit to live,—purity and unselfishness. This is indeed the survival of the fittest.

Testimonies.

Dawn of a New Hope.

Some seven years ago I began to investigate Christian Science. For three or four years previous the subject had forced itself into my consciousness through various cases of healing among my acquaintances. These were not nervous or hysterical cases, and some of them were cases of long standing. One of these was that of a married lady who had not walked for many years, the daughter of an eminent physician. A few treatments completely restored her, and the following year she made a tour of Europe with her husband. This demonstration interested me very much, and every time I thought of it something within said, "Investigate." But for a long time I resisted this appeal from the "still, small voice," because I was not yet ready for this precious Truth which heals and saves.

About this time I secured the text-book, "Science and Health with Key to the Scriptures," and began its perusal. My first impressions of the book were not favorable, but I was determined to give it a fair hearing, and as I persistently continued the investigation, the light soon began to dawn. I want to say here that I did not undertake the investigation simply to get relief from physical suffering although I had been a mild sufferer from several chronic ailments for years, but I took up the study mainly because I was very much dissatisfied with the life I had been living for the previous quarter of a century. It was not satisfying. I longed for that peace which passeth understanding, but which I had not found.

For many years I had been impressed with the thought that there was something lacking in the accepted religious teachings of the day; that there must of necessity be something better, higher, and more glorious in the Christianity of the risen Christ than had been revealed to this age, but just what that something was, was above and beyond my understanding. So I, like thousands of others of the spiritually hungry, continued to grope in the darkness of mortal belief until the glorious light of Christian Science ushered in the dawn of a new hope, when I saw for the first time what had all along been lacking. I then realized, in a measure, the illimitable vastness of the kingdom of Mind, and the nothingness of matter.

During the twenty odd years that I was a member of the Presbyterian Church I was never entirely free from doubt and fear. The gaunt spectre of these twin errors reigned constantly in my consciousness. I had doubts as to whether I had really chosen that straight and narrow way which the Master said would lead to life eternal. I was almost constantly in fear of suffering from sickness, accidents, business reverses, and above all I had an awful fear of death. Christian Science has removed this sense of fear and doubt by showing me that "God is Love," that He is an ever-present help, that He healeth all our diseases, that He is our Life, and that Life is eternal, and in nowise dependent upon material conditions.

When I began reading the text-book, I had been afflicted with a serious case of nasal catarrh for about thirty years. This was accompanied by partial deafness, impaired sense of smell, catarrhal headaches, frequent colds, etc. For over twenty years I had been a sufferer from stomach and bowel troubles, neuralgia, frequent malarial attacks, and other minor difficulties. With a view to getting relief from these various ailments, all of which had become chronic, I had taken medicine almost constantly during all these years.

By the time I had read the text-book through the first time, these various troubles commenced to assume a milder form, and presently began to disappear, one by one, until all were gone. Thus I was healed physically as well as spiritually. These splendid results were not obtained

in any miraculous way, or in a brief space of time, but they were the fruits of a systematic course of study as laid down in the text-book, regular attendance at the services, reading Christian Science literature, a gradual growth in grace, a gradual putting off of the old and putting on the new.

In addition to my own healing there were two remarkable demonstrations in our family. A large tumor of three years' growth was removed from the neck of our son, a young man of twenty-five, by two or three months' treatment in Science. This tumor was as large as a man's clinched hand and exceedingly hard. One of our daughters was cured of an abscess in her head, the result of a severe cold, by two treatments, after many days and nights of suffering before she would accept Science.

During the few years that I have been a student in Christian Science I have witnessed the overcoming and casting out of many evil spirits (impure and unrighteous thoughts), and know what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free." Those only who have been released from the bondage of material beliefs, can realize what this means. But while I am very grateful for the physical blessings which have come to me through this uplifting thought, I count this of little moment compared to the grand and glorious awakening that comes to the individual consciousness when the Comforter, who is guiding us into all Truth, is realized and becomes a living presence. How can we ever be sufficiently grateful to the Discoverer and Founder of Christian Science, Mary Baker Eddy, for unlocking these vast storehouses of spiritual Truth, so that the spiritually hungry of this and future ages may be fed with that bread which cometh down out of heaven.

W. A. SPENCER, Omaha, Neb.

One Man's Experience.

Perhaps the gravest trial of my earlier days was being made to go to church and Sunday School when my week-day companions made fun of me. At fifteen years of age a Presbyterian revival interested me very much. The wisdom of not joining the church under the influence of excitement was soon apparent to me. At eighteen years of age I joined the Episcopal Church, hoping that the vows would help me to become a better man. The result was a more serious study of religious questions.

I had accepted belief in God as I had the love of my parents, until reading Paley's "Natural Theology," doubts began to creep in. Then evolution seemed to be the most rational belief; though I realized that the eastern fable applied to my case,—the fable being that the world rested upon an elephant, the elephant upon a wolf, and the wolf upon a terrapin, and the priests cut your head off if you asked further questions.

Most theories seemed to set upon the same basis. The Old Testament appeared to portray a God of vengeance instead of love; and I was able to make but little of St. Paul and Revelation, so I eliminated all three from my Bible, and tried to believe that I understood the four Gospels.

As many sermons are based upon St. Paul and Revelation, this placed me out of sympathy with the churches. In the mean time I read the works of Voltaire, Paine, Ingersoll, Renan, and similar writers, and had accepted evil in the world as I had accepted punishment from my parents, on the ground that they knew more than I did, and objection upon my part brought a second application of the rod.

I believed that miracles were miraculous only to those who were unused to them, and based upon the Scriptural statement, "He that believeth on me, the works that I do, shall he do also, and greater," and that God was unchangeable. I was fully convinced that if Christ healed it could be done to-day; but had doubts as to whether he had healed.

Then to communicate with those who had passed away, I became anxious to believe in spiritualism; but reading the "Law of Psychic Phenomena" left no base for spiritualism to stand upon.

In 1893 I read "Science and Health with Key to the Scriptures," and it seemed obscure. My wife joined the Christian Science Church and I began to believe that cures were made, but still thought Science and Health was useless verbiage, that could be replaced by the sentence, that faith would move mountains. I consented to be treated to please my wife, trusting that failure would relieve me of her importunities. Our teacher led me gently along, and when I encountered the idea that evil, and not the evil doer, was forever punished, and awakened to the fact that I had attended services twice a week for months with pleasure, and recalled that for twenty-six years I had not attended a church service with entire willingness, I became interested. Result, next Sunday I became a member of the church, with much gratitude to all who have helped to place before me a rational interpretation of the Bible.—R. R. BRIDGERS, Macon, Ga.

A Wonderful Case of Healing.

About two years ago I was in a terrible state on account of drinking. I tried every way I knew to stop. When I retired I prayed that I might give up drinking, and in the morning I tried to keep away from it. I could hold out until about nine o'clock, and then I would shake so I could hardly hold myself together and felt so badly that I thought I would die. Then I would have to drink. I had drunk off and on for about forty-three years and for two years before April 25, 1899, I drank on an average more than a quart a day. At that time a friend who lived about thirty miles from me and who used occasionally to drink with me came to see me. I asked him to have a drink. He said he had stopped drinking. I asked him how he stopped; he said through Christian Science. I said, "Give me Christian Science quick; I want to stop." He replied, "I have come to ask you to go with me to a Christian Science lecture in Ames Memorial Hall in Salem by Rev. William P. McKenzie." I said, "You know I will go but I shall have to carry half a pint of whiskey with me. If I don't I shall faint in the cars." He said, "I don't care if you carry a pint, if you will only go."

I went, and during the lecture it seemed to me as though a great wave swept over me and I felt terribly. My friend said, "Hold on if you can; don't go out." Before the lecture was through I felt first rate and remarked to my friend, "Something has been at work on me. I don't know what." When I returned home I had plenty of whiskey in the house, but I had no desire to drink.

I went to bed and slept like a baby and awoke the next morning without a shake or a pain.

I took my last drink about half past three in the afternoon of April 25, 1899, and have never had a desire to drink since. I know that it is through that lecture on Christian Science that I was healed.

J. M. A. S., Marblehead, Mass.

The following letter relates to the above man and will be read with interest:—

Salem, Mass., March 8, 1901.

My Dear Mr. McKenzie:—I am thinking you will be interested to hear of the man who was so wonderfully and thoroughly healed of intemperance, in the form of liquor habit of forty-three years' standing, I think, through your lecture.

It is nearly two years since he was healed and he has been a regular attendant at our Sunday and Wednesday services. He reads faithfully Mrs. Eddy's writings, and

with great interest studies the Sunday lessons, often under difficulties. His old companions come in, and if they remain too long he will go to his table and tell them he wants to study his lesson, and will commence to read, when they disperse. They have taunted him with being a Christian Scientist and suffering with rheumatism.

Last Wednesday he came to see me; said he *had* to come, he wanted to tell me of the great seeming he had passed through. These were his words:—

"I was very suddenly seized last Wednesday with a violent attack of the grip; it utterly prostrated me. As I was alone my companions came in to minister to me, in their way. They urged me to take medicine and implored me to take whiskey which they had brought with them. It was hard enough to deal with my claim, without dealing with them. I said, 'Take away your medicine; when I take medicine I give up my religion. Do you suppose I will do that? Take away your whiskey, if I knew I should die in ten minutes, and that would save me, I would not touch it.' For a few minutes after this declaration, I thought I should be insane, but God spared me.

"O Mrs. S.! I do not regret this struggle, for through it I have come nearer my God. I am a changed man. Once, I was the great swearer in Marblehead, now, to hear a person swear is like the sting of a wasp, it hurts me so.

"Once, I could not endure to be alone, now, the happiest moments of my life are when I am alone with God and my dear books. I love our dear meetings. I love each one of our little band. I want most of anything to be a true Christian Scientist."

Very sincerely yours,

S. W. S.

Astigmatism and Other Troubles Healed.

Three years ago last June, I commenced to read Christian Science. Previous to this, my health had been poor for many years, and I had given up all hope of ever being well again. Some nine years before, I went through a serious operation. The physicians told me I would be a well woman in a year's time. As the years went by one after another, and I found their words were not true, I became discouraged, and was very unhappy. I longed to die, as I thought this would free me from suffering.

I was in this state of mind when Christian Science was brought to my notice by a dear friend who had just commenced to look into it. I had no idea that I could be helped by reading Science and Health, but as I read, I found there was a great deal in it for me. In three months' time, I laid aside the glasses I had worn for six years. A specialist told me I would have to wear them the rest of my life, as I had astigmatism and was far-sighted, and if I attempted to go without them, I would injure my eyes. I have never worn them since the day I first left them off, and have not suffered with headache, neither have I had any trouble with my eyes. I sew, read, and do lace work by gaslight, and feel no ill effects from it. As I continued to read, one ailment after another left me. Now I can say, I am well; I am not only well but happy.

I am very thankful to Mrs. Eddy for giving us this Truth. I love her for it. Christian Science is indeed the Comforter. It is everything to me. How did I ever live without it!

The only way I can show my gratitude is by living the life of a Christian Scientist—to keep God's commandments, to love my neighbor as myself, etc. This I am trying to do.—A. L. O., North Adams, Mass.

Leaning on him, make with reverent meekness

His own thy will,

And with strength from Him shall thy utter weakness
Life's task fulfil.

Religious Items.

The following sentences are brought together from an article in the (Baptist) *Watchman*, written by Lemuel Moss, the title of which is "Sin is Unnatural." "The Sinless life of Christ, in the environment and conditions of his earthly career, demonstrated the wonderful fact that sin is not an essential and necessary part of human nature. . . . Here is a human life of constant activity, full of controversy, contradiction, strife, persecution from ungodly and ignorant men, and yet not a deed or word or emotion or thought that even God can disapprove. . . . Such a phenomenon in the history of humanity would of itself attract the attention of angels and men. But it was something more than a bare and barren phenomenon, isolated and insulated, out of touch with ordinary human experience. Christ was bone of our bone and flesh of our flesh. . . . Christ, being sinless within, conquered the sin without. . . . It is not necessary to commit sin in order to prove our permanent manhood. Rather do we demonstrate our manhood, and our kinship with God, by the conquest and expulsion of sin."

A writer in the (Unitarian) *Christian Register* says: "It is often said that to labor is to pray. That is a half truth depending upon the application. An ox labors. A steam-engine toils terribly. Man may be as industrious as ox or steam engine, and never lift a thought heavenward or recognize God in his life. Such mechanical labor is no prayer. Prayer is conscious appeal for divine grace, devout recognition of God's living force in the world and in our own souls. It is 'the soul's sincere desire, uttered or unexpressed.' Yet, whether in silence or in word, it is that desire going forth Godward. In this high sense it may be that to labor is to pray. Noble work may be the best part or expression of genuine prayer. Whether as confession of convicted conscience or sinking of deep humility, consecration of high purpose or adoring gratitude of a thankful heart, submission to God's will or request for divine help, this spiritual communion with the Fount of all blessing, this aspiration Godward, is prayer."

In a sermon on "Prayer," published in the (Unitarian) *Christian Register*, the Rev. Rush R. Shippen says: "Prayer of consecration touches the soul with a new sense of dependence and fidelity, reminds us that all we have and are belongs to God, that our blessings are not given, but lent, that we are but stewards of the divine bounty, not to be selfish in our prosperity, that we are called to be servants of the truth and right, co-workers with the Most High. With such pledge of fidelity come new light, strength, and inspiration. Prayer of thanksgiving moves the heart with grateful thought of the infinite loving-kindness amid which we live. We cease our selfish begging for more favor, feeling that we already enjoy more than we deserve or rightly use. With untroubled trust serenely we commit our future into the loving Father's guidance and care, in whose good-keeping we are forever safe, whose benefits are new every morning and fresh every evening, countless as the stars."

Judson Kempton says in the (Baptist) *Standard*: "I am told that there are along the banks of the Rhine ruined castles, centuries old, whose tottering walls would have crumbled away hundreds of years ago but for the ivy and climbing vines. So I have seen characters with no great force that yet were strong as well as beautiful because they were graced with gentleness. Such characters are often, I am not sure but always, more influential for good than those which have force without gentleness. Those beautiful ivy-clad castles on the Rhine draw to themselves hundreds of thousands of travelers from all the world over. I am not sure but that, by their silent influence, they do more good to-day than when they were stern and grim and had no ivy on them."

In its department "For Endeavorers" *The*

Congregationalist says: "It is hard to love souls in the midst of their squalor, their poverty and their sins, but the Son of God loved just such persons, and he loved the weak and unresponsive men in his own circle of disciples. How tried he must have been with them—with the fickleness of Peter, and the gloomy temperament of Thomas, and the denseness of Philip, and the fiery vindictiveness of the sons of Zebedee; but he kept on loving them to the end, and loved them out of their follies and their shortcomings. Here is the test for us. It is no great credit to us if we are fond of brilliant and lovable souls; what do we think of the man who is dull and besotted and uninteresting?"

In a baccalaureate sermon at Hamilton College on "Optimism and Pessimism," which is published in the *Homiletic Review* for April, President M. W. Stryker says: "Apart from the intervention of God in Christ, human affairs are as dry of consolation as the breasts of the sphinx. The plaint is everywhere: 'I am pained so that I cannot hear; I am dismayed so that I cannot see. My heart panteth, horror hath affrighted me: the twilight that I desired hath been turned into trembling' (Isaiah, 21:4, 5, R.V.). If from things only, without moral force or fulcrum, we have hope, we are of all men most miserable. No misanthropy could devise worse than to feed the heart with such ashes."

The *Universalist Leader* quotes the following from the "Easter Message" of a Universalist pastor to his flock: "Fear spiritual poverty more than material loss; and sin more than punishment. Fear God as you would your best friend; fear to deceive or to be unworthy. Be righteous, but not self-righteous. Have faith in that which transcends reason, but reject all which opposes reason. Be honest in your convictions rather than consistent with your past belief; grow up and out. Be true though not popular, guided by principle rather than policy. Be discontented with what you are but contented with what you have; satisfied, but not self-satisfied. Have a mind open to God's thoughts, a heart open to God's love."

The (Unitarian) *Christian Register* quotes the following from Charles Beard: "If we are wise with the true wisdom of souls, our first need of patience sends us to God to ask for it. We seek a refuge from disquietude in His peace: our haunting weakness drives us back upon his strength till presently we find that our incapacity, with God's help, is stronger far than our completest energy without it, and that, with the thorn still fretting the flesh, we can do all things through Him that strengtheneth us."

In one of its Easter articles the (Swedenborgian) *New-Church Messenger* says: "This spiritual resurrection is ever and always taking place. Now and here, at this very moment, the Lord may rise, and we may be the ones to visit his tomb and find not the body of the Lord Jesus, and may have the vision of angels and later may see the Lord himself in a more divine light than we have ever seen him before. May this spiritual resurrection be given us, in the individual and in the church, as the special fruit of this season."

A writer in the (Unitarian) *Christian Register* says: "We are educated 'by illusion to the truth.' We make the business of our life the translation of the illusive appearances of things into the verified facts of experience. Nothing is what it seems. We have never seen the reality of anything whatever. We walk in a world of shows. The phenomena are what we see: the reality is what we believe; and we are educated by converse with the phenomenal to know that there is a reality of which it is the mask and show."

A writer in the *New-Church Messenger* says: "We believe in the divine Love, at least there is no portion of our creed that we can more earnestly affirm and more eagerly ac-

fend than this, but do we believe it in our heart? Do we show by our actions, by the love which we have for others, by our devotion to what is right and true, that we trust and believe in the divine Love, and thus that we say in our hearts: 'We believe that God is Love'?"

The (Baptist) *Standard* says: "There is no more water in the lake when its surface rolls up in waves than when in a dead calm. So there is not less vital force in Christianity than formerly. It is even now gathering strength and we shall soon see a gracious season of refreshing from God, and men will turn to God in larger numbers than ever."

An editorial in the *Universalist Leader* contains the following: "By transmuting the perception, the apprehension, the conviction that is true, clear, and righteous—that bears the seal of the everlasting Gospel—into life, there comes . . . a demonstration of things eternal, a consciousness of the abiding presence of God."

The (Baptist) *Watchman* says: "Christianity is an atmosphere as well as a doctrine. You go into a Christian home and at once you are conscious of a standard of life, a tone of feeling, and a type of purpose at a wide remove from the prevalent temper of the ungodly and the purely worldly household."

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

A statement setting forth the origin and extent of immigration at the port of Havana, Cuba, for the last half of the calendar year of 1900 has been made public by the division of insular affairs of the War Department. The total number of immigrants arriving at that port during the period named, was 14,578. The Chinese immigrants numbered 226—106 coming from China direct and 62 from Mexico. The most extensive immigration was Spanish, the total being 12,935, of whom 12,094 were from Spain, 396 from Mexico, and 346 from the United States. The immigration from others of the principal nations was as follows: English, 148; French, 125; Italian, 304; Mexican, 225, and Germans, 99.

Thirty years ago New Jersey had a balance of only \$2,760 in the State treasury. Her State buildings were in a shameful condition and affairs generally were run down. To-day her State buildings compare favorably with those of her sister States, she has \$1,000,000 in the treasury and a fair promise of incorporations—the source of her revenue—reaching the two billion dollar mark this year. Last year the total ran up to \$1,350,298,485, and this has already been exceeded during the current year.

Aguinaldo's manifesto to the Filipino people urging them to submit to the government of the United States was made public last week. In closing his address, the leader of the insurrection says: "By acknowledging and accepting the sovereignty of the United States throughout the Philippine archipelago, as I now do, and without any reservation whatsoever, I believe that I am serving thee, my beloved country; may happiness be thine."

During the Spanish-American War, out of a total force of 22,828, the total of native-born sailors in the United States Navy was 15,406, and of foreign-born 7,422. The percentage of native-born sailors was 65, and including foreigners who had become Americans by naturalization the percentage was 80. This statement also shows that of the foreign-born sailors more than one-half have become naturalized or have declared their intention of becoming citizens.

President Taft of the Philippine commission says that Mgr. Chapelle, the papal delegate to the Philippines, told him the friars were not to return to the provinces, and that only a sufficient number of them were now in Manila to act as instructors in the colleges. This disposes of the troublesome "friar question."

For the first time in the history of the United States the Government's aggregate

gold holdings passed the half billion mark, standing at \$500,278,506 at the close of business April 16. On February 10, 1896, the gold in the United States Treasury fell to \$94,239,542.

The Postmaster General has promulgated an order so modifying the postal regulations as to permit letter carriers to wear blouse shirts during the heated term, in place of coats and waistcoats.

Foreign News.

Sir Michael Hicks-Beach, chancellor of the exchequer, made a statement in the British Parliament on April 18, showing the financial condition of the government. The statement showed that the expenses for 1901-1902 would be, according to official estimates, £183,592,000, of which £65,000,000 will be required for the war in South Africa and £3,000,000 for China. The chancellor proposed to raise about £11,000,000 from new taxation, and about £40,000,000 by the sale of bonds, but he asked permission to raise £60,000,000 worth of bonds if necessary. He also proposed suspending the sinking fund. It was announced that the South African colonies could not share any of the war expenses at present.

The most remarkable of recent developments in Russia is a proposal to despatch to the Czar an address begging him to grant a constitution. Fifteen thousand signatures have already been secured, including those of many land-owners, merchants, and literary men. The address is generally regarded as a most daring step. The full text of Count Tolstoi's address to the Czar on March 28, has been made public. He submits a long programme of reforms. The whole document is full of the plainest speaking.

At various times the municipal corporation of Liverpool has obtained powers from Parliament to borrow sums (amounting altogether to \$2,000,000) for the demolition and improvement of property found to be unsanitary. This large amount has already been expended, with the exception of about \$35,000. The number of houses which have thus far been demolished by the municipal council as unfit for habitation is sixty-five hundred. Liverpool has now in course of erection 183 houses for the poor.

It is announced that the coronation of King Edward will take place at the end of June, 1902. Westminster Abbey will be entirely closed to the public for four months prior to the event, and all services will be suspended in order to prepare the interior for the ceremony. One of the pillars in Westminster Abbey fell recently, and was shattered into small pieces. Investigation showed that another pillar was in an unsafe condition.

It is announced that King Edward will witness the trial races between Shamrock I. and Shamrock II. in the Solent at the end of the first week in May from the deck of Sir Thomas Lipton's steam yacht Erin.

Mexico has signed the convention of the Peace Conference. China, Luxemburg, and Turkey are now the only countries which have not signed the Peace Convention.

Industry and Commerce.

A New York press dispatch says: "The foundation for one of the largest combinations to be operated in connection with the billion dollar steel trust has been laid by the purchase of the Cook Locomotive Works of Paterson for \$2,000,000 in cash. The purchase was made by the Morgan and Rockefeller syndicate, which, it is said, contemplates the amalgamation of all the locomotive interests east of the Missouri River within the next six months."

The Eastern Shipbuilding Company of New London, Conn., is now constructing two steamships for the Great Northern Steam-

ship Company to ply between Seattle and the Orient, that will outstrip the mammoth Celtic, recently launched at Belfast, Ire., and which is now the largest ship that was ever afloat. The Great Northern ships will each have a displacement of 38,400 tons. against the Celtic's 36,700 tons.

An organization composed of about five hundred negro families has been effected, whose members propose to purchase a tract of land in Georgia large enough for a town, with a view to the establishment of an independent self-governing community. Various industrial enterprises are to be undertaken.

The United States is now patronizing the banana plantations of the West Indies and of Central America to the amount of about \$8,000,000 a year. That is the exporting, not the retail value. The island of Jamaica alone is sending to this country over four million bunches a year.

General News.

A dispatch from Constantinople to the New York *Daily News* says: "Abdul Hamid is preparing a revival of Mahomedanism for the strengthening of his own position as chief of the Moslem world. A great pilgrimage to Constantinople is being organized, with the encouragement of the Turkish Government, from the various Moslem communities in Europe, Asia, and Africa. The pilgrims are expected to salute Abdul Hamid as the successor of Mahomet. Coupled with the movement for a pilgrimage is an earnest revival of proselytism in behalf of the Mahomedan creed, not to be undertaken with the sword, but by missionaries after the Christian fashion, who will be sent everywhere throughout the Orient. It is also stated that an alliance will be arranged between Turkey, Persia, and Afghanistan for mutual defence against the Christian Powers."

In Sweden the State owns and cares for over eighteen million acres of forest lands. Schools of forestry are maintained, and the timber lands are efficiently cared for by the graduates of the schools, who understand how to farm the lands, by preventing waste and profitably manufacturing the product of the forest, carefully replanting where trees are cut down. As a result of forestry so managed, all the cost of schools and caretakers is defrayed out of the product sold by the State, and the net profits are four times greater than the expenditure.

Cleveland has a home gardening association, which encourages children to cultivate flowers at home. Last spring the association distributed to children fifty thousand penny packages of flower seeds, with printed instructions how to prepare the soil, plant, and water. The teachers supplemented these instructions by talks. In the fall exhibitions were held in many schools which revealed the fact that about seventy-five per cent of the efforts of the children were successful.

Sir Robert Ball of the Royal Institution of England says the sun is growing nine inches smaller every day. In twenty years it has shrunk a mile. At the beginning of the century the sun was five miles bigger, and at the beginning of the Christian era 100 miles bigger than it is now. The diameter of the sun is 860,000 miles, and 40,000 years hence the sun will have lost 2,000 miles. But there is no occasion for anxiety on the part of those now living, as it will look exactly the same 40,000 years hence as it does to-day.

There probably are over one hundred thousand students in the various universities and colleges of America at present, and the whole number of persons who are being educated in the schools and colleges combined is given as 16,738,363.

If the United States, exclusive of Alaska and island territory, were as densely populated as Belgium, it is stated that the number of inhabitants would be 1,776,060,000.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Mutual Helpfulness.

Interesting Address by Justice P. E. Tillinghast.

THE following address was delivered in the Fourth Baptist Church, Providence, R. I., Sunday evening, March 17, 1901, by Justice P. E. Tillinghast, who for twenty years has occupied a seat on the bench of the Supreme Court of Rhode Island. Many of our readers will recall that it was this court which decided a most important question affecting Christian Science practice in the case of the State *v.* Mylod, which went before that court on appeal.

The subject of the address is so pertinent that we regret the necessity of abridging it somewhat in adjusting it to our space limitations, but it has been our endeavor to do this without marring the continuity of thought or impairing the force of its expression.

We are indebted to Book Notes of Providence, R. I., for the privilege of republication.



One of the chief duties devolved upon us, by the great and beneficent Father of us all, is that of mutual helpfulness,—of striving, in all good ways to assist and sustain each other in the ups and downs, the successes and reverses, of our worldly life. And that man, who does the most with the powers which God has given him to aid and bless his fellow-men, comes nearest to the fulfilment of the end and purpose of his existence.

He who spake as never man spake, said, "A new commandment I give unto you, That ye love one another." And how can this heaven-born precept be more fully complied with and exemplified than by acts of mutual helpfulness,—by doing those things which minister to each other's comfort and happiness? "Bear ye one another's burdens, and so fulfil the law of Christ," is the divine injunction. We are all burden-bearers; and sometimes our burdens are so heavy that we cannot bear them alone. Like Christ, struggling in the Slough of Despond and unable to get out, "until a man came to him whose name was Help, who gave him his hand and drew him out and set him upon sound ground and bid him go on his way," so we are sometimes almost ready to despair until some kind soul extends a helping hand, or speaks an encouraging word, and then, O how quickly the burden lightens and the heavy heart becomes light and joyous! Byron says:—

The drying up a single tear has more
Of honest fame, than shedding seas of gore.

To a very large extent, we are all mutually dependent upon each other,—the children upon the parents, the parents upon the children, the wife upon the husband, the husband upon the wife, the neighbor upon the neighbor, the citizen upon the citizen. This is as true also of classes as of individuals. The great army of wage-workers in our mills and manufacturing establishments, on the one hand are dependent upon the manufacturers and employers for

their daily bread and the comforts of their cheerful homes; while on the other hand the manufacturers and employers are dependent upon the wage-workers for the brawn and muscle, the diligence and skill, which are indispensably necessary to the prosperity and success of the enterprise.

After applying this thought to the mutually dependent relation of the capitalist and laborer, producer and consumer, merchant and tradesman, professionalist and layman, our author says:—

We might thus proceed in detail through all the relations and ramifications of society, and we should find that this rule of interdependence everywhere prevails. It is indeed true that no man liveth unto himself, and no man dieth unto himself.

Each one of us is a link in the great chain of human society, owing certain duties to every other member of that society; and whenever either fails in the performance thereof, both must suffer loss. With all these duties performed this world would be transformed into a paradise.

We should be mutually helpful to each other because we are all members of one common family.

God is our Father, and we are all brethren. But alas! how few there are, comparatively, who accept and adopt this great truth as the basis of their relations with each other.

"Every man for himself," is the cold and heartless maxim of the world which is too often heard and acted on in the marts of trade, in the halls of legislation, and even in the private affairs of every-day life. "I must succeed in business, amass wealth, and revel in luxury, no matter if it be at the cost of driving sharp bargains with my neighbors, grinding the faces of the poor, and sacrificing my own God-given sense of justice and humanity." Worse even than this, "I must succeed in my business, notwithstanding the fact that that business itself consists in undermining the health, prosperity, and happiness of all who purchase my wares, and in disturbing the peace and blighting the morals of the community."



In the unseemly scramble for political preferment and position, "I must win, no matter if the victory be obtained by traducing and vilifying the character of my opponent and the bartering away of my own self-respect." "I must win, even though it be by trampling under foot the most sacred rights of our common humanity."

Even in the family, not infrequently, is the overweening spirit of selfishness painfully apparent. The most sacred relations of life are desecrated and set at naught, and the sweetest and tenderest emotions of which the human heart is capable, are blighted and withered. About six hundred petitions for divorce are now filed in a single year, and about four hundred are granted in the same time. One divorce out of about every ten marriages! What a record for the Christian State of Rhode Island!

Hundreds of families are thus broken up every year, and society is thereby perceptibly demoralized; and the marital relations are coming to be regarded by many as a mere

contract-at-will, and hence subject to be annulled at the pleasure of either party thereto. We seem to forget that the family is the unit of society,—the unit of the State; and that in the proportion that the family is undermined and its healthful influence weakened, in that proportion must society, which is the State, suffer loss and become imperiled. The home is the most sacred place on the face of the earth.

The home is the very centre and fountain of its existence. If the home is preserved in its integrity, if purity and love dominate there, we need have no misgivings as to the stability and perpetuity of our cherished institutions. But if, on the other hand, the home is neglected and its refining influences dissipated, it may well be feared that the institutions which our ancestors founded, and our fathers and brothers defended, may suffer irreparable loss and decay.

The root trouble and underlying cause of the un-Christian and even unmanly kinds of conduct to which I have thus referred, is *selfishness*. The spirit of commercialism enters so largely into our planning and our giving that we become *purblind* to the demands of Christianity. By constant contact with the things of time and sense, we cultivate the materialistic view of life at the expense of the spiritual.

One of the greatest hindrances to the progress of Christianity in this bustling, utilitarian age, is the insatiable greed for gain which dominates so largely in all the affairs of life. We *worship* the *almighty dollar*. The piling up of riches has become a *mania* with large numbers of our people. "Get rich," is their watchword. "Get all you can, and keep all you get." And, what is worst of all, in too many cases, the methods by which riches are obtained are of the utmost indifference, so long as they succeed. Shall Goldsmith's familiar words ever be true of our beloved country, that

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay?

Shall the mammon of unrighteousness supplant the once lowly but now exalted Christ in our affections? Shall we eat, drink, and be merry, and flatter ourselves that the acme of human happiness has thereby been reached? Nay, nay. Happiness, real happiness, cometh not from things which perish with the using, but from those which are spiritual and eternal.



We can no more violate the laws of health, and expect to be vigorous and strong, than we can violate the laws of God and expect to be useful and happy. Violated law *always* brings its penalty. It is one of the maxims of the Chinese that "Punishment follows sin as surely as the cart-wheel follows the ox."

Selfishness dwarfs a man. It circumscribes his limit of vision and makes him nearsighted. It narrows and blunts his sympathies and gradually dries up the fountain of his affections.

Unselfishness, on the other hand, broadens, uplifts, and ennoble a man, and makes him reflect in some degree the crowning characteristics of him who gave *himself* for others.

Mutual helpfulness should not only be the motto as between individuals, neighbors, and adjacent communities, but between states and nations as well.

The brotherhood of man, like the Fatherhood of God, is not limited to the family, the church, the state, or the nation, but is universal and all-embracing.

And when each individual shall have learned to discharge his brotherly duty to every other individual, then, and not till then, will wars and fightings wholly cease, and the mild sceptre of the Prince of Peace everywhere hold sway.

When a person is down in the world, an ounce of help is better than a pound of preaching. And it is one of the

most beautiful compensations of this life that no man can sincerely try to help another without helping himself also.

"There are two kinds of charity, remedial and preventive. The former is often injurious in its tendency, the latter is praiseworthy and beneficial." Our helpfulness, so far as it relates to the poor, should be of the character which helps them to help themselves. Ruskin says: "It is written, not blessed is he that *feedeth* the poor, but blessed is he that *considereth* the poor."

President Andrews says: "Usually food and clothing ought to be given to none but the sick and incapable. The thing to do for others is to find or furnish them something to do."



Every man, as a rule of course, must and should provide for himself as to material things. But while this is so, it does not absolve us from the duty which we owe to him, of being helpful in other ways, and especially of helping him to cultivate and develop those higher qualities of the mind and heart which constitute the nobler part of his being.

But it is social, moral, and religious help that is most needed in the present advanced and complex state of our American civilization, and this is specially true with regard to young people. For, their pride and ambition, their desire to secure the respect and confidence of the community, and their innate sense of propriety, will prompt them to be outwardly prudent and discreet, but at the same time these motives fail utterly in very many cases to make them pure within.

They need a higher motive than any or all of these in order to strengthen and develop the soul power that is within them. They need to be made to feel and understand that the life is indeed "more than meat, and the body than raiment," that "it is not all of life to live, nor all of death to die," and that he only who acts in accordance with the principles of truth, virtue, and righteousness, and the dictates of that spark of divinity within, called conscience, accomplishes the mission of his existence.

Some men live in the upper story of their earthly tenements while many, very many, alas! are content to occupy the basements. The former cultivate a love for whatever is pure, virtuous, ennobling, manly; while the latter cultivate the baser passions of our poor human nature, living only for the things of time and sense, and wasting all their God-given powers in a vain attempt to find happiness in mere worldly pleasure. To help one of the latter class to a higher and better life, to turn his wandering feet into the paths of virtue and righteousness, is to save a soul from death and hide a multitude of sins. Moreover, what is more Christlike than striving to be helpful to those who have gone astray? Did not the Good Shepherd leave "the ninety and nine," who needed no repentance, and patiently seek out the one lost sheep?

We ought especially to help the young to shun the insidious temptations of youth by teaching them the beauty of virtue and the profit of godliness. For is it not written that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come"? Teach them that the reward of well-doing in this life is thirty, sixty, and an hundred fold, and in the world to come life everlasting. Beecher said: "A helping word to one in trouble is often like a switch on a railroad track—but one inch between wreck and smooth rolling prosperity."

To help one morally and spiritually is to do him the greatest possible amount of good. For when the fountain of one's life is purified, the stream must necessarily be pure also. If the heart, the mainspring of human action, be impure, the action flowing therefrom must be tainted with evil. For as a man "thinketh in his heart, so is he." All our efforts at reform, therefore, should be primarily

directed at reforming from within, and not from without the man. We should be honest in business, not because it is the best policy, but because it is right to be honest, and wrong to be dishonest. We should adopt the Golden Rule even, not merely because it is a wise, economic maxim, but because it is the God-given rule of conduct between man and man, because the bed-rock of love is its chief corner-stone. Outward laws and customs cannot make men inwardly right. Virtue never was *legislated* into the heart of a single human being.

When a man's heart is right he becomes a law unto himself, and needs no outward law to govern him. He **does right from mere choice**. He does right because it is natural for him to do right. His conduct is simply love in action. He shuns the wrong because he hates the wrong, and it therefore appeals to no responsive chord in his heart. Listen to the divine injunction to "keep thy heart with all diligence; for out of it are the issues of life." It is that which cometh from within that defileth the man, and not that which cometh from without.



Finally, the spirit of the gospel of Jesus Christ is the spirit of mutual helpfulness. The religion which we profess is not an abstract principle, a theory, or a mere speculation, but an *actuality—on intensely practical thing*.

It lifts men up and makes them wiser, purer, nobler. It makes better fathers and mothers, better husbands and wives, better children, better neighbors, better citizens. Take notice that I do not assert that religion in the abstract—theoretical religion, merely, or even theology—accomplishes these results, but religion in the *concrete*,—that religion which takes hold of a man's *life* and enters into and controls his daily conduct. *Not a creed, but Christianity*.

Let us strive to emulate the example of the Great Teacher who came into this world to lift men up, to take them out of their selfish selves and ally them with himself; to teach them that there is something higher and nobler than merely seeking their own profit and pleasure, and that real happiness is only found in loving God with all our hearts and our neighbor as ourself.

And he not only preached this doctrine, but he practised it as well. He fed the hungry, healed the sick, cleansed the lepers, gave sight to the blind, unstopped the ears of the deaf, comforted the afflicted, raised the fallen, and gave peace to those who were distracted by evil spirits. He went *about*, doing good. He gave himself that others might be filled.

The *most* helpful service which we, as Christians, can render to our fellow-men, is that of turning their steps from the ways of unbelief and sin into the paths of righteousness and peace. Of bringing them to a saving knowledge of the truth as it is in Jesus. To this end let us earnestly and continuously labor. And let me assure you that when the church—and by this I mean Christians everywhere, no matter by what name—comes to occupy the exalted position in society which the Master intended that it should, the forces of evil will be vanquished, and the kingdoms of this world will become the kingdoms of Our Lord and of His Christ.

Good natured people are a blessing wherever they be. They may not set the world on fire; they may not make the most money, but they leave an aroma of happiness in their wake that is better than anything in this world. To feel good toward your fellows and to be able to express that feeling at the proper time and as often as need be is a gift more precious than gold and jewels. It is also as rare as great riches.—*Xenia Gazette*.

Selected Articles.

Dr. Schurman on Religious Creed.

PRESIDENT SCHURMAN addressed a large audience in Sage Chapel recently on "Religious Thought in the New Century."

In his introduction President Schurman said that the religious thought of the new century must necessarily depend upon that of the last century. The change of religious thought during the last century has been most marked. The fact of the existence of a non-denominational university like Cornell is a striking evidence of such a change. The change has been from a dogmatic, uninquiring position at the beginning of the century to one of anxious questioning and perplexity at the close.

"This has been," said President Schurman, "pre-eminently the period of science." The present generation has a greater fund of knowledge than any previous generation. This knowledge has had a remarkable effect on religious thought. The science of astronomy has greatly influenced it by the modern apprehension of the vastness of space. Geology and biology in their present form have also given much food for thought.

As a result of these discoveries in science, the first part of the century had a decidedly materialistic tendency. This tendency disturbed faith, encouraged scepticism, and engendered pessimism. Matter was considered to be at the root of the universe and thinkers endeavored to bring mind and will to the level of matter.

A reaction has, however, set in. Matter is no longer considered to be at the root of the universe. Physics seeks no longer to reduce mind and spirit to matter, but rather to raise matter to the level of mind and spirit, making God All-in-all. Within its own sphere, science must be accepted; but that is not the whole sphere, nor must results achieved there make war with the deeper feelings and emotions.

Thus the progress of the nineteenth century has been from dogmatism to scepticism and beyond to emancipation. The tendency of this century has not been toward an elaboration of creeds. The intellectual side has not been prominent. Rather has the tendency been to an acceptance of facts without any theorizing. "I predict," said the speaker, "that in the new century, the church with shorter creeds and less emphatic doctrine will be favored in the struggle for existence."

This is surely a change in religious thought. Religion must no longer be considered merely intellectual; it appeals also to the emotional side. The realization of this truth is the crowning achievement of religion in the last century. So long as we have evidence of the Lord and the testimony of those who have lived religion, so long must we believe it. The maxim of the religion of the twentieth century is: Do justice, love mercy, and walk humbly in the sight of thy God.—*Cornell Daily Sun*.

Count Tolstoi to his Foes.

THE Berlin *Tageblatt* publishes a letter received from Count Tolstoi in reply to a request from the editor as to his sentiments toward the action of the Greek Catholic Church in banishing him from the communion of the faithful. The great philosopher at the same time speaks of a number of threatening letters which have reached him from all parts of Russia, in which fanatic votaries of the Russian Church call him a Judas, and urge him to take the example of the betrayer of Christ and commit suicide. The sage of Jasnaja Poljana replies in part as follows:—

"The threats which I receive daily by mail demanding that I should make an end to my life because my agitation

is alleged to be hurtful to the Christian church make very little impression on me. They fill me with astonishment, since I learn through them that there are men who really hate without a cause.

"Oh, that the world would know that life is vain without faith. It is faith that teaches us the object of our existence. This is the most important question for every individual in the world. The church has ousted me, but not Christ. The church objects because I want every man to probe the word of God individually and to learn the goal of his life. I appeal to the world to take the words of priests and preachers only in so far as they agree with the living word, and I found my assertions on the saying of the Saviour himself, who says: 'Prove my doctrine and you will know whether or not it is of God.'

"I defy any man to point out one word in any of my writings of recent date which disagrees with Holy Writ.

"My faith consists in the belief that our life is not ours, nor the state's nor does it belong to the church, but to God alone, to whom as good stewards we are responsible.

"It must, therefore, be the aim of our existence to do His will, and to do that of others only when it does not clash with the command of the Almighty. It is His will above all things that we shall love all men with all our hearts, which is the fulfilment of the Mosaic law."

Bangor Commercial.

A Clock without a Dial.

A REFORM in our present antiquated method of time-indication has been introduced by Samuel P. Thrasher, of New Haven, Conn., who has devised a simple form of clock in which the dial is replaced with moving figure-wheels, indicating the time as a cyclometer indicates miles. When one thinks of it, our present clock dial is as mediæval as would be a circular cryptogram for the sign over a store. It might do for the days of astrology, but it has survived too long. *The American Inventor* (March 1), describing the new form of clock in an article entitled "A Twentieth-Century Time System," says:—

"Instead of the old way, which does not tell the time, but presents a group of signs by which one contrives to calculate it, the new dial will actually tell the exact time without any calculation whatever. It will no longer be necessary, many times a day, to solve a mental problem—the hour and minute hands being respectively in such and such positions relatively to such and such figures, what must the time be—for a glance at the clock shows the time unmistakably announced in plain Arabic numerals. We are so used to the mental calculations referred to that we hardly realize they are a nuisance. There are seven hundred and twenty minute combinations formed by the passage of the hands on the dial. Some persons never become so used to calculating them that they do not make an appreciable pause before stating the time. Often mistakes are made, as when one says it is twenty-four minutes past eight, when it is really nineteen past. But in reading the new clock no one need pause, calculate, or mistake, and a child will have no difficulty. When the hour hand of the old-fashioned time-piece is dangling in one direction between VI and VII and the minute hand is losing itself in another somewhere between XI and XII, the new timepiece will read simply and conclusively 6.58. In another minute the last figure magically disappears and 9 takes its place, and in another all the figures vanish, and in their place appears 7.00. That is, time will be told as the railroad time-tables tell it. And with the general introduction of this system would go such bungling expressions—entailed by the old circular dial-plate with its wreath of figures—as twenty minutes past nine, fourteen minutes of twelve. Instead we shall adopt the crisp, accurate terminology of the time-table and say, nine-twenty, eleven forty-six.

"Another advantage of Mr. Thrasher's clock is that time may be discerned by it at a much greater distance and a more difficult angle. The reason is obvious. There are twenty-eight figures on the ordinary dial and only one is perfectly upright. The greatest number appearing on the new dial is four and all are upright. The figures of a tower-clock, for example, may be made several feet long and thus discernible at a great distance.

"The seconds are indicated by a hand following a graduated arc instead of a complete circle. This device makes the figures easier to read than where many of them are upside down. The second hand is the only one on the dial.

"Among Mr. Thrasher's patents are some covering electrical devices which insure greater regularity and accuracy of movement than has hitherto been attained, together with a simplicity of construction which makes the consumption of battery power exceedingly small. Moreover, these improvements in electrical clocks render it practicable to have a 'system' of accurate time-indication on a scale however great. For example, the hundred rooms of an office-building may each have its indicator set in the wall, all controlled by one 'master-clock,' which in turn is synchronized from the observatory, thus insuring accurate time wherever the indicators are placed. Hotels, public buildings, factories, office-buildings, and railroads, will probably be among the first to introduce the system.

"There is a feature in regard to tower-clocks which ought to be noted. Unless very expensive precautions are taken, the vibration of the tower, changes of temperature, and other influences seriously impair their accuracy. But by this system the time mechanism may be located in any convenient place away from disturbing influences, and the figures upon the tower dial controlled by the electrical connections. The inventor believes his scheme is capable of and will receive great expansion, that the time will come when large houses will be fitted up with indicators in every room, when the 'time' will be reckoned among the 'modern improvements' along with lighting and heating, hot and cold water, and rented with the building. Finally, he expects, a whole city will be arranged on a 'time system,' every building whose owner desires it being electrically connected with the 'master-clock,' and inaccurate time becoming a relic of the past. This is a Napoleonic idea, but is only another step in the process of organizing the conveniences of urban life which has been long going on. It is worthy of the twentieth century."

Bible Most Popular Book.

The Rev. R. S. MacArthur said in a sermon on "The Instructive Voice of Biblical Research:"—

"The Bible is the most popular book in the world. As a mere literary monument the English version is one of the grandest triumphs of the English tongue. It did more to fix the form of the English language than any one literary influence.

"Seven million copies are printed every year. The marvel is that this wonderful output goes right on, and is likely to continue through unnumbered years in the future. One great gain in recent times is that we have given proper prominence to the human element in the Bible. The recognition of this element strengthens, and not weakens, the power of the Bible. The recent scholarship, to all right-minded persons, gives additional dignity and glory to the old Bible. It never had so mighty a grip alike on the educated classes and the simple-minded folk as it has at this hour.

"The twentieth century opened with the highest honors paid by the noblest scholarship to the glorious old Bible as God's fullest revelation and as man's greatest literary benediction."

The Lectures.

At Memphis, Tenn.

Judge William G. Ewing of Chicago addressed an audience of more than one thousand people at the Grand Opera House yesterday afternoon (Sunday, March 31) on Christian Science. He spoke for an hour and thirty minutes, and during that time it is safe to assert that there was not a moment when he did not have the undivided attention of his hearers. It was what might be fittingly termed a beautiful discourse, for it was beautiful: beautiful in its lofty thought; beautiful in its moral precepts and high Christian purpose, and beautiful in the earnest simplicity and impressive sincerity of the speaker, as well as in its orate rhetoric.

Judge Ewing did not speak from the standpoint of one who seeks to proselyte, but as one whose purpose is to enlighten. It was not an argument to persuade to belief in the principles he represented, so much as it was a plea for fairness and candor. He spoke in defence of principles which he showed were wronged in the popular conception, and he sought to remove these errors, in justice not only to his creed, but to the mind honestly misled by popular prejudice or error. He sought not to make converts, but to excite honest thought and to encourage candid inquiry into the principles of Christian Science, and to place it where he contended it belongs, in the category of Christian creeds; to offer it as his conviction of the truest exponent of the religion of Christ—the most perfect and most efficacious application of the doctrines which he taught on earth.

Judge Ewing spoke with such a deep sense of conviction, with such earnestness of faith and manifest sincerity as warmed the hearts of his hearers and won for him their sympathetic attention. There was not one among them who could help feeling that, if he did not hear the truth itself, he at least heard an honest man's honest conception of it.

Memphis Commercial Appeal.

Mr. W. S. Rosebrough, a very prominent lawyer of Memphis, introduced Judge Ewing in the following liberal and courteous speech:—

Ladies and Gentlemen:—I am a Methodist, I was born a Methodist, and I expect to die a Methodist. But I would be untrue to that great church and false to its founder if I thought for one moment that all goodness and wisdom were revealed to members of that church only. The fact is, that there is but one church, the church of the living and true God. This church is like unto a tree having many branches; Methodism is one branch, and if I am correctly informed the Church of Christ, Scientist, is another branch.

It affords me much pleasure to see eminent lawyers, members of my chosen profession, teaching the fatherhood of God and the brotherhood of man; especially so, when they are gentlemen of culture, refinement, and scholarly attainments. Such a one we have with us to-day. He comes under the auspices of Second Church of Christ, Scientist, of this city. He is duly authorized by the Mother Church at Boston; he speaks with authority. If he teaches false doctrine, it will soon wither and pass away; but if he teaches the truth, that is immortal and will live forever.

Broad-minded and liberal Memphis is not afraid of the truth. She loves freedom of speech: she loves freedom of thought. Ladies and gentlemen, in the absence of Col. Patterson, I have the honor to present to you, Judge Ewing of Chicago.

With the copy of his address which Mr. Rosebrough sent to the local committee in response to its request, he said: "I thank you for the honor. I am always glad to assist a cause which is doing so much for humanity and for the glory of the Prince of Peace."—*Correspondence.*

At Jamestown, N. Y.

An audience which completely filled the lower portion of the house and a part of the first balcony in Samuels' Opera House Sunday afternoon (April 14), greeted Judge William G. Ewing of Chicago, who came to Jamestown under the auspices of First Church of Christ, Scientist, of this city, to lecture upon the subject of Christian Science. With the speaker sat the Rev. Walter A. Taylor, pastor of the First Unitarian Congregational Church of Jamestown, who presided over the meeting. In introducing Judge Ewing the Rev. Mr. Taylor read from a Chicago paper a tribute to the high character of the speaker and of his able work on the federal court bench, and supplemented what the paper said with his own strong words of endorsement.

Jamestown Evening Journal.

Lectures at Other Places.

Nashville, Tenn.—William G. Ewing, March 28.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

The Church Manual.

The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members.

Address all orders and make remittances payable to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

APPLICATIONS for membership with the Mother Church to be presented at the June meeting for the admission of applicants, must be in the hands of the Clerk on or before May 20, 1901.

A Word to Inviters.

INVITERS of applicants to membership with the Mother Church will confer a favor on the Clerk and save disappointment to the applicants if they will withhold, until after the semi-annual meetings, all applications that have been sent to them for their signature too late to reach the Clerk before the date set for the closing of the entries for admission, and also notify the applicants that their applications have been retained.

All applications should be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

To Open a School of Prayer.

Reports from Southern Illinois recently announced that a Rev. H. L. Derr, a Baptist minister, was about to establish a school of prayer, to be a department of Ewing College, a Baptist institution, located in the district known as Egypt. The purpose of the minister is to give a two years' course in the nature, purposes, and conditions of effectiveness of prayer, treating it from a historical and scientific point, for the purpose of enabling Christian workers and others to understand better its nature and scope. It is proposed to open the institution if the necessary funds can be secured at the opening of the next scholastic bi-year.—*Cincinnati Commercial Tribune.*

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A Word to the Wise.

BY MARY BAKER G. EDDY.

THE hour is imminent. Upon it lie burdens that time will remove. Just now divine Love and wisdom saith "Be still and know that I am God." Do all Christian Scientists see or understand the importance of that demand at the moment when human wisdom is inadequate to meet the exigencies of the hour, and they should wait on the logic of events?

I respectfully call your attention thereto, knowing a little as I ought the human need, the Divine demand, and the blessing and the bane which follow obedience and disobedience. Hurried conclusions as to the public thought are not apt to be correctly drawn. The public sentiment is helpful, or dangerous only in proportion to its right, or its wrong concept, and the forward footsteps it impels, or the prejudice it instills which the future must disclose and dispel. Avoid for the immediate present, public debating clubs. Also be sure that you are not caught in some author's net, or made blind to his loss of the Golden Rule of which Christian Science is the predicate and postulate—when borrowing the thoughts, words, and classification of one author, without quotation marks; and giving full credit to another more fashionable but less correct. My books state Christian Science correctly. They may not be as taking to those ignorant of this Science as books less correct—and therefore less profound. But it is not safe to accept the latter as standards. We would not deny their authors a hearing since the Scripture declares: "He that is not against us is on our part." And we would also speak in loving terms of their efforts, but we cannot afford to recommend any literature as wholly Christian Science, that is not absolutely genuine.

Beloved students, just now let us adopt the classic saying,—"They also serve who only stand and wait." Our cause is growing apace under the present persecution thereof. This is a crucial hour wherein the coward and the hypocrite come to the surface to pass off; while the loyal at heart and the worker in the spirit of Truth are rising to the zenith of success,—the "well done good and faithful"—spoken by our Master.

Church By-law.

THE Christian Science Board of Directors shall elect annually, subject to the approval or the disapproval of the Pastor Emeritus, a "Committee on Debate," consisting of not less than four members. A member of this Church shall not debate on Christian Science in public debating assemblies, who is not a member of this Committee.

Faith and Science.

IN a recent issue of the *New York Sun*, Prof. William Osler of Johns Hopkins University, had an interesting paper on the progress of medicine during the past century. The professor shows how faith enters into the practice of medicine in a much greater degree than physicians are gen-

erally willing to admit. He argues that the element of faith should not be ignored, but its power should be duly recognized and employed in the physician's efforts to heal the sick.

We make the following excerpt from the paper:—

"After all, faith is the great lever of life. Without it man can do nothing; with it, even with a fragment, as a grain of mustard seed, all things are possible to him. Faith in us, faith in our drugs and methods, is the great stock in trade of the profession. In one pan of the balance put the pharmacopœias of the world, all the editions from Dioscorides to the last issue of the United States Dispensatory; heap them on the scales as did Euripides, his books in the celebrated contest in the 'Frogs';" in the other put the simple faith with which from the days of the Pharaohs until now the children of men have swallowed the mixtures these works describe, and the bulky tomes will kick the beam. It is the *aurum potabile*, the touchstone of success in medicine. As Galen says, confidence and hope do more good than physic—he cures most in whom most are confident.' That strange compound of charlatan and philosopher, Paracelsus, encouraged his patients 'to have a good faith, a strong imagination, and they shall find the effects' (Burton). While we often overlook or are ignorant of our own faith cures, doctors are just a wee bit too sensitive about those performed outside our ranks. They have never had, and cannot expect to have, a monopoly in this panacea, which is open to all, free as the sun, and which may make of every one in certain cases, as was the Lacedæmon of Homer's day, 'a good physician out of nature's grace.' Faith in the gods or in the saints cures one, faith in little pills another, hypnotic suggestion a third, faith in a plain, common doctor a fourth. In all ages the prayer of faith has healed the sick, and the mental attitude of the suppliant seems to be of more consequence than the powers to which the prayer is addressed. The cures in the temples of Æsculapius, the miracles of the saints, the remarkable cures of those noble men, the Jesuit missionaries, in this country, the modern miracles at Lourdes and at St. Anne de Beaupre in Quebec, and the wonder workings of the so-called Christian Scientists, are often genuine, and must be considered in discussing the foundations of therapeutics. We physicians use the same power every day."

The great majority of people need look no further than personal experience and observation to find satisfactory evidence of the correctness of Professor Osler's position regarding the power of faith to produce a desirable change in the physical condition of the sick. The powerlessness of drugs and other material means to heal disease, when faith in the drug or the physician is lacking, is equally evident.

In the practice of healing disease through faith in material means and methods, the divine element has no part. Here is where the professor makes a serious mistake in classing Christian Science with faith cures. To one who does not so understand the Principle of Christian Science as to be able to heal by its means, it may be difficult to see wherein it differs from other systems, but this does not change the fact that faith cure, meaning thereby faith in anything other than divine Mind, has no place in legitimate Christian Science practice.

As we understand it, it is not argued that faith cure has an underlying principle, and there are no rules for its application. The faith which exists to-day may be gone to-morrow. Its basis is the belief that power to heal inheres in a drug or some other material thing, when in reality the remedy does not possess the power it is supposed to have. Looking in another direction faith may believe that a certain person has power to heal. This faith has no foundation or support outside itself. The person or thing in which it trusts to-day is not the one upon which it relied yesterday nor the one to which it will look

for help to-morrow. Such faith as this is not the faith that heals in Christian Science practice.

God is the underlying Principle of Christian Science healing. It is understood that God is the only Healer. One may have faith in that which he does not understand, and even where he does understand he finds his faith reaching out further and further, calling upon him to strive diligently for the understanding of that in which he now has faith.

It is true that the Christian Scientist's faith in God exceeds his understanding of Him. The mathematician's faith in mathematics exceeds his understanding, and likewise the musician's faith in music exceeds his understanding. If this were not so, neither would have a desire to increase his understanding. But because neither the mathematician nor the physician can demonstrate one step further than he understands, and because faith reveals greater possibilities, he has a practical reason for striving to gain a higher, and consequently a more perfect, understanding of that which he desires to demonstrate.

The Christian Scientist can demonstrate, not that in which he merely has faith, but that which he understands. However much faith in God may inspire the Scientist to greater efforts, and however much faith on the part of the patient may cause him to turn to Christian Science for help, yet it is understanding, and not faith, that heals the sick and reforms the sinner. Understanding is not here to-day and there to-morrow. It is forever permanent. Only that which is true and real can be understood, and if a thing is understood to-day it cannot be viewed in a different light to-morrow.

Faith in God is not in vain, for God possesses infinitely greater power, intelligence, and love than human faith has attributed or ever can attribute to Him. But faith must grow into understanding before one can intelligently work out his salvation from sickness and sin. Jesus gave the keynote of Christian Science theory and practice when he said, "Ye shall *know* the truth, and the truth shall make you free." It is evident that one can *know* only that which is true and real. He may believe many things to be true and real, but unless they are so, he cannot know them. The scientific fact of what man knows is outside and above himself, but that which he merely believes may have no other reality than that bestowed by his own false concept.

Truth is and can be known or understood. The existence and power of Truth is in no sense dependent upon the human consciousness. Mathematics was just as true and real before man discovered its rules and applied them as it is to-day, but it is the *knowing* that gives to the world the blessings and benefits of a system which possesses an underlying principle which is no respecter of persons, but can be understood and applied by all.

Thus it is the *knowing* of the Truth which Jesus declared would make free indeed, that heals the sick and reforms the sinner in the practice of Christian Science. This knowing may, and does, increase, but it can in no wise depart from the first and simplest statement of Truth. Faith is ever reaching out for a broader and higher understanding of that which is known in part, and thus it is that faith and Science can work hand in hand for the uplifting of humanity. Faith in this sense is the forerunner of Science and never departs from its Principle but daily rises to a higher and more spiritual consciousness of God and man who was created in God's image and likeness, and has never fallen from his high estate.

Legislation in Arkansas.

A CORRESPONDENT from Fort Smith, Ark., sends us the following regarding the defeat of the medical bill which was introduced at the recent session of the legislature of that state.

The bill which was introduced at the recent session of the legislature for the regulation of the practice of medicine, and which attempted, among other things, to prohibit the practice of Christian Science for remuneration, was defeated in the Senate, April 5, by a vote of fourteen to thirteen.

We feel that God has wonderfully manifested His power and blessed us. There are hardly more than seventy-five Scientists in the state, and we knew we would have to depend on Truth to guide and guard us. We realized how the word of Truth would make a man mighty for that Truth, and did our work quietly and humbly.

Two Christian Scientists went from Fort Smith to the capital, and Judge C. G. White, a non-Scientist but a widely known attorney, went from Eureka Springs and appeared for the cause without fee. All the Scientists of Eureka Springs, Fort Smith, and Little Rock were at their posts.

The entire Senate was quietly canvassed and found, as we always may, that with God we were in the majority. Considerable literature was distributed among the senators.

For this demonstration of God's loving care and protection, we are sure that all the brethren will be glad to join us in humble gratefulness and joy. This demonstration has made us know and love each other better as workers for Truth in Arkansas. It is also true that since we were brought to the necessity of this work, demonstrations of healing have appeared with abundance and power as never before.

Christian Science and the Business Life.

WE append some extracts from a letter to our Leader, which illustrate the ever-increasing significance of the welcome of the Field, which is everywhere extended to traveling men.—ED.

My business calls me to travel a good deal and I find that the hours otherwise spent at hotels or waiting rooms, are most profitably devoted to visiting the local Scientists at the reading rooms and churches, and talking with them of the one subject of mutual and unfailing interest.

Having spent a Sunday in Ottawa, Canada, recently, I enjoyed the services very much, and found that both here and in Montreal the church is making rapid advancement. The next Sunday I attended church at Norfolk, Va., where through Miss Way's earnest work many are being brought into the "Light." Later I passed a pleasant hour at the reading rooms at Wilmington, N. C., where Miss Bridges, and Mrs. Fishplate are located. They make one's wait-over there a happy anticipation.

The work at Richmond, Va., under Mrs. Alice M. Bernard has met with great success. She started there alone last fall, and on a recent Wednesday evening there were fifty at the meeting. The time seemed very short in Richmond.

What shall I say of the pleasant chapel of the Second Church in Baltimore, Md., and the hearty welcome to all that call there, and at the reading rooms of the First Church? They are winning the "well done" and gladdening all who meet there.

I attended the First Church at Washington, D. C., last Sunday and also on Wednesday evening. Seven or eight testimonies were given, some from representatives of other cities, as to the healing and uplifting that had come to them through Science. At the Sunday service two friends were with me who had never been to such a service before, and one is to take treatment this summer for hay fever.

The cheerful thought of the reading rooms at Pittsburg would impress every one, Mrs. Guthrie is a demonstration herself. In Cleveland, where Mrs. Adams is in charge of the reading rooms, I had the pleasure of attending a

Wednesday evening meeting and gave my testimony. At Toledo, I had only time to call at the rooms, which are interesting. Wherever one finds a Scientist there he finds the same welcome. Sunday found me at church in Detroit, and that afternoon seventy-three went out to Ann Arbor to hear Judge Ewing's lecture. All were well paid for the trip, if one may judge by the expressions of pleasure and good feeling on the train. In Chicago, the business men of all classes meet at a noon lunch Club, and Science is being demonstrated in the turmoil of business. Men stop you in the hotel to talk Science, and enquire where it can be found, and I was permitted to show several the reading rooms and talk with them.

The dedication of the Second Church, and the Third that will so soon follow, tell of the harmony and progress of the work in that great city.

At St. Louis, I met Mr. Howard, Mr. Hubbell, and others, and attended a Wednesday evening meeting. The first five testimonies were from business men. Had a few minutes with the lady in charge of the rooms in Springfield, Mo., and all is well there.

The next Sunday was spent at the new hall in Louisville where the two churches have united, and where I met a member of our First Church in N. Y., so that the day was passed most pleasantly.

The reading rooms at Cincinnati, are conducted by a very fine force of ladies, whom it was a pleasure to meet.

I had only time for a short call upon the two reading rooms in Buffalo, but I found them all of One Mind. After this long absence from home you can imagine my pleasure in being at my own, the First Church in New York, last Wednesday evening, where, as in all the Field, the Truth is so earnestly and helpfully presented.

I cannot tell of the satisfaction and Love that has come to me in thus being brought into touch with all the kindly thought I have met, or how it helps me to overlook the petty inharmonies of daily business life, and declare in the words of our text-book that "Christian Science brings to light, Truth and its supremacy, universal harmony, the entireness of God, and the nothingness of matter or error."

I was thinking the other day, what happiness it must bring you to know that, and as the earth revolves, each succeeding hour new peoples waken to realize and express their gratitude to you. In distant lands, and in the isles of the sea, you are lovingly remembered.

Accept my heartfelt gratitude, for what your teachings have brought to me and mine.

I cannot close without expressing what I found to be the feeling throughout the West. All Scientists that I met desired to hold up those in New York who were called upon to stand for the Truth, and who have endured the trial so calmly. These trials we know will bring many to the fold, and there shall be one fold and one Shepherd.

Respectfully,

CHARLES F. PIERCE.

Letter to Mrs. Eddy.

Port Angeles, Wash., April 13, 1901.

Dear Mother:—Allow me to send you an Easter greeting from the northwest corner of our country, consisting of a picture of the interior of our little church, showing the desk and organ with Easter decoration. We have a little hall here which we use for services on Sunday and Wednesday evenings, and for a reading room.

We had about seventy at the Easter service and more than half stayed to the Sunday School. We have twenty-three members and the glorious Truth you have taught us is slowly spreading and finding a firm foothold.

With love, affectionately yours in Truth,

LEMUEL POPE.

Among the Churches.

Organization at Lewiston, Idaho.

A little over a year ago a band of faithful workers organized First Church of Christ, Scientist, of Lewiston, Idaho, with thirteen charter members. A charter was obtained in due time. Three other members have since united with our church.

A Sunday School was maintained from the beginning, with an average attendance of fifteen, having three classes.

Our reading room is open daily from 2 to 5 P.M. Members of the church, each in their turn, give an afternoon to this part of the work.

The organization of the church brought with it a conviction of the permanency of Christian Science in the community. Organization meant also expansion to our little church. Our room became too small by the increase in attendance at our services. Not being able to rent a suitable hall, centrally located, our First Reader erected a building which we now occupy. It is twenty by forty feet and located on Main Street, the principal business street.

We held the anniversary of the organization of our church in the new hall. It is now comfortably filled, since strangers are more free to enter and take part in our services.

Other churches have their rallying days, their annual revival meetings, and home-missionary conventions, and why not we? Because we are young and few we feel we need to avail ourselves of this extraordinary help and means of spreading the knowledge of the Truth in Christian Science.—M. G. MANN, *Clerk*.

Easter Service at San Jose, Cal.

At the Easter service in San Jose, the hall was beautifully decorated, and was taxed by the congregation to its utmost capacity—the largest congregation ever assembled here at a Christian Science service. The appropriate sermon for the day, showing the unreality of sin, disease, and death, and the eternal reality of Love, divine Mind, spoke in language that reached the heart, spoke of that daily resurrection from all materiality which must precede an understanding of the wondrous Power that says to discord of every nature, "Peace, be still." It had been announced at previous services that the collection at the Easter service would be an Easter offering to the Church building fund, and the sum of \$1707.40 was contributed. This was increased by the Sunday School collection, and one or two other donations. We feel that the good work now begun must be carried on bravely and vigorously.

Our church has grown in the past year in membership from seventy-one to eighty-five, and our Sunday School, under its able superintendent and earnest corps of teachers, now numbers thirty-five. It is training up a body of young Scientists who will be an honor and blessing to the world. Some of the demonstrations of our children are wonderful, perfectly natural and yet so amazingly unnatural to material sense.—HERBERT W. EUSTACE.

Reading Room in Provo City, Utah.

The First Christian Science Society of this city has now a pleasantly located reading room in the Hines Building. The rooms are bright and cheerful, well warmed and lighted, and situated in the centre of the business portion of the town. They were opened to the public for the first time on April 8. The hours are from 2 to 5 and from 7 to 9 P.M., Sundays and Wednesday evenings excepted. The regular church services will also be held here. There is manifested a growing interest in Christian Science. Our average attendance is about twelve.—L. G. B.

From our Contributors.

Verses from the Eighty-sixth Psalm.

BY G. P. NICOLAI.

Bow down thine ear, O Lord,
And hear my humble prayer;
I poor and needy am,
And ever need thy care.

Preserve me from all fear
Of any seeming foe;
That thou, O God, art ever near,
Thy mercies daily show.

Teach me thy way to know,
That I may walk therein.
Unite my heart and voice in praise—
Forsaking every sin.

I'll praise thee, O my God,
With all my heart and voice;
And ever glorify thy name
And in thy Love rejoice.

"Until Seventy Times Seven."

BY V. D.

Soon after coming into Christian Science I was grievously offended with my brother. To my sense he had done me an injustice, and he repeatedly did all he could to offend and hurt me. One beautiful Sunday morning I arose with a deep consciousness of the great love of God, and, I thought, with my heart overflowing to God and man, but again this personality appeared like a dark cloud to obscure my sense of God's beautiful sunlight, and began to abuse me, until I thought, what is the use? I have tried hard to live in love and harmony, and I cannot while my brother is here. I must go away where he can never see me or worry me any more. He is God's child, but he must work out his own salvation, I will have nothing more to do with him. Just then I was conscious of the still, small voice saying, "Seventy times seven." This disturbed me, and material sense answered back, I have already forgiven more than "seventy times seven," and with him patience has ceased to be a virtue. I must go away. I forgive him, but I do not want him where I can see him any more.

I went to church, but could hear nothing but "seventy times seven" wherever I turned. All this time I was making my plans to go away. I came home, and still the words were with me. I had no peace of mind, so I said, Truth must guide me. I will open my Bible and the words that I read must decide this for me. Prayerfully and earnestly I opened my Bible and these are the words I read: "See, saith he, that thou make all things according to the pattern shewed thee in the mount." Then the thought from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 473: "The Saviour saw God's own image and likeness, and this healed the sick." Then I had a momentary struggle with error, and the demonstration was made. I realized the Truth of Being and the one creation. The dark cloud passed away and the glorious light of God's eternal love shone around me and my brother's sin was blotted out. Since then he has been a better man, trying to live a better life.

It is the sin-bound that we must free, those who are slaves to jealousy, malice, passion, and appetite; and, thanks be to God, this can be done through the Christ, Truth, which has been revealed to us through Christian Science.

Through this blessed Truth we know that "the tabernacle of God is with men, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Wonderful words these, and yet true, as thousands are testifying to-day that God is with them, and with tender love and merciful kindness He wipes all tears away.

The Greatest Book of the Nineteenth Century.

BY BEATRIX ISABEL BEST.

NEAR the close of 1900 *The Outlook* gave a list of books which had been voted to be the greatest of all books of the nineteenth century. There were ten, I believe, and heading the list was Darwin's "Origin of Species," given that position as being considered the greatest of the great ten.

Reading this caused me to think back several years to a time when my mind was filled with questions and doubts; when the Bible was fast becoming an unused book with me, because I could not understand it, could not get at its meaning for the cordage of human opinions which was wrapped about it. At that time I read "Origin of Species." Did it answer any of my questions? No. It simply seemed more readable to me than the orthodox explanation of the first chapter of Genesis; but it left me as it found me, restless, unsatisfied, with an unknowable Great First Cause as God.

Often in those days I have repeated this prayer of an old British sailor: "Lord, not my grip of Thee, but Thy grip of me." How clearly I see now that this prayer was answered; that I was indeed held "in the hollow of His hand," and brought "into the haven where I would be"—the haven of Christian Science, where God is revealed!

About this time I went to Europe, where the peaceful British Sabbaths made me long still more to have again the faith that was mine in childhood. I heard sermons in Dean Stanley's loved Westminster Abbey, in cathedrals of lesser note, and in the old "kirk," where generations of my people had worshiped; but the old questions reigned. I had several physical troubles at this time, one of which had been with me almost always, and none were of less than two years' standing. For some months after returning to the United States, I seemed helped physically in some ways by the change, but the improvement did not last.

At this juncture I read part of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Then I became the possessor of "Unity of Good" by the same author. This I read and re-read, and my heart kept singing, "God is, God is," for the darkness was beginning to vanish. In a little while I bought Science and Health also. My Bible was dusted and brought once more into daily use, and I began to partake somewhat of that "peace of God which passeth all understanding." The unknowable Great First Cause, the unknown God, was declared unto me as to the Athenians on Mars Hill; God began to be known as Mind, Life, Truth, Love. And while this spiritual light was being cast upon my pathway through the study of this book, physical troubles were dropping away, although I had not taken up the study with the thought of getting help in that way for myself.

"Origin of Species" is a great book, no one will question that. It has influenced thought greatly in the nineteenth century; but has it answered anything? No. Has it been of the practical value to the whole world that Science and Health has been to me? No. And I am only one of many thousands who have received like blessings from the "little book," only one of many who will say that not "Origin of Species," not even the wonderful inventions,

but "Science and Health with Key to the Scriptures," is the nineteenth century's most precious gift to the twentieth; and the twentieth will so declare.

To the one who has bravely voiced Truth to this age we owe a debt of boundless gratitude. For her and her great work, so lovingly and unselfishly done, I often thank God.

The Fruit of Adversity.

BY J. O. SIMONDS.

AN illustration of the all-pervading omnipotence of Truth is to be found in the fact discerned and understood through the teaching of Christian Science that not one of our experiences is without its lesson and fruit; and so as we bring to our publications and our testimonial meetings our sheaves, the fruits of success, may not a word rightly be said regarding the fruit that is sometimes born, not through sunshine, but of adversity?

Shakespeare wrote:—

Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

He also makes one of his characters speak these words: "Happy is your grace who can thus translate the stubbornness of fortune into so quiet and so sweet a style." Our Leader tells us in "Science and Health with Key to the Scriptures," p. 344, that as we search for Truth, we shall have "doubts and defeats as well as triumphs." This does not convey a sense of the necessity for error, for by the law of opposites it is seen that doubt and defeat stand only for incentive.

The mere sense of defeat carries no inspiration and can never help us, but abiding in our teaching and searching for the hidden meaning of defeat, we may find the experience only points the true path and thus urges us to a greater effort, a greater striving for a knowledge of the Truth that, as Jesus said, will make us free.

Our text-book tells us, "Trials are proofs of God's care;" and, "Every trial of our faith in God makes us stronger;" but this can be so to us only as we turn opposition into opportunity and meet defeat with the desire to know more about God and more about man as His image and likeness. In this way we shall find our experience bearing the fruit of adversity in the striving for and gaining of a greater understanding of what life really is, the reflection of Truth and Love, remembering that Jesus in his manifestation of divine Love was never appealed to in vain, that it enabled him to heal all manner of disease instantly.

The Christian Scientist knows that the Truth that enabled Jesus to do this healing work is his to-day through this teaching. He knows that through the knowledge of this Truth the coming years will witness better work and greater results than the world has ever seen, results to which it is already awakening as the dawn of "the light that never was on sea or land."

When it is known that the Principle of Christian Science is God, Infinite Good; when its practice is found bringing the fruits of Truth, Love, and healing all over the land; when it is thus proven to be a teaching reasonable, righteous, and demonstrably true, does it not commend itself to all humanity as God's message in truth and in deed?

"Let the Heathen Rage."

BY MARY SELDEN McCOBB.

I HAVE been especially impressed by one paragraph in the article written by A. K. Frain, M.D., printed in the October *Christian Science Journal*. He says, on page 420:

"Our conversations on Christian Science were frequent, the remarkable feature attending them being that, as soon as they entered the field of disputation, I seemed to be

left alone to do all the talking, and it grew monotonous dogmatically to set up men of straw, and have no effort made to knock them down."

Do we not sometimes forget that while "speech is silver" "silence is golden"? Is not speech always useless when the "heathen" begin to "rage"? By "heathen" is meant the captious, impersonal thought which virulently hurls itself against the ramparts of Truth. Does controversy ever do good when bitterness arises? Is it not always wise to let wrath foam itself out and spend its fury unchecked by opposition? It is only the honest desire which is capable of accepting Truth.

Merely to get the better of another in argument, profits nothing. But to abide in the serenity which a clear understanding imparts, that, the tempest of contention being past, one may become the mouthpiece of Love, is not this forever the better way?

Absolute quiet, sweet-tempered calm, a selflessness which lacks the irritating qualities of mere self-control—these have the beneficent effect upon the "heathen" to which Dr. Frain refers:—

"But, somehow, I was led to read again the 'little book,' for the purpose, this time, of utilizing its statements instead of combating them."

"God was not in the fire," nor yet "in the earthquake." God is not in the determination of mortal mind to make itself heard, nor yet in the heat of disputation.

"The still, small voice" can be discerned only when silence holds mortal thought in abeyance, and its "Peace, be still" can take effect only when human will is ready to submit to the Divine.

The Coming of Spring.

BY GRACE STAFFORD FARRINGTON.

NOW is the touch of spring in the air. Winds may blow, skies darken with threatening clouds, but we know the currents of life are flooding back and naught can stay their progress.

We catch the promise of this new awakening in a bit of blue sky, in the robin's note, and in the warmer touch of the sun. We quite forget the barren past in the joy we feel as we watch these first, faint signs. "Everything is happy now. Everything is upward striving."

Already preparations are being made for the new birth. The gardeners are busy removing the accumulation of rubbish; raking away the faded leaves and carrying off to destroy all that would retard or prevent the joyful expression of the tender, new life which so soon will spring forth with joy and gladness.

It is good to watch God's promise blossom over all the land. Good to watch and learn thereby. 'Are we, too, making ready for our spiritual birth? Are we removing the old accumulations of self-pride, envy, jealousy, hatred, fear, and malice? Are we raking away the faded leaves of discontent, weariness, and self-seeking? Are we willing to destroy all that will retard or prevent us from being pure reflections of God? Science shows us the way. Are we willing to follow?

Divine Love has opened wide the door that this new spiritual life may be possible to all. O, let us then, with a deep thrill of gratitude, accept our blessing and meekly as a "little child" enter the promised land of flower and fruitage.

"Now is the accepted time." "Now let us put off the old man with his deeds." "For old things are passed away, behold: all things are become new."

I would have you see God in the awful mountain and the tranquil valley, but more, much more, in the clear judgment, the moral energy, the disinterested purpose, the pious gratitude, the immortal hope of a good man.

W. E. CHANNING.

Testimonies.

Curvature of the Spine Healed.

The manifold blessings that have come to me through Christian Science, cannot be numbered, but three circumstances, during the past five years, stand out with a particular brightness, and from a grateful heart I send them to the *Sentinel* as jewels to place in Love's casket of Truth.

My little boy, when two years and a half old, ate a large-sized capsule filled with morphine that had been purchased by a colored servant and left in the kitchen table drawer a few days before. I was upstairs, and seemingly for no reason whatever, I went downstairs, and out on the back porch where my little boy was playing. I found him eating something and making wry faces. Opening his mouth I found the small end of the empty capsule, and some of the powder on his tongue.

Realizing the All-power of Truth, the drug had no more effect than if it had been so much flour. "Know therefore this day, and consider it in thine heart, that the Lord He is God in Heaven above, and upon the earth beneath: there is none else."

While walking along the street one evening with a friend, she asked me to stop for a minute and see a person who was interested in Christian Science and was reading Science and Health. We went in and the lady came to meet us with a little boy in her arms. The child looked very fragile and I took him from the mother. She seemed a little surprised that he came to me, as he would not go to a stranger. He was a little over two years old and could not walk. The head was drawn to one side, and spine curved enough for me to feel through his clothes, that the spine was not straight. My heart cried out for the little one, and the next afternoon I went to them and asked the mother to let me take her little boy home with me for a few hours. She did not think he would go, as he had never been away from home, or even out on the streets. Within an hour, however, he was at my home, and I was reading to him from Science and Health. For about five weeks he was brought to my house nearly every day. During this time my husband became very much interested in the little one, and would make inquiries about him every day.

When the child had been making us his visits, sometimes staying all day, for about five weeks, my husband was away from home several days on business. The day he returned, we were walking down the street and met this little boy coming to see us in his buggy, accompanied by his older sister. My husband took the child from his buggy, and as usual put his hand on the little one's back to support him. Turning quickly to me, with a surprised look he said, "Why, Clyde is straight! Did you know it?" With tears in my eyes and a heart almost too full to speak, I replied, "Yes; he is straight." The little head was no longer drawn to one side and the spine was perfectly erect. The shackles were broken that would bind the little child and send one more cripple into the world. "The Lord He is God, there is none else."

A few weeks since, my husband was stricken with erysipelas. It spread itself over his hands and one side of his face and neck, and presented a fearful appearance.

He is connected with a large college, and there was great commotion over his illness. His pupils were discussing what they would do if he should die, and one of the professors from the college came to the house, went into my husband's room, and asked him to "let that Christian Science alone and have something done." Blood-poisoning now appeared, and it was war in earnest. During one night as I sat alone with him, and the shadows seemed creeping nearer and nearer, I found myself continually singing, "I know that my Redeemer liveth." Even when a sense of numbness began to creep over him, I felt no fear.

Once he turned to me and said, "You must do something for me, or I shan't last much longer." I replied, "I can do nothing for you. God is All-power,—there is none else. I know that my Redeemer liveth." In a few minutes he was quietly sleeping, and within a few hours was sitting up in a chair. He suffered not more than three days, and the disease showed itself about fourteen days, while he lost only one week from his work. During this siege I had but little sleep, and would forget to eat, but grew stronger under the pressure, and felt no weariness.

No words can express the gratitude I feel for our Leader, Mary Baker Eddy, who has taught us Christian Science; and my teacher, a loyal student of Mrs. Eddy; and for the dear *Journal*, *Sentinel*, and *Quarterly*.

FRANCES M. NAGEL, Des Moines, Iowa.

A Testimony of Gratitude.

As one of a multitude whom no man can number, one who has felt the healing touch of Christian Science, I give glad and grateful testimony.

For many years I was held as in chains by physical pain and weakness with consequent mental depression and suffering. Many years were spent in earnest efforts to get well, consulting physicians, trying many remedies, and constantly praying meanwhile that God would heal me. At last, weary with the struggle, I knew not what to do, and there seemed nothing left for me to try; but God heard my prayer. While I was at a sanatorium some persons who were studying Science and Health brought Christian Science to my notice.

I began to read the book, and soon the glimmerings of the true light began to dawn upon me. I saw that the words of Scripture met fulfilment in the teachings of Science and Health. That health came through Mind,—Spirit,—not through matter, or conditions of matter. I had sought long and vainly for health through material means.

These words from Zechariah seemed to speak to me, "Not by might, nor by power, but by my Spirit, saith the Lord." Then it was that I began to learn the truth of the statement from Science and Health, "Matter can afford you no aid."

Materia medica, material means and appliances, had seemed only to beckon on to disappointment after disappointment, will-o'-the-wisp fashion. According to theories of matter, or of the flesh, I could not be well, but according to the law of God, Good, the law of Spirit, which is the law of health, holiness, wholeness, I could be well and whole. Christian Science meant turning to God alone, to Spirit, away from the body, away from matter.

To trust God alone to make man harmonious and whole, was new and strange, when all previous education and training had taught reliance upon drugs and material remedies.

I left the sanatorium and went to a neighboring city where a dear friend resided, who had spoken to me of Christian Science. There I received treatment, and improvement began at once. At first the statement of Science could be accepted only by degrees. Old theological views were tenacious, and yielded slowly to the more perfect conception and understanding of God. Mine has been a gradual healing, a constant turning toward the Truth, discerning the Christ, as available for salvation from sickness, as well as from sin.

Christian Science has lifted me out of invalidism, breaking the fetters of disease, dispelling the clouds of mortal belief, giving me "the oil of joy for mourning, the garment of praise for the spirit of heaviness." Nothing else can so lift one above the depressing shades of this mortal existence, because this is the only teaching that shows the unreality of sin, sickness, and death, by showing us that they

are not of God. Every other teaching or interpretation of Scripture makes evil and disease a part of, or belong to, God's creation.

Truly Jesus' words are verified in the teachings of Science and Health. He said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, *they* are spirit, and *they* are life."

Like the woman whom Jesus healed, of whom he said Satan had bound her those eighteen years, so his healing—the Christ-healing—has come to me through Christian Science, freeing me from an infirmity wherein I was bound for an equal number of years. Christian Science teaches us that salvation is a full salvation, not merely pardon for sin and hope of future happiness, but a present redemption from sin and disease.

My gladness and thankfulness for the priceless blessings received through this Christ Truth, are as daily incense to God with loving loyalty to the one whom He has appointed, to show us this Christ way of full salvation.

S. F. T., Boston, Mass.

Found Light, Life, Love, and Liberty.

About three years ago I learned of Christian Science and a few days after was healed in one treatment of various troubles of some years' standing. I had for years been under the care of one doctor or another, only to gain temporary relief. My last physician informed my husband that he did not think I would ever be well or strong, for I had so many ailments, and was likely to pass into consumption.

When the light of this blessed Truth that makes free, was brought to me, I was just convalescing from a severe attack of pneumonia and could not seem to gain any strength at all, being scarce able to walk. Then neuralgia in my hips came on and caused much pain and sleeplessness. It was then that I asked the friend with whom I was staying to send for my doctor. She had previously told me of Christian Science, and how much she and her family had been benefited by it, and now asked me if I would not like to try a Scientist instead, who she assured me would help me very quickly. I consented, saying I must have help of some kind, for I could bear the suffering no longer.

The Scientist came, and, in a kind and simple way, told me about God and His love for me,—His child,—gave me a treatment, and left, saying nothing about coming again. My friend called to ask him if he would come again. He replied that he did not think it necessary, for I would be all right.

I slept some that night, but the new light in which God and His love for me was presented, gave me so much food for thought that I could not sleep for wondering why I had not realized it before, and rejoicing in the knowledge that God was my All-in-all,—my life,—for He is the Fountain of Life and Creator of all; my light, for in Him is no darkness at all; my love, ever enfolding and sustaining me; my liberty, for did He not send His own dear Son to teach me and all His children of this Truth that sets the captive free? I certainly had been a captive in bondage to this mortal body all the time.

A few days after my treatment I was able to go home and take up my household duties and have not been confined to my bed for a day since.

I secured the text-book, "Science and Health with Key to the Scriptures," and by studying it and knowing that God was my light, was enabled in a few weeks to dispense with glasses and have not used them since. Also nervousness and sick headaches have been overcome. With the understanding of God which I have gained I have been able to make several good demonstrations.

I had always been trying to serve God and study His word, but got very little satisfaction and made poor progress until led to study it with the aid of Science. I now

know that God's promises are all true and will be fulfilled in us if we but come as little children and trust implicitly in Him who is our Father and tells us to "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened.

There is no limit to the good in store for me and all God's children if we are only faithful in studying and working as Truth guides.

Out of gratitude and praise to God and to our Leader, who strove so patiently and persistently to present to us God, the perfect Principle governing all, I submit this little testimony.—MRS. W. N. S., Milwaukee, Wis.

The Christ Revealed in Christian Science.

When Christian Science was brought to me three years ago, I was ready and very much in need of it. The physical suffering was nothing compared with the hunger for soul-food, which no money could purchase.

From early childhood I had a deep desire for righteousness and love to God, but I did not see the necessity of knowing the Christ, nor was I pointed to Jesus as an example.

So I went out into the world, always praying to the "unknown God," thinking, in my ignorance, that what little I had read of Jesus could not be true. Even so dense was my darkness, that I destroyed a steel engraving representing the Lord's last supper and used the frame, for something better as I then thought. This very frame came again into my hands, and has led me to write this.

It was but natural that at that time I should go from one church to another; from a German Lutheran, to a Catholic, a Baptist, or Jewish Temple when I made my home with a lovely Jewish family. I never united with any church. However, the Christian Science meeting here in the Jewish Temple on the west side, at once satisfied me, and I am now a happy member there.

How well do I remember when, in my early study of "Science and Health with Key to the Scriptures," I in tears asked God to reveal the Christ to me. Do I need to say that my prayer was fully answered? And through this wonderful, priceless "little book" I have also learned to read and understand the Bible.

Science and Health has also taught me the English language. It took me over nine months to read Science and Health through once, with the steady help of a German-English dictionary. I have not had class instruction, but I am now able to help myself and others. With all our Leader's writings at hand I am very grateful for this privilege, and indeed no seeming burden is too heavy to bear for this blessed Christ-Truth.

MRS. KATHERINE RUDOLPHI, Chicago, Ill.

Chronic Diseases Healed.

I was a great sufferer for years with a chronic trouble the doctors called catarrh of the bowels; there were many other troubles beside. There came a time when I was confined to my bed for fourteen months. During that time I had eight of the best doctors that could be found, and although they did all in their power, they could not heal me, and gave me very little hope of ever being anything but an invalid, if I could gain strength enough to get up at all. Many of them thought I could never leave my bed. I did get up and kept around for several months, but I was very miserable all the time, and when the relapse came, it left me so crushed in mind and body, there seemed to be nothing left to build on.

About this time Christian Science was mentioned to me. I had no faith in it, but promised I would try it as medicine could do me no good. I went to one of Mrs. Eddy's faithful students and was healed in eleven weeks. That was several years ago, and since then, I have seen my children brought through attacks of diphtheria and other troubles that seemed quite serious. F. E. W., Dorchester, Mass.

Religious Items.

In its description of the Easter celebration in the churches the *Boston Herald* of April 8, said:—

"There pealed forth from the mist-enveloped belfry of the Old North Episcopal Church on Salem Street, at ten o'clock yesterday morning, in the cadence of the clear and sonorous chimes, that joyous message to all the Christian world: 'Christ, the Lord, is risen to-day.'"

"Over the Public Garden, quiet as a country churchyard, where the mist lay low upon the water, and back over the homes of wealth and fashion, there floated from the belfry of the Unitarian Church on Arlington Street, the music of the same old theme in the notes of Easter carols.

"As if to proclaim their kinship with all Christendom, the complement of so strange a trinity, the bells, in cadence sweet, in the belfry of The First Church of Christ, Scientist, rang gladly forth: 'Christ, the Lord, is risen to-day.' In minor key there came back from the peaceful slopes of Elm Hill, from the belfry of the picturesque little church there, the echo of the tidings, in the bells' unfaltering notes: 'Christ, the Lord, is risen to-day.' And everywhere the groups of bells that can peal but cannot chime, took it up. From the bells of the Advent that sent it across the still waters of the Charles to Cambridge, and from those in the church in Charlestown that sent it back across the still waters to Boston, the message came and went, sounding and resounding and accentuated here and there by single bells like the bell Paul Revere made that hangs in the belfry of old St. Stephen's on Hanover Street, until the very mists vibrated with it and the ecstasy of it all penetrated almost to the bottom grooves of Salem Street itself."

A writer in the *Universalist Leader* says: "It is good to give a measure of trust to our fellow-men. Better be disappointed once in a while than to be suspicious of everyone. When in so frequent need of others' mercy we may well be careful how we deny it to others. How often have we been encouraged to noble deed by some one's faith in us! And we can easily recall our disheartenment when our honesty of purpose has been called in question. One's life from day to day is a good index of character. But if we have a doubt in our minds, it is just as well that we should not voice it at once. Silence is often justified, and kindness demands delay of judgment. To cultivate caution until it becomes suspicion is to drive the sunshine out of the sky for ourselves, and often for others. To believe in one's fellows, and to deserve their belief in us, is a much happier plan."

The *Boston Herald* publishes the following account of an unusually large collection taken up on Easter Sunday in a New York church: "When the collection plates were passed at the Easter Sunday service in Grace Church they returned to the altar containing a neat fortune. Yet so quietly, so easily, and so unostentatiously was it all done that it was not until the church treasurer had counted the offerings that anybody realized that they had almost reached the unusual total of \$100,000. This is said to be the largest single collection ever taken in the history of Grace Church. The offering was the congregation's spontaneous response to the rector's simple statement of what was needed for the proposed expansion of parish work."

From an article by Theodore L. Cuyler, D.D., the *Christian* quotes the following: "The sincere prayer of the Christian is a breathing of the heart's desire into an ear that is close at hand. I do not believe that ear is ever deaf to the humble, honest prayer of faith. Every proper desire from the heart of God's child obtains recognition and a proper answer in the heart of God Himself. Our prayer may not seem to move the everlasting throne, but—like the pull on a line from the bow of a boat, it may draw us into closer fellowship

with God and into fuller harmony with His wise and holy will. When our desires chime with the will of God we are sure to receive some blessing."

The following is from an article in the (Baptist) *Standard*: "We know that love is in the world, the love of God, the love of Christ, the love of men for one another; that it has in the past made the world a happier and better place to live in, and we believe that in the century to come, though clouds and darkness may for a time be about us, it will surely shine out at last in its full effulgence, its glory will dissipate the clouds and darkness, men will be bound together in stronger bonds of brotherhood than heretofore, and, more than ever, they will bow with reverent affection before our Father which is in heaven."

A writer in the (Baptist) *Standard* says: "It requires less grace in reality to be a martyr for Christ on a public stage than to be kind and considerate in the familiar intercourse of domestic life, or to maintain a guileless integrity in the ordinary transactions of business. The Christianity that is faithful in that which is least is a more difficult Christianity than that which glows and triumphs on grand occasions. Little love can perform great actions; but it requires great love to present, like little children, small offerings, and to devote every moment and task of our life to God."

A writer in the *Homiletic Review* says: "If your faith is in God's comprehension of you, not in yours of Him, you can surmount all menace and survive all alarm. Let things flow or ebb, the chain will hold to the anchor. The promises will not ravel. Sombre hours, like some birds of dingiest plumage, will burst into the brightest carol. The harvests need the night as well as the day to ripen them. It takes the whole quartet of the seasons to utter the frugal year."

The *Universalist Leader* says: "It is estimated (how or by whom we know not) that the value of church property in the world is \$6,000,000,000. This includes church edifices only, and not the great number of parsonages and other institutions owned by the Church. The sum invested last year in Christian work of all kinds, including church buildings, is estimated at \$1,009,369,494. Both these sums are almost beyond comprehension."

Amory H. Bradford, writing for the (Baptist) *Examiner*, says: "Contrast the Oxford and Cambridge, and the Harvard, the Yale, and the Princeton of a hundred years ago with the same institutions to-day, and there will be no doubt concerning which way the tides are moving. They are all setting toward righteousness and manliness, toward a realization of the duty of intelligence and culture to devote themselves to the kingdom of God."

A writer in the *New Church Independent* says: "Like the locomotive we are merely forms capable of receiving inflowing life. All our anger is from hell, all our peace, our joy, our love, from heaven. So knowing this, why do we forget it? If, when in a fit of anger, we were to remember this fact and inwardly say: 'It is not I, but the devil,' how quickly the anger would disappear!"

The (Baptist) *Watchman* says: "The art of meditation is a topic upon which we have never heard a sermon, and yet there are constant references to it in the Scriptures. The hour of meditation will be found to be the source of most of the best impulses and outlooks. Prayer, in its highest phase of communion with God, is a species of meditation."

A writer, signing herself "A Grandmother," says in the *Congregationalist*: "Don't let us sadden the small folks with our gloomy forebodings or any dreary views of life. The world is rose-colored to them, and we had better look through their spectacles than let them use ours."

The (Methodist) *Christian Advocate* says: "One may possess brilliant talents and liberal education, but if with superior intellectual qualities he does not unite a generous, benevolent, and warm heart, he lacks the most essential element of manhood."

The (Methodist) *Christian Advocate* says: "Sin is a bitter thing. Its roots, its stalk, and its fruits are all bitter. Sin is responsible for all the bitter words, all the bitter thoughts, and all the bitter feelings in the world."

Professor William J. C. Thiel, in a sermon published in the *New Church Evangelist*, says: "There is no such a thing as death. Man's life is eternal; and eternity knows of no end."

Rev. H. A. Bridgman says in the *Congregationalist*: "We are seeing that Christianity, if it means anything, must touch and color all our thinking, all our living."

Notices.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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SEPTIMUS J. HANNA, C.S.D. CAMILLA HANNA, C.S.D.
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Items of Interest.

Political and Governmental Notes.

William J. Bryan last week made a public announcement in his paper, the *Commoner*, of his intention not to be a candidate for renomination at the hands of the Democratic party. "I have twice received at the hands of my party," said Mr. Bryan, "the highest honor it can bestow, and twice has my nomination been endorsed by our allies, the Populists and Silver Republicans. I am not planning for another presidential nomination—if so, I would not be editing a paper; if I ever become a candidate again it will be because it seems necessary for the advancement of the principles to which I adhere, and that does not now seem probable. I shall, however, take an interest in politics for several years yet, if I live, and can be relied upon to support those who as candidates advocate Democratic principles, and also can be trusted to enforce them if elected."

A committee appointed by the Cuban Constitutional Convention to visit Washington and present to the President the reasons why the convention could not accept the terms of the Platt amendment, reached the capital on April 24, and was officially received by President McKinley the following day. The press reports state that the Cubans were given to understand that the terms of the Platt amendment are not likely to be modified. A state dinner was given at the White House in honor of the Cubans, at which were present, besides President and Mrs. McKinley, distinguished leaders of both the leading political parties from both branches of Congress.

Governor-General Wood, on his arrival in the United States last week, to attend the conference of the Cuban Commissioners with the President, gave to the press the following partial summary of conditions in Cuba: "Less than two years ago the army was distributing 200,000 rations a day. Now not a single ration is being distributed. There is not a beggar to be found in Havana. When we took charge there were but a few schools on the island. Now there are plenty of schools, with 180,000 children enrolled and a daily attendance of 132,000. The schools cost \$330,000 a month to run, but all the districts are self-sustaining."

A decrease of \$226,081 in the customs receipts of Cuba for the months of January and February, 1901, as compared with the same period of 1900, is shown in a statement issued by the division of insular affairs, War Department, on April 23. Cuba's trade with the outside world has decreased over \$1,500,000 in imports and over \$2,000,000 in exports for the first three-quarters of 1900, as compared with the same period of 1899.

The trade with the United States during these periods showed a decrease of about \$4,000,000 in imports and \$8,000,000 in exports.

The present New York General Assembly will go down into state political history as one of the few legislatures that has accomplished at least nine-tenths of the work which the chief executive of the State outlined for it in his message, and Governor Odell will be the first governor in many years whose dominance over the component branches of government has been so great that ninety per cent of his recommendations have been carried out.

The Secretary of War has announced that it has about been decided to adopt General Miles' recommendation for an army of 76,000 men, based on the proportion of one soldier to every thousand of population. Under this plan it will be necessary to enlist only five thousand more men to complete the quota.

According to a report made recently by Comptroller Coler of New York, the sum spent during 1900 for running expenses and improvements by the great metropolis was \$135,000,000. Including the balances turned over from the preceding year, the income of the city for 1900 was \$178,877,296.33.

E. H. Conger, United States minister to China, arrived at San Francisco April 25, on six months' leave of absence.

Foreign News.

It is reported in the New York press that the New York Central railway interests, through the Rutland Railway Company, have obtained control of the Montreal Bridge Company, which proposes to build a bridge over the St. Lawrence River, and by this means the New York road will gain an entrance into Montreal. The new bridge will cost \$6,000,000 and a \$4,000,000 railway station will be built in a central portion of the city. It is expected that work on the bridge will be started without delay.

It is officially announced that the Empress Dowager of China has appointed a board of national administration to relieve her of her public functions. Li Hung Chang and Prince Ching, together with four other high Chinese dignitaries, constitute the board. Foreign diplomats regard this action as an important concession to the reformers and to foreign influence. At least three of the members of the board, however, are likely to be unfriendly to foreign interests.

The British have not made any important headway in their war operations in South Africa lately. Lord Kitchener has reported the capture of Boer supplies and arms, and of small parties of Boer soldiers, but nothing has been accomplished that seems likely to bring the close of the war a day nearer.

Industry and Commerce.

Representative Tawney of Minnesota, chairman of the Committee on the Louisiana Purchase Centennial, says the St. Louis fair starts off with a larger financial backing than any previous exposition in the history of the world. Its managers have \$16,000,000 at their disposal, five million of which comes from the Government, five from the city, five from individual subscribers, and one from the State of Missouri. Illinois recently appropriated a quarter of a million dollars for a State building there, which is \$100,000 more than Missouri sent to Chicago for the same purpose. The fair will not only be an industrial exposition, but will show, by its collection of plants and animals and of descendants of the aboriginal tribes, how the territory was occupied at the time of the purchase, and what has been done since.

The figures of the treasury bureau of statistics indicate that the coal exports of the fiscal year, which ends June 30, will amount

to about 8,000,000 tons, as against less than 2,000,000 in 1890, 3,772,192 in 1895 and 7,188,648 in 1900. The relative growth of coal exports from the United States by far exceeds that of any other country, while it now holds third place in actual exportation. In production the United States has within the last two years taken first rank, her total coal production in 1899, the latest available year, being 226,553,564 tons, against 220,094,781 by the United Kingdom; while in 1890 the production of the United Kingdom was 181,614,288 tons, and that of the United States 140,882,729.

It is estimated that something like a million dollars was spent for revenue stamps by the United States Steel Corporation. The transference of the interests of the various concerns amalgamated involved the cancellation of \$200,000 worth of stamps; \$250,000 worth more were used on the new issue of stock and bonds, and the conveyance of real estate used up \$300,000 worth more. Besides these items, there were other taxable transactions which would bring the total well up to a million dollars.

A new cotton print-works is being built in Manchester, N. H., for the Manchester Mills Corporation, which, it is said, will be the largest single mill building in the world. It will have a frontage on the river side of 770 feet and two wings of 330 feet each, making a total length of 1,430 feet. The average width is to be 100 feet and the total floor space will be 706,958 square feet. The building will be four stories high, with a basement besides.

General News.

April, 1901, will have a large space in the records of the weather bureau. It has been a month of tempest, snow, and deluge. Around Denver and throughout the Rocky Mountain region snow fell almost continuously for four days and nights, and when it melted the streams were flooded and city streets became bogs. In Cleveland, Toledo, Cincinnati, Buffalo, Pittsburg, and throughout the region from the Alleghenies to Chicago, a terrific storm of wind, snow, and rain prevailed for several days, prostrating telegraph and telephone wires, tying up the railroads and forcing mills and factories to close because of floods. In Pittsburg alone fifty thousand workmen had to quit work because of high water. The storm reached New England with considerable remaining violence April 20, and caused damaging floods in western Massachusetts and in Connecticut. A storm, a week or so earlier, visited Maine and swept away thousands of dollars worth of logs, besides destroying bridges and other property.

George Cadbury, the well-known Quaker, has given to the city of Birmingham, England, a residential estate valued at \$900,000, on which model villages for Birmingham artisans are to be built, the net proceeds of the rent roll of the estate to be devoted to the steady extension of the scheme. The estate is one of 416 acres and already has 439 cottages for artisans upon it. Each home plot has its garden, and classes in gardening for the benefit of tenants are provided, a provision of the title being that no house shall occupy more than one-fourth of the plot on which it is erected.

The Pan-American exposition exhibit of agatized and petrified woods from the stone forest of Arizona, will be the most extensive display of the kind ever attempted. Sections of large trees, sound and perfect from bark to heart, will be shown, the hardness of which is only three degrees from that of a diamond. Steel cannot scratch it, nor ink stain it.

While the city of Hartford, with a population of 80,000, and a valuation of \$78,000,000, has two representatives in the Legislature, there are sixty-two towns in the State with a combined population of 50,000 and a valuation of \$22,000,000, which send seventy-nine representatives to the Legislature.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Noblest American Forest.

Pacific Slope Reservation of "Big Trees."

THE recent action of the State of California in appropriating \$250,000 to purchase a tract of redwood forest near Santa Cruz for a public reservation has aroused interest in every part of the country, perhaps nowhere more than in this city, where for years an intelligent body of tree-lovers have urged the necessity of some such step if any part of the redwood lands was to be preserved to future generations in its original glory.

At the Arnold Arboretum the opinion is expressed that the Santa Cruz reservation should be considered as only the entering wedge; other and larger reservations being required if a really adequate and typical portion of one of the most remarkable forest growths in the world—by all odds the most remarkable in this country—is to be saved from the ravages of the lumber dealer. The director of the Arboretum, Professor Charles S. Sargent—whose work in charge of the forest investigation of the tenth census, and later as head of the committee of the National Academy appointed to consider the dangers arising from the wholesale destruction of the Western timber lands, was the direct cause of such national forest reservations as we now possess—is not disposed, however, to minimize in the slightest the importance of the action which has been taken. A recent statement of Professor Sargent sums up what has been done as follows:—

"The action of the California legislature, which is largely due to the efforts of the Sempervirens Society, a body of Californians organized specially to accomplish the preservation of some part of the redwood forest, is a matter of national rejoicing. The redwood tree (*Sequoia sempervirens*) is one of the wonders of the world. Its first cousin, the so-called Big Tree of the western slopes of the Sierra Nevada, surpasses it in girth of stem, but no other tree in the world attains a larger size, and no North American tree grows so tall."



The redwood forest extends, or once extended, before it was attacked by the lumberman, from the northern borders of California southward to Monterey County in a belt facing the ocean and rarely more than thirty miles wide, for the redwood has only flourished, in post-glacial times, within the influence of the cold fogs which, sweeping in from the Pacific Ocean, are arrested by the range of mountains which follows the California coast. Fifty years ago this belt of redwood contained more merchantable timber than any other forest of a similar area which has been known to the human race. Trees ten, twelve, or fifteen feet in diameter were abundant, and individuals from twenty to twenty-five feet in diameter were not rare. Only some of the gum-trees of Australia approach or surpass it in height. Indeed, the extreme height which this tree attains has never been satisfactorily determined. A few years ago John Muir, the well-known California naturalist, General Henry L. Abbott, one of the engineer corps of the army, and Professor Sargent, found a tree which had recently

been cut on one of the streams which flow into Humboldt Bay that had a total length of 340 feet. In Professor Sargent's opinion this special individual is probably the tallest North American tree of which there is any authentic measurement, the tallest sequoia of the Sierras hardly surpassing the height of 320 feet. This tree, moreover, was hardly more than a sapling, with a trunk but six feet in diameter, or little more than a quarter of the size which redwood trunks sometimes attain.



"The redwood tree is interesting for its size," says Professor Sargent; "but it is more interesting as the sole representative, with the allied species of the Sierras, of a race of giant trees which before the glacial period were widely spread over the northern hemisphere. The forest of redwood, too, is probably the most beautiful coniferous forest in the world, with mighty trunks covered with bright red bark lifting aloft broad crowns of dark green delicate foliage, while the ground beneath the trees is clothed with masses of ferns, mosses, and many charming flowering shrubs and herbs.

"By the bill known generally as the timber and stone act, which was enacted by Congress in 1878, authority was given the Land Department to sell unreserved surveyed but unoccupied timber lands in California, Nevada, and Washington, in parcels not exceeding one hundred and twenty acres to one person or association of persons, at the rate of \$2.50 an acre. Under the workings of this act great areas of valuable timber lands speedily passed into the hands of individuals, corporations, and syndicates, domestic and foreign, for purposes of speculation, the government only obtaining a small part of the actual value of the standing timber.

"Under this act practically all the valuable redwood forest was quickly secured at merely nominal prices. Every acre of redwood forest has passed from the control of the government into the control of private hands, and if it had not been for the recent action of the California legislature in securing for the benefit of future generations a small area of redwoods, this primeval forest would have disappeared in the course of a comparatively short time. For it must be remembered that the redwood is one of the most valuable timber trees in the world; that the nearness of the redwood forests to the coast makes them accessible and easily worked; and that the demand for redwood lumber is rapidly increasing, not only in the Pacific States, but also in the East, and in Australia, New Zealand, China, and in many of the countries of South America.

"Satisfactory as the action of the legislature of California has been," Professor Sargent continues, "it is inadequate. The area which can be purchased for two hundred and fifty thousand dollars is entirely too small; the best redwoods are found to the northward and not in the neighborhood of Santa Cruz, which is near the southern limit of the region occupied by this tree; and many of the best trees have already been removed from the land which it is proposed to take. Properly to preserve a specimen of the redwood forest that all future generations of men may see what the greatest

forest of the world once was, a much larger tract than that contemplated in the present purchase should be secured in the best part of the redwood forest—which probably will be found in the neighborhood of Humboldt Bay. Here a tract of redwood forest land several thousand acres in extent might be acquired, running from the ocean back across the summit of the Coast Range, and if possible bounded on the north and on the south by streams flowing into the sea.

"Such a property, once acquired, should be put in the hands of a self-perpetuating body of trustees, that it might be free from the interference of national or state politics.

"The care of such a reservation would not be expensive. Fire, which is the great danger to forest property, is not much to be feared among the redwoods, owing to the prevalence of sea fogs and the natural non-inflammability of the wood."—*Boston Transcript*.

Popular Names and State Flowers.

THE popular names of the states are as follows:—

Alabama—Cotton State.
 Arkansas—Bear State.
 California—Golden State.
 Colorado—Centennial State.
 Connecticut—Nutmeg State, Freestone State, and State of Steady Habits.
 Delaware—Diamond State (on account of its size), and Blue Hen State.
 Florida—Peninsula State, Everglade State, and the Florida State.
 Georgia—Empire State of the South.
 Idaho—Gem of the Mountains.
 Illinois—Prairie State and Sucker State.
 Indiana—Hoosier State, a corruption of brusher or bully.
 Iowa—Hawkeye State.
 Kansas—Sunflower State and Garden of the West.
 Kentucky—Blue Grass State and Corn-Cracker State.
 Louisiana—Creole State and Pelican State.
 Maine—Lumber, or Pine Tree State.
 Maryland—Monumental State.
 Massachusetts—Old Bay State.
 Michigan—Lake State and Wolverine State.
 Minnesota—Gopher State.
 Mississippi—Bayou State and Eagle State.
 Missouri—The Iron State.
 Montana—Stub-toe State.
 Nebraska—Sage Hen State.
 Nevada—Silver State.
 New Hampshire—Granite State.
 New Jersey—Jersey Blue.
 New York—Empire, or Excelsior State.
 North Carolina—Old North State, Tar State, or Turpentine State.
 North Dakota—Flickertale State.
 Ohio—Buckeye State.
 Oregon—Beaver State.
 Pennsylvania—Keystone State.
 Rhode Island—Little Rhody.
 South Carolina—Palmetto State.
 South Dakota—Singed Cat State.
 Tennessee—Big Bend State and the Volunteer State.
 Texas—Lone Star State.
 Utah—Mormon State.
 Vermont—Green Mountain State.
 Virginia—Old Dominion and Mother of Presidents.
 Washington—Chinook State.
 West Virginia—Pan Handle State.
 Wisconsin—Badger State.
 About half of the states have chosen a state flower.

The choice is determined either by an act of the Legislature or the vote of the schoolchildren, and in a few cases by a general ballot.

New York chose the rose; Alabama the golden rod; Colorado, the columbine; Delaware, the peach blossom; Idaho, the syringa; Iowa, the rose; Maine, the pine cone and tassel; Minnesota, the moccasin flower; Montana, the bitter root; Nebraska, the golden rod; North Dakota, the wild rose; Oregon, the golden rod; Utah, the sego lily; Vermont, the red clover; Michigan, the apple blossom; California, the poppy; Kansas, the sunflower; Nevada, the sage brush; and Washington, the rhododendron. These are the only states that have adopted a floral emblem, though the partiality for certain flowers in various states has been closely indicated. The Cherokee rose is Georgia's favorite flower; the schoolchildren of Illinois are divided in their preferences between the rose and the violet; the latter flower is the favorite of Rhode Island, and it is supposed that the trailing arbutus would, on a vote, be accepted as the favorite flower of Massachusetts. Oklahoma Territory has adopted as its favorite the mistletoe, and if New Mexico took any vote on the subject, its preference would probably be given to the cactus.—*Boston Herald*.

The Law of Interstellar Measurements.

ONE of the most notable scientific discoveries in a century is claimed by an electrical engineer now in this city, H. Barringer Cox, who is known throughout the scientific world for his investigations in electrical phenomena.

This discovery is the long-sought-for law for the measurement of distance between the earth and the sun, moon, and other planets and stars in space. Mr. Cox calls it "the law of interstellar measurements." In importance it is claimed to rank with Newton's law of gravitation.

Mr. Cox proposes applying his knowledge of physics to the solution of the great problem of computing interstellar distances. It will be the first time, he says, that scientists have attempted to use electricity in their efforts at computing these measurements. Mr. Cox holds that his method will work out as accurately as the electrical instruments now compute distances on the earth's surface.

It is a well-known fact that electricians are now able to compute electrical measurements to the one-billionth part of a unit, and Mr. Cox holds that the delicacy of electrical instruments has been perfected to such a degree that it is high time they should be utilized to catch and record the magnetic waves coming from sister planetary bodies.

That these magnetic waves are transmitted through space and may be recorded is asserted by Nikola Tesla among others. Mr. Tesla believed that he had received communications from Mars, and while Mr. Cox refuses to admit such a possibility, he holds to the theory that Mars, as well as the other members of the solar system, are signaling to the earth and to each other, and have been signaling for millions of years by means of magnetic waves.

His proposition, in brief, is to catch these wave signals and record them even more accurately than it would be possible for light waves to be recorded from the stars.

"It is not in my province to make electrical instruments to record magnetic impulses, nor to build telescopes to observe the movements of heavenly bodies," he says. "I assume only to furnish the system to be utilized in procuring accurate electrical measurements.

"The necessary electrical instruments are obtainable in my own experience with wireless telegraphy and other electrical investigation. I have used instruments that were delicate enough to have recorded these magnetic waves had they been used for that purpose.

"Mr. Tesla's statements of his belief in extra-terrestrial interference with his instruments is not to be laughed at, but is undoubtedly true.

"Marconi has had similar interferences with his instruments, but they, being possibly not so delicate as Tesla's, did not indicate the effect in such a pronounced manner. The plan which I will propose for my measurements is by the use of well-known electrical and optical devices. At present I do not care to make public the technical means by which my deductions make possible accurate interstellar measurements, but it is no longer a theory with me. It is a demonstrable fact, simple of solution and application, as simple, in fact, as the famous egg demonstration of Columbus.

"The method of employing the means of computation is not so simple, however, but requires technical explanation, assisted by illustrations and diagrams. This technical exposition I desire and expect to give to science and to the public at my earliest possible convenience."

Chicago Times-Herald.

The Lectures.

At San Jose, Cal.

Victory Theatre was crowded to its doors last evening (Monday, April 15), the occasion being the lecture given by Dr. Abraham A. Sulcer, C.S.B., of Riverside. His subject was "Christian Science Applied." The able discussion of the theories and practices of his religion held the close attention of his large and intelligent audience for nearly two hours. For twenty-seven years Dr. Sulcer was a practitioner of medicine of the allopathic school. Seven years ago he became a convert to Christian Science and was a pupil of Mrs. Mary Baker G. Eddy.

Dr. Sulcer was introduced by Professor Frank P. Russell, City Superintendent of Schools, in a brief address.

San Jose Daily Mercury.

Professor Russell's introductory remarks were as follows:

Ladies and Gentlemen:—Sooner or later there comes a time in the life of every individual when his whole nature hungers for spiritual truths. There come times when he lifts his weak hands upward and the despairing cry of his heart is, Show me the true way. It has ever been thus. Since the twilight of history man has ever been searching for the true way. The Druids of old sought it by weird, mystic rites, forms, and ceremonies in the depths of the hoary forests; the wise men of Egypt sought it down by the pyramids of the Nile; while peerless statuary of the mythological gods, remains of temples of matchless beauty and grandeur, attest the same vain desire and yearnings of the classic Greek and Roman civilizations.

Nineteen centuries ago, down by the Galilean Sea, appeared a meek and lowly Nazarene. He went about among the poor, healing the sick, cleansing the leper, raising the dead. "He taught them as one having authority." He taught as never man taught. When asked to show his disciples the true way, his answer was, "I am the way."

All down through the ages, from Calvary until now, man has been searching for Christ's way, and his truth. Through life's tangled forests they have blazed many and many a different path, and each has said, "This is the true way, walk ye therein." They have divided into different sects and denominations and built many different temples of worship, but along each path and over the door of each temple has gleamed the cross and the crown. These religious bodies, varied as they are, which have marched under that banner, have been leading the vanguard of civilization.

A little more than a score of years ago another sect appeared. It has a new way; its growth has been phenomenal. Whether Christian Science be the true way, I know not; that it is a good way, I am convinced.

For four years past, nearly every Sunday and one evening in the week, I have listened to the teachings of these people. I have heard their testimony and I have yet to hear the first unkind word ever spoken of any other denomination, of any profession, or of any person. I have seen them going about in their quiet, happy way, healing the sick, raising the fallen, clothing the naked, feeding the hungry, and comforting the dying. They worship the same God that you of other denominations worship. They lean upon the same strong arm of divine Love when in sorrow; they adore the same Saviour, they kneel at the same cross; the cross and the crown is engraven upon their banner as upon yours, and so long as that is the symbol of their faith, neither sect, denomination, nor society has anything to fear. That glorious symbol has never grown old; it is as fadeless as the stars; it is as fresh as the flowers. Like the morning star it is robed in beauty, and like the night it is ever crowned in glory.

We have with us to-night a gentleman who is to speak to you upon the subject of Christian Science. A gentleman who for twenty-five years was a practising physician. In the midst of a most prosperous career he gave it up and entered this new field solely, as we are convinced, from a sense of duty. His ability in his chosen profession, his well won reputation as a medical practitioner, his high position as a cultured gentleman and scholar, entitle him to our regard, and command our attention. It is now my pleasure and privilege to present to this audience, Dr. Abraham A. Sulcer, C.S.B., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass.

Correspondence.

At Sacramento, Cal.

A lecture on "Christian Science and Christian Scientists" was given by Dr. F. J. Fluno, C.S.D., at the Congregational Church, in Sacramento, Cal., on Friday evening, April 12, under the auspices of First Church of Christ, Scientist, of this city. There was a very large audience and great interest was manifested.

The lecturer was introduced by Charles M. Beckwith, one of the leading lawyers of Sacramento, who said:—

Ladies and Gentlemen:—Some nineteen hundred years ago, the wise men of the East were attracted to a new and brilliant star in the eastern horizon, the star of Bethlehem, which announced to them the birth of the Messiah, the Saviour of mankind,—Christ Jesus,—who brought glad tidings, taught brotherly love, the fatherhood of God, healed the sick, made the blind to see, cured the deaf, strengthened the palsied, cleansed the leper, raised the dead, and went about teaching mankind and doing good. The powers of this good man were imparted to his disciples and followers, who, for a period, were also able to perform these marvelous works, but in time these powers seem to have fallen into disuse, and so continued until about the year 1866, when Mary Baker G. Eddy discovered this divine power and its application, and afterwards wrote her wonderful book, "Science and Health with Key to the Scriptures." At first and for a long time thereafter she stood solitary and alone in her belief, and was scoffed at and ridiculed, but Truth was right, and in time was manifest, until now there are thousands of believers in Christian Science in the United States, and the number is constantly increasing day by day.

We have with us, to-night, a Christian Scientist who will expound to you the truths of that grand and noble Science. I take pleasure in introducing to you Dr. F. J. Fluno, member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass.

Correspondence.

Selected Articles.

Jesus' Attitude Toward Woman.

Helper, Friend, Sympathizer.

MANY hundreds of millions of women have lived and died happy because of the work that Jesus did for women.

He came to save *all* mankind. While preaching to men, he preached *for* women. He worked for them, talked with them, advised them, strengthened them, defended them.

He was their advocate and their friend.

His love for the disciples who were to carry on his work did not excel his love for the devoted women who followed him and believed in him from the first days of preaching to the last darkened day on Golgotha.

Women owe to Jesus their rank in the world, their mental and physical emancipation.

Jesus first announced his divine mission to a woman. To the woman of Samaria he first declared his Messiahship. (See the fourth chapter of John.)

His last words spoken from the cross placed his mother in the care of his beloved disciple:—

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

"Then saith he to the disciple, Behold thy mother! and from that hour that disciple took her unto his own home."

He said no word thereafter, except "I thirst," and "It is finished."

His last thought in the earthly life had been his mother's welfare.

At his mother's request he performed his *first* miracle, the changing of the water into wine. (See John, second chapter.)

Only to a woman did he promise perpetual remembrance here—to the woman who came to him in the house of Simon the leper, and poured upon his head the box of "ointment of spikenard."

"She hath done what she could: she is come aforehand to anoint my body to the burying.

"Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

The first at the tomb of Jesus was a woman.

The first to see the risen Christ was a woman.

A woman was the first to believe in him and the first to bear witness to his resurrection.

When the men whom he had taught had left him to the Roman soldiers and to his death, the women who loved him did not desert him.

Under the darkened sky his dying eyes looked down upon the kneeling forms of his mother, his mother's sister, Mary the wife of Cleophas, and Mary Magdalen.

Well might they follow him and kneel at his feet. He was dying to save women from injustice and oppression.

In all the words of Jesus there is not one word of harshness for woman.

The sins of *men* are threatened, and with threats that to this day chill guilty hearts that no other word can touch. The selfish rich man, the oppressor of the poor, are promised their punishment hereafter. *But not one word* is uttered against unfortunate sinful women. For them, only kindness, sympathy, compassion. The woman brought before him had committed the crime that meant death by stoning.

He saw beyond the crime, he saw the temptation, and he saw the guilty tempter:—

"He that is without sin among you, let him first cast a stone at her."

The men, eager to stone the victim of man's evil nature, slunk away and Jesus was left alone with the unfortunate

woman. His mild eyes looked compassionately upon her bowed form:—

"Woman, where are they? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

There is a scene to be studied by the "haters of vice." There is a scene to fill with thought those who think that men can be made better by the punishment of women.

But one man was without sin and it was he who said, "Neither do I condemn thee."

While Jesus lived the British Islands were inhabited by half naked savages living in swamps, gibbering a half animal language.

While Jesus lived an "intellectual" race living in India practised child marriage and the annual burning alive of thousands of widows. The words of Jesus Christianized and civilized Great Britain, and the descendants of woad-painted British savages, carrying out Jesus' orders, have abolished the child marriages and widow burning of India.

All over earth's surface his wonders have been worked, and everywhere his teachings have brought nearer and nearer to realization the perfect equality of woman.

God's *great preacher of equality* was Jesus:—

"There is neither Jew nor Greek, there is neither bond nor free, there is *neither male nor female*: for ye are all one in Christ Jesus."—*New York Journal*.

Worthy of His Hire.

To the Editor of The News and Courier:—Your issue of the 7th inst, gives publicity to certain editorial comments of the *New York Evening Sun* in reference to Christian Science. I hope you will allow me a little of your valuable space for a word in reply to the same.

Referring to the statement of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, "I have always believed that Christian Scientists should be law-abiding," the *Sun* exclaims: "What a concession on the part of Mrs. Eddy!" What concession can the able writer possibly have reference to? I admit that I am somewhat puzzled. Mrs. Eddy simply states what she has "always believed," and surely there is nothing in the history of Christian Science to indicate that its followers have ever been anything but peaceful, law-abiding, Christian people. They believe in doing right under all circumstances, and that it is, most assuredly, right to obey the laws of our land. I fail to see where any "concession," whatever has been made by Mrs. Eddy.

In reference to the proposed legislation in Missouri declaring against Christian Science practitioners receiving pay for their services, the able editor assumes a queer position. Why should not the Christian Scientist be remunerated for his services in healing the sick through prayer, as much so as the physician who heals the sick through material medicine, or the minister who preaches the Gospel? The Christian Scientist does not force his services on any one. No one is compelled to receive them. When, therefore, he is called to treat a case of sickness, it is because the patient prefers the Christian Science treatment to any other, and, as a rule, believes it will help him, or else he would not want it.

Now, suppose a man has given up his profession, or business, in order to devote his whole time and attention to the ministry of Christian Science (and the healing of the sick through Christian Science is truly a ministry), and has thus become entirely free, and enabled better to perform his duties, by what kind of logic do we arrive at the conclusion that he should not be paid for his services by those who request them and receive the benefit of them? Is it because the Christian Scientist claims that "I can of mine own self do nothing," but heals the sick only through

the power of Almighty God? Then the physician stands in the same position, for he only claims to heal his patient through the agency of his medicines. Why, then, should the physician be paid? Because he is devoting his time to his work, and his time is worth something. For this same common-sense reason, if for no other, the Christian Scientist should be remunerated for his services also.

The injustice of passing a law which will prohibit the thousands of honest, sincere Christian men and women, who are devoting their lives to the ministry of Christian Science, from receiving just remuneration for their good services, simply in order to prevent the practice, on the other hand, of a few impostors, is obvious.

In healing the sick, Christian Scientists are obeying the command of Jesus just as certainly as the minister who only preaches the Gospel. If it is right (and I believe it is) for a minister of the Gospel to be paid for his services, then it is right for the Christian Scientist to be paid for his, who both preaches the Gospel and heals the sick. "The laborer is worthy of his hire."

J. C. BATTS.

In *The News and Courier*, Charleston, S. C.

Correspondence.

UNDER the above heading there appears the following interesting article in *The Onlooker*, a publication of London, Eng., devoted to social views of life. This publication is a leading one of its character and has an extensive circulation.

The communication is as follows:—
To the Editor of *The Onlooker*.

Sir:—Your correspondent "M. A." refers to certain States in America deeming it necessary to enact laws with a view to suppressing "Christian Science." I think he will find that most, if not all, the medical bills have been amended, so as not to interfere with its practice.

"M. A." is probably correct in saying that a trained doctor is more likely to succeed than a person who has no medical training, IF (and it is a big "if") they both regard disease from the same standpoint and look to material remedies for help. But if some one is found who appeals to a higher law, and claims that he understands not only the cause of disease, but also the *cure*, and *proves* his understanding by healing the sick, then it is natural enough that the patient should prefer to employ him.

The only satisfactory proof of a theory is the result obtained in practice. The Christian Scientist is willing to abide by this proof, and in croup, diphtheria, and other illnesses, is proving continually that Christian Science does show the true cause of disease, and does teach the one and only *true* cure.

I have proved it to my own satisfaction in bilious attacks, indigestion, etc., which do not appeal much to any one except those who suffer from them; but my wife has received much more striking help, and we and our children have had nothing but Christian Science for some three or four years; this means not only no medicines, but no embrocations, lotions, or applications of any kind, and most excellent results.

In conclusion, I would say that we do both feel most deeply and inexpressibly grateful for the sustaining and abiding help—mental, moral, and physical—that we have received through Christian Science.

Yours truly,

COLONIAL.

Royal Colonial Institute, March 19, 1901.

The Power of the Imagination.

THE following clipping from an exchange, well illustrates how a mere belief may affect bodily conditions. Faith is surely "everything where medicine is concerned."

"The power of imagination," said a New York druggist, "is past comprehension. Not long since a domestic in the employ of a prominent family came into the store in great haste with a prescription which called for two grains of morphine in two ounces of *aqua pura*—that is, distilled water—the accompanying direction reading, 'A teaspoonful every hour until the pain is allayed.' The patient for whom it was intended was the head of the family, who was suffering from a severe attack of nervous neuralgia.

"Now it so happened that the family physician who had written the prescription was behind the counter when the messenger arrived, having dropped in, as was his wont, on the way to his office. While I was putting up the prescription we chatted and laughed and joked and passed the time of day as only professional men are capable of doing. I filled the bottle, corked it carefully and labeled it properly, and when the retreating form of the domestic had disappeared out of the store door returned to my companionable physician visitor. As I did so I saw to my amazement the two grains of morphine reposing upon the prescription scales.

"'Doctor,' I ejaculated, 'I've given that girl nothing but distilled water. The morphine is here; look at it. What shall I do?'

"'Do?' he replied, with admirable *sang froid*. 'Do? Why, nothing at all. I'll wager you that the *aqua pura* will work as well without the opiate as with it.'

"'Agreed,' said I. And do you know," concluded the pharmacist, "the doctor was right, and the patient with the nervous neuralgia—an exceptionally intelligent and college bred man—was sleeping as peacefully as a babe after the second dose of the 'mixture.' Faith is everything where medicine is concerned."

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

The Church Manual.

The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members.

Address all orders and make remittances payable to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

APPLICATIONS for membership with the Mother Church to be presented at the June meeting for the admission of applicants, must be in the hands of the Clerk on or before May 20, 1901.

A Word to Inviters.

INVITERS of applicants to membership with the Mother Church will confer a favor on the Clerk and save disappointment to the applicants if they will withhold, until after the semi-annual meetings, all applications that have been sent to them for their signature too late to reach the Clerk before the date set for the closing of the entries for admission, and also notify the applicants that their applications have been retained.

All applications should be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Slav in Moral Reform.

As the water lily reveals its matchless beauty upon the surface of the stagnant pool and finds its beginnings in the unsightly mud beneath, so out of the depths of an era of moral debasement has not infrequently sprung the most fragrant blossomings of spiritual aspiration. So Savonarola, Luther, and Wesley rose from a level of religious decadence that seemed well-nigh hopeless, and each stood forth to illumine a period which gave no promise of their coming save that foreshadowed in a universal need.

We have been accustomed to think of the Greek Church as spiritless and torpid because manacled by a venerated and autocratic traditionalism, and lo! from its depths springs a Tolstoi, the prophet of the "New Christianity," whose voice has given religious impulse its new war cry, "Back to Christ," and who with a devotion that is simple, sincere, and unswerving is living as well as preaching again, the Brotherhood of Man. And now comes Markov, a Russian publicist, to plead for a return to a simpler, purer, less luxurious life, and to warn the Christian world against that abandon to amusement which is undermining the character of the young and corrupting society in its every plane.

The votaries of the theatre, the vast multitude of those who are yielding to the appeals of the unrefined, the frivolous, and the bizarre, in their demands for incessant entertainment, may well give heed to this voice from the Northland. Hear what he says of the modern craze for amusement, as quoted in a translation for *The Literary Digest*:—

"Everything which impairs the by no means strong sense of duty, and which surrounds with a false poetic halo and masks with pseudo-innocent carelessness the soulless egoism of man, must be recognized as among the most deleterious factors of modern social education. One fears for the future of mankind. The most ominous sign is the fact that all, all without exception, rich and idle as well as poor and industrious, seek and demand daily amusements, gaiety, excitement, and keen impressions,—demand it all as something without which life is impossible, which may not be denied them. Recreation, pleasure, man always wanted; but even the most fortunate looked upon it as something unusual, with which the ordinary life might be refreshed. To-day pleasure is a constant need; it has become a habit and second nature, while for the man of toil this taste is a fruitful cause of moral degeneracy and of the loss of all the qualities which make us strong and human."

He quotes the Bible as well as modern thinkers, to prove that the cult of riches and luxury is ruinous to character. The man whose wants are modest cannot be easily corrupted; he remains independent and upright. He then continues:—

"The populace which is being taught religion, morals, politics, and art in music halls and operettas, which accepts with characteristic naïveté coarse and indecent jests upon all fundamental principles of life, will not carry away anything fruitful and uplifting. It will carry away nothing

but distrust of everything good, contempt for everything high, and a developed desire for low pleasures."

While there is a growing recognition of the serious drama to which we may not object, it is certainly true that the farcical and the deteriorating command the larger patronage and attention, and in unnumbered Christian homes the discrimination which rules out trashy and debasing literature, is inoperative respecting cheap and debasing amusements; and of this we need to be thus vigorously and unexpectedly reminded.

Another Favorable Decision.

ONE of the most important decisions respecting the legal status of Christian Science practice was handed down April 14 by Judge Eugene S. Elliott of the Circuit Court of Wisconsin. The case was that of the State *v.* Mrs. Crenczia Arries and Miss Emma Nichols, who were brought before Police Justice Neelen of Milwaukee, charged with the violation of the law respecting the practice of medicine. Justice Neelen erroneously declared the defendants guilty, and fined them fifty dollars each. The defendants were represented by W. T. Turner. An appeal from the Police Court was taken, and the case thus brought before Judge Elliott, whose decision is final.

The judge maintains that prayer is not medical treatment, and that if it were so regarded in law, all clergymen would be subject to indictment for fulfilling their unquestioned duty and obligations. He emphasized the fact that Christian Scientists declare their opposition to the use of medicines, and that they are open and undeceiving as to their method of healing the sick.

The contention of the counsel for the state that the hypnotic suggestion often used by physicians is in its nature akin to Christian Science treatment, is *entirely erroneous*. The fact is they are diametrical opposites. This decision adds another to the long list of failures to estop Christian Science practice, and may be considered of great significance. We are glad to republish the judge's able argument and finding, in full, from the columns of *The Evening Wisconsin*.

The decision of the court is as follows:—

On the 20th day of March, 1900, Irma Grossenbach, a child aged about eleven years, was sent home from school in the morning by reason of illness. She complained of nausea and vomited, but her parents were unable to see that anything serious ailed her. She was in no pain and had no fever, but she was put to bed and remained there until some time after midnight, when she died. Mrs. Arries, one of the defendants, was acting as nurse at the time for an infant child of Irma's parents, and at the request of Irma's mother gave her Christian Science treatment, consisting wholly of silent prayer. Shortly after midnight the defendant, Emma Nichols, was sent for and arrived at the house about twenty minutes before the child died. She also treated her by silent prayer, but used no other curative agency. An autopsy held shortly after the child's death assigned the cause of death as diphtheria.

Upon this state of facts the defendants were arrested on a charge of having violated section 1435d of the revised statutes of this state, which provides that,

"Every person who shall hereafter begin the practice of medicine or surgery within this state shall be required to have such license, and any person beginning such practice without having obtained the same, or contrary to law, or having no such license, shall advertise or hold himself out as a physician or surgeon or specialist in medicine or surgery, or who shall use the title of doctor, or append to his name the letters M.D. or M.B., meaning thereby doctor of medicine or bachelor of medicine, shall be punished by a fine of not less than fifty dollars nor more than one hun-

dred dollars for each offence, or by imprisonment in the county jail for three months, or both."

Stated briefly, the defendants are charged with practising medicine without a license. Whether they did so or not is the sole issue in this case, an issue that has nothing whatever to do with their religious belief as Christian Scientists nor with the duty of the parents of the child to place her under competent medical treatment; and these questions should not be permitted to distract attention from the issue, viz., are the defendants guilty of practising medicine without a license.

In arriving at a conclusion upon this question, the meaning of the words "practising medicine" must first be determined, and we find that the statutes themselves furnish the required definition. Section 1435f of the revised statutes provides that,

"Every person shall be regarded as practising medicine within the meaning of this and the six preceding sections, who shall append the letters M.D. or M.B. to his or her name with intent to represent that he or she is a physician or surgeon, or who shall for a fee prescribe drugs or other medical or surgical treatment for the cure or relief of any wound, fracture, bodily injury, infirmity, or disease."

POINTS AT ISSUE.

Our inquiry is limited to the following questions:—

One: Did the defendants append the letters M.D. or M.B. to their names?

Two: Did they for a fee prescribe drugs or other medical or surgical treatment for the cure or relief of any infirmity or disease?

It is acknowledged that defendants had no license to practise medicine, and it is undisputed that they did not assume to be doctors or physicians and surgeons or use the titles M.D. or M.B., and that their treatment consisted wholly of prayer; that they discountenanced the use of drugs or other tangible curative or palliative remedies, and that they used no medicaments or surgical treatment or appliances of any kind; so that the whole question at issue in this case resolves itself to this: Is prayer medical treatment? If it is, then the defendants are guilty of an offence under the laws of this state; if it is not, then they are not guilty and must be discharged. It would seem as if this question answered itself; the act of prayer is so unlike anything that is popularly regarded as medical treatment that it looks like an absurdity to argue the question seriously. But counsel for the state have so ably urged that medical treatment includes everything that doctors use for the purpose of curing or relieving the sick, and that one of their methods very often resorted to is that of "suggestion," by which the mind of the patient is directed to a belief in his cure and which is in its nature akin to prayer, that I will consider, though very briefly, this proposition. It may be and probably is true that suggestion, hypnotic or otherwise, is resorted to by physicians when in their opinion a disease can be cured or palliated thereby, for the wise doctor will not ignore any means likely to effect a recovery of his patient; but I think that such methods are rather incident to than a part of what may be properly called medical treatment.

MEDICINE DEFINED.

A medicine is defined by the Century dictionary as "A substance used as a remedy for disease, a substance having or supposed to have curative properties," and Webster defines it as "Any substance, liquid or solid, that has the property of curing or mitigating disease in animals, or its use for that purpose."

Medical treatment, therefore, may be properly defined as treatment pertaining to the art of healing diseases by the use of medicines. It is, no doubt, wise that the prescription of drugs and medicaments that must be carefully

administered in order to avoid dangerous results, should be restricted to a profession that is especially trained and qualified for their proper administration; but I cannot believe that it was the intention of the law so to restrict curative agencies of an intangible nature as to prevent others, not physicians and not claiming to be, from equally free use thereof. Because some doctors take advantage of such curative agencies as incidents to their general treatment there is no reason why the medical profession should be given the exclusive right to them. Doctors prescribe exercise; does it follow that schools of physical culture should be operated only by physicians? Does it follow that the gymnasium must be suppressed? They frequently use electricity; must, then, the doctors be given a monopoly of its application?

CLERGYMEN PRAY FOR THE SICK.

One of the most cherished functions of the clergy is to minister at the bedside of the sick and there to offer up prayer to Deity in their behalf. The necessities of life render a fee for this and other clerical duties necessary, and that fee is paid by their parishioners either directly or indirectly through the church board of trustees. Not infrequently well-to-do parishioners give direct fee for such special service. Is that service medical, and if so, shall the doctors monopolize it? Such a construction as it is urged should be given to this law would make it necessary to answer all these questions in the affirmative, and would bring to trial every clergyman who does his duty to his faith.

The object of the law under which this prosecution was brought is to protect the public from the frauds of ignorant and unprincipled persons who by assuming the honorable title of doctor of medicine have been able to practise upon the credulity of and extort money from the sick and suffering. Such impostures have thrown great odium upon a most learned and respected profession, which does well to resent the stigma and to demand that no person shall practise medicine, that is, prescribe drugs or other medical or surgical treatment, or use the title of doctor of medicine, who has not been duly licensed to do so.

But the defendants have deceived no one as to their methods or pretensions. They have not claimed to be doctors or to be qualified to act as such. Not only have they not prescribed drugs or other medicaments, but they disclaim, denounce, and oppose the use of such agencies. In fine, the chief basis of criticism against them is that they have not used medical treatment, when, in the opinion of others, medical treatment was needed. The treatment given by them may have been theological; it certainly was not medical; and so believing, I must find the defendants not guilty and order their discharge.

The following regarding the above decision appeared in the editorial columns of the *Chicago Post*, April 16:—

What is denominated "Christian Science" has been attacked recently with unusual vigor and violence. But the campaign is manifestly doomed to failure, all along the line. No legislation aimed at Christian Science will be enacted into law. Public sentiment is potent enough to prevent so unjust an infringement upon individual liberty.

The decision rendered yesterday at Milwaukee by Judge Elliott, discharging two alleged healers indicted for practising medicine without a license, ably and luminously sets forth the reasons for non-interference with the Christian Science movement. The question for the state to determine is very simple: Is prayer medical treatment? The law demands that the administration of drugs and the practice of medicine and surgery shall be limited to certain qualified persons. It seeks to protect the public against quackery and fraud by prohibiting incompetent and uneducated men

from acting as physicians or surgeons. Public opinion approves of this as necessary and proper.

But do mental healers claim to be physicians? Do they in any wise deceive the public as regards their principles and methods? On the contrary, they loudly denounce the use of drugs and repudiate the teachings of the medical schools. Their own treatment is distinctly and notoriously not medical. It is theological, psychological, metaphysical, or whatever you please. It were an absurdity to put them in the category of physicians in spite of themselves. Those who accept their services may be mistaken in dispensing with medical treatment, but with this the state is not concerned.

As Judge Elliott remarks, the real basis of criticism against mental healers and their patrons is that they do not use drugs when, in the opinion of the majority, drugs are necessary or desirable. But is the legislature to tell adults when to call in a physician and when to trust to the efficacy of prayer or suggestion or anything outside the scope of medical treatment? A state socialist government might go to this length, but at present the state refrains from dictating to citizens in the matter of choosing a healer or deciding between the competing systems. Those of us who believe in medical treatment should also believe in personal liberty. How would you like a law compelling all to employ Christian Scientists?

Among the Churches.

An Advance Step for Third Church in Buffalo, N. Y.

Services of the Third Church of Christ, Scientist, were held yesterday (Easter Sunday) in the large assembly hall of the Twentieth Century Club. Hereafter all public services of the church will be held in that hall. The club has recently renovated and redecorated the hall (formerly the Delaware Avenue Baptist Church), and it now presents a very attractive appearance. The platform yesterday was appropriately and profusely decorated with palms and lilies, and the hall was filled with an appreciative congregation which gave the service marked attention.

The opening remarks of the First Reader will be found full of instruction on certain vital characteristics of the faith. Edmund R. Hardy, C.S.D., conducts the services of this church. He spoke as follows:—

On behalf of this church I extend a cordial welcome to our visiting friends who, with us, meet to-day in this beautiful and churchly auditorium for the first time. On a day when every church in our city opens wide its doors, inviting you to enter and participate in the best it has to offer in song as well as sermon, your presence with us indicates a kindly feeling and calls for gratitude to our Father.

We feel that this Easter is one doubly blessed to us. Truly, may each one say, "My cup runneth over."

The Christian world meets to-day in unity—at least, in one thought—the thought of commemorating one of the two greatest events in history. Christmas and Easter have come to be recognized throughout the civilized world as being the greatest festal days in the calendar of time. We, as Scientists, are glad to unite with our Christian friends in this happy custom; but we go far beyond the commemorative aspect of service, for we can rejoice in that he who, over nineteen centuries ago, triumphed over the King of Terrors, has, in this day, fulfilled the Scripture which saith, "And unto them that look for him shall he appear the second time without sin unto salvation." This command, expressed in the terms of Christian Science, means that you and I give no reality to other gods or minds than the one perfect Intelligence.—the Mind that is good, in which "we live, and move, and have our being."

Christian Science rises above symbolism, ceremony, and all the groundwork of ordinary religious beliefs, even as a great tower rises above the base from which it has been built up. In the ascending scale of spiritualization, thought rises, through faith in God, from dependence on matter's illusions to independence—to the liberty of the sons of God.

The first command of the Decalogue is, "Thou shalt have no other gods before Me."

Christian Science points out the method of our Master's metaphysical healing. It separates between Truth and error, it distinguishes between the best and poorest in human qualities and thoughts, teaches us how to put off the false mentality made up of sin and sickness,—whatever seems not to be good or to work for our good,—and to regenerate and perfect all that is worthy and harmonious in human thought and experience.

Christian Scientists are learning many great facts concerning existence, not the least among which is that "All things work together for good to them that love God, to them who are the called according to His purpose."

Evidence accumulates in every church, in every home, and in every individual experience which shows undeniably the power, presence, and utility of love in working out every problem of life.

We who meet here this morning have, as a church, been most phenomenally blessed, not only collectively, but individually. Peace, as a dove, has overshadowed us; prosperity has attended us in our work; while love has protected us and given us light to guide each hesitating step.

We are now entering upon the third year of our church history. The year is pregnant with promise. The radiance of the outlook calls us to renewed diligence and consecration whereby to qualify for added responsibilities and increased usefulness.

Let our watchword ever be, "Pray without ceasing." Let our aim be, "To do good, not evil." Let our constant demonstration of Science be so to live, as to give no place and no power to the ever varying phases of evil; to let our good works bear constant evidence of the presence and control in us of that Christ-idea of which our Saviour saith, "Lo, I am with you alway."

In conclusion, let me impress upon you this profound truth of Scripture: "The place whereon thou standest is holy ground." Brethren, see that your reality is Spirit, not matter, understand this fundamental of divine Science: "Put off thy shoes from thy feet," let your sole dependence be upon the underlying Principle of existence. Then patiently wait for the great Architect to show to you the pattern of His temple. Truth and Love, reflected in love to God and man, will form in your consciousness the temple not made with hands.

Meanwhile, as this individual transition goes on, our church—the visible token of God's presence—will enlarge itself, strengthen its foundations, and upbuild walls more beautiful, more substantial, and consecrated ever to the cause of peace and good-will to men.

The Buffalo Express.

Annual Meeting at Baltimore, Md.

The annual meeting of First Church of Christ, Scientist, Baltimore, Md., Thursday evening, March 28, was one of unusual interest. The meeting was opened by our First Reader, E. H. Hammond, who gave a short sketch of the work in Baltimore since 1893, and the progressive steps from private dwellings for meetings to our present location.

The various reports were interesting, showing advance in all directions. The treasurer's report showed that the subscriptions for the year amounted to \$3,850.86.

The report of the clerk, in a rapid resumé of the year's experiences, told of the complete victory for Christian Science

in the case of Tuttle v. O. C. Nordhoff, E. H. Hammond, C.S.D., and First Church of Christ, Scientist, in Baltimore, already noticed in the *Sentinel*; the establishment of our reading room and the many valuable gifts received, among them, Turkish rugs, pictures, a handsome scroll top desk (the gift of three gentlemen), a beautiful life-size portrait of our Leader, and the anonymous donation of fifty dollars to supply the reading room with copies of Science and Health, and "Miscellaneous Writings" for free circulation. The lecture by Judge Ewing last May under the auspices of both churches, like the former lectures by Carol Norton and Mrs. Mims, was well attended.

The report of the superintendent of the reading room for the past five months (since change of location) showed an increase in the number of visitors, a greater demand for books, and an awakening in many directions. At least one of every book and pamphlet written by our Leader has been sold; Science and Health, of course, in the lead, then "Miscellaneous Writings," "Unity of Good," etc. Including the publications from The Christian Science Publishing Society, the literature sold during the year amounted to \$508.10.

The report of the superintendent of the Sunday School, was as follows:—

Number of children, 31. Cash in bank, \$96.97. "There are three teachers: one for the larger girls, one for the larger boys, and one for the small boys and girls. In the two former classes, the lesson is taken up, with references from Bible and 'Science and Health with Key to the Scriptures.' The smaller children are taught the more simple statements of Christian Science. Sometimes, in the lesson, there is a beautiful account of the Master's healing which is told and explained to the little ones. In this way their interest is held, and they easily catch the Scientific explanation of the Bible texts, and their application to their own little lives. Many beautiful demonstrations at home and at school are given."

A report from our Publishing Committee for Maryland was received, read by our clerk, and listened to with interest.

Two hundred and nineteen periodicals are published in the city and state, whereof eighty-two are in Baltimore. All these papers are looked over and objectionable articles corrected. The press is furnished with news items concerning Christian Science, and the editors are thus posted and gradually instructed into a proper appreciation of and respect for Christian Science.

During the past year, 104 articles and news items were prepared and published, and about four thousand copies of Baltimore papers distributed throughout the state, exclusive of papers sent out containing Judge Ewing's lecture.

The Second Reader gave a sketch of the year's work, and an outlook on that before us, encouraging all to more earnest effort, knowing how every true thought does its work, and that faithfulness in little things will verify always, Isaiah, 55: "For as the rain cometh down, and the snow from heaven, . . . so shall my word be that goeth forth out of my mouth: . . . it shall accomplish that which I please."—S.

Organization at Ouray, Col.

One year ago we organized as a Christian Science Association under the laws of the state of Colorado with a membership of five. Tuesday night, February 5, 1900, we held our first annual meeting. The report of the clerk showing the growth, work, etc., of the Association for the year, proved very gratifying. From the gathering together of three or four students of our text-book, at the home of one of our members in September, 1899, for the purpose of studying the Bible Lessons, we have gradually grown, until to-day we hold our regular Sunday

evening services in a pleasant little room in the Munn Building, which we have lately fitted up to the best of our means. We close our year with a membership of ten. Our Sunday evening meetings are very well attended, varying from twenty to thirty.

During the year we gave the people of Ouray a lecture, delivered by a member of the Board of Lectureship of the Mother Church. This lecture was attended by about three hundred and fifty of Ouray's representative people.

The treasurer of our Association reported that the Sunday evening collections for the year amounted to \$463, and that all debts were paid, and a balance in the treasury. We are all very grateful that we are able to report a prosperous year. Error at times tried to cry out that our advancement seemed slow, but when we look back to the time we started in September, 1899, we feel we have all to be thankful for. We are grateful to our Leader, Mrs. Eddy, for her untiring efforts in our behalf, and we close our year, very happy in the possession of the light of Christian Science.—GEORGE A. BROWN, Clerk.

A Word from San Mateo, Cal.

After holding services in our own home for several years, we organized the Christian Science Society of San Mateo. Last August the society rented a suite of rooms in a centrally located business building. The rooms were tastefully papered and furnished for our Sunday services and the Wednesday evening meetings, besides being open during the week to the public as the reading room of the society and practitioners' office. The result of this step has been a decided increase in interest and enquiry.

Our hearts are full of gratitude to God for the many blessings bestowed upon us through the self-sacrificing life of our Leader, Mary Baker Eddy; for the patient toil and unceasing love of that life.

Loving thanks to the able editors of our dear *Journal* and *Sentinel*, which never come without the message that answers the need of the hour. Kindly greeting to all the busy workers of our Publishing Society and Mother Church. To the committee on Bible Lessons we would say that we are learning more fully to appreciate its efforts on behalf of every student of Christian Science. Each Lesson-Sermon seems more beautiful and helpful than the last.

The twentieth century is truly blest by Christian Science.
M. B.

A New Chapel at Webster City, Ia.

We are nicely settled in a home of our own, in the central part of the town in plain view of nine other churches.

We have a very nice chapel and reading room, which, when thrown together, will seat comfortably, one hundred and fifty people.

The interior woodwork is of cypress, and there is a handsome desk of the same wood for the Readers. The walls are rough finished, painted and decorated in pretty shades of green. The windows are of clipped glass in fancy sashes, excepting one of amber behind the Readers, and in front a very large one of amber colored glass. This has a *fac simile* of our cross and crown in the top. The chapel is heated by furnace, donated by an "outsider," and lighted by electricity.

Our reading room has five large windows with shades and lace curtains; bookshelves, writing desk, library table, etc. The vestibule has an amber window and double doors opening out on a pretty porch with steps down to the street.

We are few in numbers, but we want our strength to be in the Truth as taught by the Bible and "Science and Health with Key to the Scriptures."

MRS. ALICE SOULE.

From Our Contributors.

Love's Work.

BY ANNIE MARIE BLISS.

OURS the sowing and the weeding and the reaping to be done,
God's to send His showers of blessing and His warming sun.

Ours to labor in the field from dawn till set of sun,
God's to cheer the laborers with His sweet "Well done."

Be our words the flowers and our deeds the golden wheat
To feed the hearts so hungry with the bread of life so sweet.

Christian Science in the Schoolroom.

BY L. B. B.

ON Tuesday one of my little girls was bitten by a dog. I do not wish to make a reality of the error, but will describe it slightly, so that you may better understand the proof of the nothingness of matter.

The marks of the dog's teeth were to be seen on the child's cheek from hair to chin, and there were two deep incisions in the cheek where they met. With one cry the child bounded into my arms. I held her closely declaring Truth, scarcely realizing what had happened, it was all so sudden.

Soon blood began to trickle down my waist. Then I washed the wound. My mental work, so far as any fear was concerned, was done, for it seemed absolutely nothing to me. In about an hour I took the child home, explained the matter to her mother, allayed the fear, and left them.

The mother kept the child at home in the afternoon, but the following day she was back in school. Not one tear did she shed, for she declared to every one who inquired that she had no pain.

Wednesday she was in school all day, but the fear of the mother, while the child was away from her, brought on a seeming relapse. Thursday she was not at school. Her brother told me that her face was badly swollen, and had turned black. Then I went to work again, for I had stopped, and worked faithfully, at intervals, until school commenced on Friday morning, when the little girl appeared with the other children. She has attended regularly ever since.

The demonstration was nearly perfect. There was not the least trace of discoloration, no swelling, and only two red marks, where the dog's teeth had penetrated, were visible. These were healed.

I thanked God more than once that day, for my slight understanding of Truth.

Another case, which happened during the same week, was one of discipline. Robert is a restless, irresponsible little boy, five years of age. He does not mean to be naughty, but is the kind of child who never seems to be doing the right thing at the right time.

With forty-six other little people of about the same age, who needed constant attention, Robert proved to be a trial, and one day he seemed to exhaust my patience. I had spoken to him again and again, but his obedience only lasted for a moment.

Finally I arose from my chair and started for the boy. I hardly know what I should have done had I not been a Scientist. Probably I should have put my hand on him firmly, and sternly commanded him to go to work. As it was, I had not decided what to do with him.

As I stepped from the platform, my whole thought seemed to frame itself around the single word, "Love." I went to the boy, and stooping over him, placed my hand gently

on his shoulder, saying as I did so, "Robert wants to be a good boy and do his work, doesn't he?" The little fellow threw both arms around my neck and burst into tears. In a few minutes he resumed his work, finished it quickly and well, and looking up to me with a happy smile, said, "It is all done." He worked very busily the entire afternoon. Love had won the day.

The Bible.

BY JAMES F. RYDER.

IN "Miscellaneous Writings" by Mary Baker G. Eddy, we read, "The Bible is the learned man's masterpiece, the ignorant man's dictionary, the wise man's directory." We know it as the foundation rock and history of the world's Christianity; the spiritual daily bread of mankind.

For some time past I have been trying to make acquaintance with it. It has been like trying to explore a dense wilderness,—a hidden mystery. Many have accepted it more through faith than understanding. It has been as a closed book to the masses. In the silence of the centuries it has been dumb. Its pages of wisdom have been as a locked sanctuary, a casket of jewels left in darkness.

The story of Jesus the Christ and his works had grown dim under the dust of ages. We read of his giving sight to the blind, making the lame to walk, and cleansing the leper, of his instructing his disciples to go out and preach the gospel and heal the sick and sinful, as he had done.

We know that divine healing became a lost art. The lessons of the Bible, however, were not allowed to perish, though they had become obscured. There had been a promise of a "second coming"—a coming of a light of understanding—a better understanding of the Scriptures.

The Bible was the original seed, imperishable and eternal. The spiritual sense of the Bible so illumines the pages of the sacred writings, that all who have eyes to see, can see and understand. The latent treasures of the Bible are brought into light, and humanity recognizes the second coming. The lost is found! The leaven which a woman had hidden in three measures of meal is leavening the whole.

In Christian Science a new meaning is given to the sacred Word. The pages which were obscure and dense, reveal beauty and wisdom hitherto unseen. Some of the lines seem lifted in relief by spiritual meaning. Flakes and dust of gold seem scattered over the pages, making them rich and lustrous with love.

Uncovering and Destroying Sin.

BY BARBARA M. PRINCE.

AT no period in the progress of Christian Science has the earnest student felt more the need of thorough individual work than now.

As its deeper meaning and purpose unfold through the study and practice of its Principle as revealed in Science and Health, they uncover the Judas in each human consciousness which would betray and deny the Christ. Is it not well then that each worker turn the searchlight of Truth within?

Since the standard of Christian Science is *Perfection*, it should not be a matter of wonder, that, in the process of evolution out of material ways and means to spiritual development, the sometimes fearful and inexperienced student mistakes the stir and agitation caused by the declarations of Truth, for the seeming power of evil, and so loses his demonstration through not acknowledging Truth as the only possible factor at work.

The tried soldier is not intimidated by the roar of artillery or the din of battle. He has enlisted to fight to

the end, and the glory of the strife silences fear and self. Neither does the thorough housewife stand aghast because the sunlight has disclosed the dust in a hitherto dark corner; she rather rejoices, and hastens to remove the unsightliness.

Thus should the student of Christian Science deport himself whenever error is uncovered by Truth, and rise into a clearer and higher consciousness of the powerlessness of evil. "For the spirit searcheth all things." The fact that we have enlisted under the banner of Christian Science, whose motto is *Perfection*, does not prove that we can attain its high requirements at a single bound. Note the human characteristics which Jesus' twelve disciples represented,—doubt, fear, pride, ambition, materiality, self-exaltation, unbelief, etc. Jesus practically came "not to call the righteous, but *sinners* to repentance."

Mrs. Eddy says (*Rudimental Divine Science*, p. 9): "Healing physical sickness is but the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin."

We need not be dismayed by the struggles and sometimes failures incident to this warfare with self and sin. Our Leader says in "Miscellaneous Writings," p. 118, "Be of good cheer; the warfare with one's self is *grand*; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory." Let the vastness of the divine Principle which Christian Science includes and unfolds, make our very failures stepping-stones to more earnest striving to reach the goal, Perfection.

Seeds.

BY C. A. P.

ONE day in passing through our garden we plucked some seeds from a morning glory vine, carried them over to the side of our summer house, and planted them in the ground. At the proper time the seed sprouted, the vine grew, and the blossoms nodded their happiness in the early morning.

Meeting an old friend on the street he commented on our improved appearance, and laughed when Christian Science was given credit for the change. Some weeks after the friend appeared at our meeting and acknowledged that Christian Science had helped him, and he wanted to know more about it. Our work had only been to plant the seed. At the proper time it had sprouted, and the result was good to look upon.

The lessons derived from the above experiences are plain. Seeds are being dropped constantly, and it is the duty of a Christian Scientist to see that Love is the seed he plants and leave the fructification to the Father,—"God giveth the increase."

In time to be
Shall holier altars rise to thee,—
Thy Church our broad humanity!

White flowers of love its walls shall climb,
Soft bells of peace shall ring its chime,
Its days shall all be holy time.

A sweeter song shall then be heard,—
The music of the world's accord
Confessing Christ, the Inward Word!

That song shall swell from shore to shore,
Our hope, our faith, our love, restore
The seamless robe that Jesus wore.

WHITTIER.

Testimonies.

Found Health in Christian Science.

"A Few Suggestions" by F. W., in the *Sentinel* of May 17, 1900, is another gentle reminder that we all have a duty to perform,—one imposed by Love, divine Principle, which requires us to do unto others as we would be done by, and in so doing love our neighbor as ourselves, by sending in our tithes into the storehouses of the Publishing Society. We all look forward to the arrival of the *Journal* and *Sentinel* from week to week and month to month, and are filled with the Truth which is voiced through their pages, but many neglect to do their duty in sending articles for publication from time to time.

That has been the case with me, and F. W.'s article has "aroused afresh the dormant sense of moral obligation."

Often when reading in our publications, the excellent articles sent in by the Field and the various contributions, it has occurred to me that I was not doing my duty, and our Leader's request that we send in our tithes would haunt me, but the error of incompetency held the mists before my gaze and temporarily hindered me.

How truly we should "think not to thwart the spiritual ultimate of all things" (*Science and Health with Key to the Scriptures* by Mary Baker G. Eddy, p. 481). In Genesis, 6 : 3, we read: "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

"Giving does not impoverish . . . neither does withholding enrich us" (*Science and Health*, p. 245). Giving blesses humanity and makes man receptive of more good.

I am told that when I was born a brother and sister were ill with the malignant form of scarlet fever, and I was all broken out with the "rash." For six months I was carried around on a pillow, as I have often been told since, and was believed to be dying on numerous occasions, and once was thought to be dead.

Until I was three years old no one expected I could live any length of time. I was ill all my life and scarcely knew what a well day was. When I reached manhood, pulmonary tuberculosis developed. After the family physician had declared he had done all in his power and that nothing was left for me to do but seek a change of climate, as I could not live in Chicago, a specialist was tried with the same result, and about the last of February, 1893, I went to Colorado and New Mexico as a last resort, where I remained until the middle of June, returning for the World's Fair and going back to Colorado again the last of October, in no better condition than the first time I went out there.

We are told in *Science and Health*, p. 490, that "divine Love always has met, and always will meet, every human need," and I know this to be so. It was with much rebellion that I returned to Colorado, and thought my lot a hard one, but God's ways are not our ways, and He is a very present help in time of need. I was led to where I was to find the "bread of Life" for in the February following I was led to Christian Science by a dear, faithful woman, and took my first treatment for the lung trouble, began the study of *Science and Health*, and soon went through a class.

The following May I returned to my home in Chicago, where I have lived with no return of the old trouble. That was over six years ago, and I have been in good health since, with the exception of an occasional difficulty to overcome, which only helps us to realize the omnipotence of Mind.

If it were not for the error which comes up for us to overcome, we should be apt to grow indolent; work brings growth and its blessings. Jesus said, "My Father

worketh hitherto, and I work," and bade his disciples to go and do likewise. We must follow his example in order to attain the kingdom of heaven, for he is the Way.

It is frequently asked: if after being once healed in Science, a person will always be well, etc. As long as we yield to temptation we shall reap as we sow, that is the inevitable law of sin (or error) punishing itself. Verily, "the way of transgressors is hard."

I wish to take this opportunity of thanking God for the blessings He has bestowed upon us through our Leader, Mrs. Eddy, and to thank her and all who have been instrumental in my growth in grace. There is never a day but that I feel more and more grateful and am striving to let my life attest my words and deeds.

C. H. C., Chicago, Ill.

One Year in Christian Science.

It is not always easy to account for mortal mind motives. Selfishness, I presume, prompted me to resolve that I would give no testimony, either written or oral, until I had lived in an atmosphere of Science at least one year.

On the 9th day of May, 1900, in the home of a boyhood friend in Detroit, I listened for the first time to the sacred teachings of Christian Science. For thirty-nine years I had been a believer in nothing. I could not reconcile myself to a belief in a God, who seemed to me more a God of hate than love.

But how different the God of love, as revealed by Christian Science. How that dread of the great beyond seemed to lift itself, like a mantle of darkness, and flee before the effulgent rays of divine Love, in which error and hatred have no place.

Up to that time I had entertained many beliefs in habits of vice; love for the social glass had caused my friends many anxious thoughts and heavy hearts, and worse than that was my habit of profanity.

On the 12th of May I obtained a copy of "Science and Health with Key to the Scriptures" by our Leader, Rev. Mary Baker G. Eddy. Assisted by my friends, I commenced in earnest the sacred and practical study of God, His son Jesus Christ, and man, His image and likeness, the true relationship between God, His spiritual universe, and man. What a buoyant, joyous quest was mine for Truth. One by one the old habits left me. Not only morally, but physically, I was healed.

As soon as my understanding was sufficient, I wrote to my wife upon the subject. She was then living in Colorado on account of the climate. In July I visited her, and together we studied until the truth dawned upon her that Life is God, not dependent upon climate or altitude. In September she joined me in Detroit, where we have remained during the winter, and she has evinced no symptoms of her old trouble.

Our baby girl is nine months old, robust and healthy. While she has passed through some of the complaints peculiar to babyhood, we have employed neither doctor nor material means; divine Love has supplied our every need.

Some of my friends have asked me, "Is Christian Science practical?" My reply has been in all cases, as a business man,—Yes. I say to all, I have the hiring of many men, and I will pay to-day a larger salary, get more consistent, honest, intelligent service, from a Scientist who realizes that God is Intelligence and Love, than from one who clings to a belief in a limited intelligence, and whose idea of the supply of his daily needs rests upon the fickle temperament of a mortal mind employer, instead of on the actual knowledge cited in Luke, 12:30: "Your Father knoweth that ye have need of these things." The business world does not need more materiality to-day, but more spirituality, and the seed of decay is already sown in a business where love

for our fellow-men has no place; for Love is the motive power of the universe, and God is Love.

WATSON V. BABBITT, Detroit, Mich.

A Teacher's Testimony.

For seven years I have been enjoying the benefit of the demonstrations given in the *Journal* without expressing to the Field my sincere gratitude for them and for the helpful articles in both *Journal* and *Sentinel*.

During my college course a little understanding of Christian Science enabled me to do more work and better work than I could have done without it. My friends were continually telling me I should break down through trying to accomplish so much and taking so little rest. I knew God was my strength, and I left school stronger physically than when I entered.

For several years I taught in the public school. First in sixth grade, then as principal of a ward school, and was for three years instructor in algebra in the High School. No one but a teacher can know the difficulties to be met in working with so many different personalities; but a realization that there is but one Mind enabled me to rise above many seeming difficulties without discouragement or great physical weariness. I wish every teacher understood more of the Bible as explained by Science and Health, both for the good of the teacher and the benefit of the students.

In my own home I find Christian Science a constant help in overcoming the fear and anxiety which every housekeeper must meet. The thirtieth of June, 1900, a daughter came to our home. The birth was perfectly harmonious and natural. I slept without waking all night, rose as usual, ate breakfast, and wrote a long letter to my mother. The child was born at 10.40 A.M. I enjoyed my dinner as much as ever, and why should I not? I had not been sick. That afternoon I was up and walked about the room, the following day went about upstairs as I pleased, and the next day dressed and came down to dinner, and after that came down to all my meals. We have not lost an hour's sleep in taking care of the happy little Mary.

MRS. RILLA MEEKER HESS, Englewood, Ill.

A Helpful Experience.

I was very much interested in an article in the *Sentinel* a few weeks ago, in relation to reading the smaller works of Mrs. Eddy. While the writer truly said that our textbook was the "multum in parvo of our blessed faith," yet he thought that we should not neglect to read our Leader's other publications, and study them. That reminded me of an experience that I had after reading "Retrospection and Introspection," which I will relate, hoping it may help some one else.

A few years ago when the grip was prevalent here, I one night seemed suddenly to have a hard cold followed by fever, pain in every bone and in my head. I also had a sense of extreme weakness and breathed with difficulty. I did not mention my feelings to any one, but my refusing to eat anything and my apparently high fever and cough alarmed some of the family.

I denied all thought of the grip. When I was alone I began to read "Retrospection and Introspection," which had come in the evening mail. I did not stop reading until I had finished the book. The seemingly acute symptoms of the grip were all gone. I myself could hardly believe in the quick relief from anything so painful and distressing. When one of the family came in later in the evening, he looked at me in surprise and said, "Why, what has happened to you? You look well and all right and you looked very sick a few hours ago." I handed him the book I had just finished and said, "Reading that book changed my thought, and the Truth has made me free."

N. S., Montpelier, Vt.

Religious Items.

The (Baptist) *Standard* raises its voice in protest against the continuance of the wars which the United States and Great Britain are carrying on. It says: "Tolstoi declares 'the root of the evil' of war and all other abuses of modern society to be the perversion of Christ's teaching by the Church. Perhaps he is not so far wrong as some people imagine. At any rate, the sanction given by organized Christianity to warfare—not merely a toleration but often a glorification—is a most singular example of pagan survival in a religion of peace. But we believe that there are thousands of Christians who protest with their whole hearts against the exaltation of force and violence, and who will sooner or later make their voices heard in other ways than the passing of deprecatory resolutions. The people of Great Britain are facing the same question, and their religious papers echo with the heated controversies of peace advocates and the defenders of a war for the vindication of national pride and the subjugation of territory. In both England and America the stage of calling names is about over, and that substitute for argument which consists in labeling men 'patriots' or 'traitors' is already discredited. There is a profound desire for peace, and the prospect of an early termination of pending wars is welcomed with relief."

"The Apostleship of Love," is the title of a leading editorial in the (Swedenborgian) *New-Church Messenger*, in which it says: "If any man has become free of the pride of life and the pride of intelligence, and if there has been imparted to him the desire, the really earnest love to do the Lord's will, the promise is that the truth of his life shall not be in any doubt. It shall not stand as a mere probability or hope. Such a man shall know. He shall know, not because he has strong, carefully-thought-out arguments, nor yet because he has mastered the question of 'evidences,' but because his will stands in such a friendly relation to this perfect will that he has given it his obedience; and by doing what it teaches he has gained an experience of the blessedness and divine character of the truth which he now feels with all the power of certainty. The apostle John appears to be a shining illustration of that kind of discipleship; and John, we are told, was 'that disciple whom Jesus loved,' from which we infer that in the Lord's sight the apostleship which is so formed, is of all others the surest and the most blessed."

At the election of the Bishop at St. Paul's, last week, the quaintest of the various formalities was the following proclamation of the verger:—

"Oyez! Oyez! Oyez! All and singular the Canons and Prebendaries of the Cathedral Church of St. Paul, in London, having or pretending to have a right, voice, or interest in the election of a Bishop and Pastor of the Episcopal See in London, now vacant, are hereby required to attend at the day, hour, and place, if it concerns them, to proceed and see proceedings had in the said business of the said election, and in all and singular other acts or matters which by law or by the customs of the said Church and of this renowned Kingdom of Great Britain, shall be requisite and necessary touching the said election. God save the King!"—London letter in the (Episcopalian) *Church Standard*.

In an editorial article dealing with the indiscriminating use of the word "Christian" in the application of it to nations and civilizations, *The Congregationalist* says: "So far and so fast as any portion of Christianity has identified itself with the state, or accepted the rule of civil authority in things spiritual, or meddled with the affairs of the world, the spirit of cruelty and the spirit of laxity have come in. It is only by a stretch of terms that any government can be called 'Christian.' The influence of the Church, which shines in Christendom as a halo shines about the lamp on a misty night, is not the direct light of Christ, but a re-

flection of it. Christ expressly and repeatedly repudiated those who took his words upon their lips and refused to do his will, and he repudiates them still."

A writer in the *Universalist Leader*, in an article on "Love and Service," says: "Not all at once may love be ours to give to the forbidding, the unfortunate, and the erring. Humanity, compassion, willing, cheerful service, patient continuance in such service, are the forerunners of affection. And very few are they who will not respond in some measure to these persistent overtures of good-will. Our very gratitude and gladness for blessings received, must be our impulse to love and service for those whose lives are depraved and mean. And as we learn of him who went about doing good, our love shall increase and grow into the likeness of the divine Love."

The (Methodist) *Christian Advocate* says: "It is vain to approach God for the forgiveness of our own sin or for any other good while we indulge in a spirit of revenge and hate. Many heavy-hearted men and women are now crying to God for help, which they shall not receive because they cherish a spirit of resentment against those who have wronged them. O, the bitterness that professing Christians carry with them to the throne of grace! No wonder that the windows of heaven are closed. This bolt must be removed before the showers for which they cry will fall."

The Congregationalist quotes the following from the writings of Newell Dwight Hillis: "Beware of the man who does not become gentler as he goes toward strength, kinder and tenderer as he approaches power. For he who is intoxicated with his own success is essentially a weak man—has five talents but not ten, and belongs not with these sons of strength, whose girthhood is their simplicity, whose crown is humility, whose sweet reasonableness is the pledge of their genius."

In a recent sermon on "Phillips Brooks as a Religious Teacher," the Rev. Charles Gordon Ames of Boston said: "With a roomy mind and heart, he was receptive as the ocean of its rivers. He had rare powers of assimilation, and he was neither cramped by timidity nor deformed by servility. He was not a wholesale and retail dealer in sensation and novelties, but presented familiar truths with new illumination and fresh enforcement."

In one of its editorials the (Unitarian) *Christian Register* says: "Everywhere men and women are longing to believe. They are tempted, they are troubled, they are overworn with grief which has no explanation, and with labor which does not satisfy. They would be content to receive less instruction if they could be more sure that the churches and the ministers themselves believed with all their hearts that which they have to offer."

The *New Church Independent* says: "Truth Divine must ever be virginal, as it is ever fresh from the Master's hand and comes only to the prepared soul. It cannot be defiled. It may be assumed by the world for priestly gain, but it cannot of itself be appropriated for evil. It fleeth from the hands of the hypocrite and liar, and soon exposes his nakedness and shame. Seek ye ever to know, and not to appropriate truth."

The *Christian Advocate* says: "After a period of strict enforcement of the laws regulating public Protestant meetings in Portugal, the bonds have been suddenly loosened, and complete religious liberty has been given. This happy outcome is one of the results of the visit of King Carlos to England to attend the funeral of the queen."

The *Christian Register* says: "The question now before each thoughtful mind is, What is the true explanation of the things that I see, that I experience, and that I know? For the conduct of my life, for comfort, for

strength, for instruction, what can I find in history or experience that will give me the help and guidance that I need?"

The (Baptist) *Watchman* says: "There is reason to believe that the least understood writings in the world are the Old Testament Scriptures. If we had the right insight into them, we should see that there runs through them, like a beam of light, the verifying principle of witness to Christ."

The *New York Observer* says: "Christian faith has no business with funereal display, nor the parading of grief to the common multitude. The extravagance that is associated with the usual advertisement of death ought to have no place in the economy of the true Christian religion."

The *Universalist Leader* says: "The man who lives in constant communion and companionship with God and fellowship with man, needs not to say, 'I believe in God, I believe in Good,' he is a living Gospel."

Alexander MacLaren, D.D., says in the (Baptist) *Examiner*: "Prayer in the highest sense, by which is meant the exercise of aspiration, trust, submission, will fight against and overcome all anxieties."

Archdeacon Farrar once said: "We often do more good by our sympathy than by our labors."

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

Minister Conger, on his arrival in Des Moines, Ia., on May 2, was given an enthusiastic public reception which was attended by several thousand of his neighbors and fellow citizens. In a speech he made the following interesting statement regarding the origin of the disturbances in China: "One point in the history of this trouble has not been published, I think, and that is in relation to the origin of Boxers. China is full of secret societies, but it was a Buddhist priest in the province of Shantung who revived the Boxer organization in 1899. This priest claimed supernatural powers. He began in a small way, and did not make much progress until the governor of Shantung saw in this society a weapon to use against foreigners. He encouraged it, gave it funds, and advised in its operations. This priest said he could call down eighty million spirit warriors whenever they were needed to help the Chinese, and that he could make the members of the society invulnerable to swords and bullets."

According to a statement just issued by the United States treasury Bureau of Statistics, the national debts of the world's nations in 1793, at the beginning of the Napoleonic wars, amounted to approximately \$2,500,000,000; in 1900 they were, according to the best information obtainable, \$31,000,000,000. During the nineteenth century population increased 150 per cent, and gold and silver, which form the basis of the money with which debt payments are made, 300 per cent. The wealth of the United Kingdom, France, Spain, and the United States in 1800 is estimated at \$20,244,640,000, while Mulhall in 1895 estimated their wealth at \$195,759,829,000, or practically ten times that at the beginning of the century. The debts of these four nations in 1793 aggregated but \$1,630,279,000, and in 1900 were \$11,764,000,000 or seven times as much as in 1793.

Assemblyman Seymour's bill, which permits New York City to accept the \$5,200,000 gift of Andrew Carnegie for a free library system has been signed by Governor Odell. The bill authorizes the city to purchase, erect, and maintain libraries, also to enter into contract with Mr. Carnegie to accept his gift under the conditions named by him.

The Census Bureau has issued a bulletin announcing that the centre of population of the United States, excluding Alaska and recent territorial accessions, on June 1 last, was six miles southeast of Columbus, Bartholomew County, in southern Indiana.

The Colorado Legislature recently passed a bill restoring the death penalty for murder. Governor Orman allowed the bill to become a law without his signature, the time limit having expired on April 30.

Foreign News.

Reports from Pekin last week indicate that the foreign ministers are approaching an agreement as to the amount of indemnity to be exacted from China, the latest advices being that the total of all claims, including damages to individuals, will be about \$325,000,000. The military commanders are said to be very anxious to have the indemnity question settled, in order to vacate the country.

Russian troops in Manchuria were reported to have had several serious battles with rebellious Chinese soldiers last week, in which both sides lost heavily, but it is suspected that the reports are exaggerated and were circulated for the purpose of giving Russia an excuse for sending more troops into Manchuria.

On May 1, Count von Bülow, chancellor of the German Empire, reported to Emperor William the practical defeat of the canal bill in which the Kaiser has been deeply interested. The canal bill, which the German Government now may abandon for the present session of the Diet, was introduced January 12. It is a revision and extension of the bill of 1899, and carried \$97,250,000; the principal appropriations being \$65,000,000 for the Midland Canal, \$10,250,000 for the Berlin-Stettin Canal, \$5,750,000 for the improvement of the Warthe and a connection with the Vistula, \$10,250,000 for the Oder Tidewater Canal, and for the Havel and Spree Canal \$4,750,000. The bill has met opposition from the Conservative, Clerical, and Agrarian interests.

The census returns show the population of the city of London and twenty-eight metropolitan boroughs, all forming the administrative county of London, is 4,536,034, an increase of 308,717 since 1891. Liverpool returns show an increase of 56,728, Leeds, 61,448; Manchester, 38,582, and Birmingham, 44,069.

Of all the British colonies New Zealand has sent the largest proportion of its strong youth to fight on the African veldt. While Canada has sent one in every 1,228 of its population and Australia one in every 880, New Zealand has sent one in every 335.

Industry and Commerce.

British and German newspapers are taking a very serious view of the American combinations of capital for industrial purposes, and view with alarm the prospect of a competition impossible to resist. The *London Telegraph*, in one of its grave articles, accepts the position created by the American trusts as unalterable. It says the only thing that remains is to learn how to combat them. It thinks the only way is the formation of similar gigantic syndicates in England. Legislation, it says, can do nothing. The battle must be fought on broad economic lines. It would be futile to think of bolstering a bad cause by protective duties, subsidies, and such expedients. It admits that there are certain discouraging points in the British position, not the least of which is the labor question, while the United States has many natural and other advantages. The Englishman, in its view, will have to put more energy and more thought into his work and rid himself of a false sense of security.

In the fourth article of a series on "Christian Ministers and Money Matters," published in the (Methodist) *Christian Advocate*, Professor L. T. Townsend, D.D., gives advice regarding "safe" investments, and rates real estate as among the safest. He cites the following significant testimony: "Says a lawyer, a man of large wealth, who has made a careful study of these matters: 'In the last fifty years ninety per cent of all the merchants and traders in Boston have failed. In the last fifty years ninety per cent of all the business corporations have failed or gone out of business so that their stock has been wiped out. In the last fifty years all the improved real estate, on

the average, has paid its interest and taxes and quadrupled in value.' " It would naturally excite curiosity to know what could cause real estate to be in such demand as to quadruple its value, in a community where ninety per cent of all business resulted in failure.

It is semi-officially reported that J. P. Morgan, organizer of the billion dollar steel corporation, has secured control of the Leyland line of steamships in addition to the Atlantic Transport Company's line, and that he is working to bring about a great combination of trans-Atlantic steamship interests. The project, if carried out, would make the American steel and railroad magnates who are associated with Mr. Morgan in his industrial plans, almost invulnerable to competition, both at home and abroad.

Colorado Springs mine owners are planning an immense drainage tunnel to run under the richest portion of the Cripple Creek district at great depth and carry away water which is now proving a serious problem to many otherwise valuable properties. Surveys indicate that a main tunnel five miles long with about three miles of laterals will effectually drain nearly every large producer as well as give a chance for tapping veins at a much greater depth than can be reached by shafts.

It is stated by representatives of J. P. Morgan & Co. that 35 per cent of the amount of the British loan open to subscription, has been awarded to the American subscribers.

General News.

The New York World has discovered that in a mile of palaces in New York City, on Fifth Avenue, between Fifty-seventh and Seventy-second Streets, there are only fifteen children under twelve years of age. The average is about one child to three of these homes. As a contrast, sixty-three children live in a single crowded tenement on Clinton Street, and this is not an exceptional condition of things.

Jacksonville, Fla., was visited by a destructive fire on May 3, and property to the value of between ten and fifteen million dollars was burned. One hundred and thirty blocks were swept almost clean, involving the destruction of about thirteen hundred buildings, including hotels, business houses, and the principal public buildings. Over ten thousand were rendered homeless.

Two thousand one hundred and seventy-two Scandinavian, Irish, English, Scotch, and Finnish immigrants were landed in Boston on May 2, by the Cunard steamship *Saxonia*. This is said to be the largest number of immigrants ever carried by one boat at a single trip in the entire history of the steamship traffic between the United States and the United Kingdom.

During three days of last week the Northern Pacific and Great Northern railways carried about 7,500 homeseekers out of St. Paul, destined for North Dakota, Washington, Idaho, and Oregon. There is a great movement of settlers into the far western states at present, due to the increase of foreign immigration.

President McKinley and his party started on their long tour across the continent on April 29. The party passed through Virginia and into Tennessee on the first day of the journey, and thence traversed the Southwest, stopping in New Orleans and other important centres of population.

Vice-President Roosevelt paid a visit to Boston last week and was given a hearty welcome. He was entertained at a public dinner given by the Home Market Club.

The Pan-American Exposition at Buffalo, N. Y., opened its gates May 1.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Great Britain and America.

Close Relations between the two Great Nations due to Religious Conditions, Moral Sympathy, and the Ties of Language and Blood.

THE REV. ANSON PHELPS STOKES, JR., of New Haven, Conn., recently delivered a most interesting discourse on Great Britain and America, at St. Paul's P. E. Church of that city. The guests of honor on the occasion were the Sons of St. George.

Rev. Mr. Stokes' discourse was published in full in the *New Haven Evening Register*, of April 22, 1901, and was in part as follows:—

It is my privilege this evening to speak more particularly to the Sons of St. George. The good custom of many years is being continued, and the representatives of the two New Haven branches of this world-wide benevolent society are meeting together under the auspices of a church. It is fitting and proper that those who claim England as the home of their birth should hold to the tradition of giving to these social organizations at least once a year a distinctly religious sanction, for the history of England in the past and the life of England to-day have been profoundly influenced by the Christian religion.



Since you met here last year the whole world has been stirred to its depths by the death of the Queen. The beauty of her character, the loftiness of her purpose, the purity of her life, these have drawn out the admiration of Christendom. Her example as a mother in the home and as a sovereign on the throne had given her a quiet influence for good without parallel in our time. Her spirit was pure, because she drew it from the very bosom of the perfect God; her character was strong, because its foundations were on the immovable rock of Christian faith; her life was always uplifting and helpful, because based on that eternal principle of love supremely manifested by the Saviour.

If I am not greatly mistaken, you Sons of St. George have always admired and loved the sovereign lady of your mother land. It was no surprise to us to find how keen was your grief at her death. Your devotion to her from your earliest years was deep and true.

But I believe that Victoria's death did show you what you never before realized, that the good Queen held a place in American hearts almost as conspicuous as in those of Englishmen. You must have been impressed with the tributes of respect which the people of this republic showed to her memory. The memorial services, thronged with worshipers, held in every city in the land; the adjournment of the House of Representatives, the beautiful prayer of the blind chaplain of the Senate, the flags at half-mast on all the executive buildings in Washington, the sympathetic message of our President, the resolutions of state legislatures, Chambers of Commerce, and other bodies, the pages and pages devoted to accounts of her life and tributes to her character in the daily press, these and a

score of other signs must have brought home to you with new power the strength of the link which binds the land of your adoption to the land of your birth.

It is of this bond of sympathy between England and the United States that I would speak to you this evening. I would try to point out its causes and show its strength (its supreme manifestation has occurred recently), called forth by the death of the good Queen. We have long seen its evidences on every hand, in spite of an inherited hostility to an old-time enemy still shown in certain political circles. The sympathetic tributes of Englishmen to our martyr Presidents, Lincoln and Garfield, and the tender message of Victoria to the widow of the latter, the appreciation in the old country of our American poets and the recognition of some of them, as Lowell and Longfellow, in Westminster Abbey, the position of pre-eminence accorded for a generation to the American Ambassadors at the Court of St. James, the manifest desire of Great Britain to bring about a treaty of arbitration with this country, the successful assistance given to our nation in preventing a European coalition against us during the Spanish War, these may be taken as almost random signs of that kindly feeling towards us and appreciation of us which the England of this generation has manifested.

That we of America are, on the other hand, supremely interested in England, among foreign powers, must be granted. The fitting out of the American hospital ship for English soldiers in the Boer war, the sending of wheat for the relief of the famine victims of British India, the hospitality universally shown distinguished Englishmen visiting this country, the handing over of our consular interests in hostile nations to British representatives—these are straws pointing unmistakably in the same way. England is more interested in America and Americans than in any other country or people, and the United States returns the compliment. This interest, too, has little by little developed into sympathy as supremely shown at the time of the Queen's death. To-day there are no two nations each more interested in the other's welfare than they who a hundred years ago twice showed themselves mortal enemies, and fifty years later had not turned acquaintance into friendship.



The fact of this friendship, then, we shall discuss no longer. It has, I think, been shown. But what of its cause? What brings about this sympathy, this feeling of unabated interest? Wherein do our common interests show themselves? Primarily, it seems to me, in four ways:—

England and the United States have the same language, the same literature, the same moral ideas, and the same religious ideals.

The English language is our common tongue, and herein is a strong bond of sympathy. We express thought in the same words, and thought itself is influenced by the medium of expression. The language may not be a consistent one, but that it is rich and full of vitality, no one denies.

Again, we add to our common language a common literature. Milton, Shakespeare, Wordsworth, Tennyson,

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Scott, Lowell, Longfellow, Kingsley, Brooks—these belong to Englishmen and Americans alike. We read the same books as well as speak the same language.

Again, we have the same moral ideals—I use the phrase in a broad way—our conceptions of liberty and justice, our ideals of the marriage tie and the sacredness of the home, our ethical standards, are the same.

Again, our religious ideals are one. They centre in the person and the teachings of the historic Christ, and stand primarily for the truth of divine worship and the possibility of immediate communion of the individual with God.

These are the four things, then, that constitute the links in the chain which binds together our two great nations. They may, I believe, be rightly expressed in one great symbol, the King James version of the Bible. It is the acknowledged standard of the English language. It contains the most classic passages in English literature. It is the source of those moral ideals and religious truths which give our two nations their unity of purpose. Let us consider briefly these four Anglo-American bonds as based supremely on our English Bible.

First, as to language. The King James version is the recognized standard. Green, in his great work, "The History of the English People," makes this weighty utterance: "As a mere literary monument the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language. To explain the simple, vigorous English of a Lincoln, or the beauty and power of Phillips Brooks' phrases, without the English Bible, which was the daily food of their youth and manhood, is a sheer impossibility. In Harvard College the students in English composition have the study of the Bible set as a daily task, not with the purpose of stimulating religion, or morals, or thought, but as a training in the use of the mother tongue.

The historian already quoted says that the power of the book "showed itself in a thousand superficial ways, and in none more conspicuously than in the influence it exerted on ordinary speech." The King James version stands for the highest expression of our common tongue. And so my first point is that the bond of language which unites us with England is supremely manifested by the English Bible.



The second of the ties to which I referred is that of a common literature. Englishmen and Americans read the same Shakespeare, and Milton, and Tennyson, and Kipling, and Lowell, and Cooper, and Scott. And this constant reading of the same books gives us a mutual sympathy, a community of interests of infinitely greater and more enduring value than any treaty or other formal international agreement. But there is no book which can compare with the English Bible as a literary classic. Most educated men and women know Tennyson's "In Memoriam," but all know the thirteenth chapter of First Corinthians, of which the summary is in those beautiful words: "Now abideth faith, hope, charity, these three; but the greatest of these is charity." The masterpieces of English literature cannot compare in the extent of their circulation or the depth of their influence with the literary productions of the Bible. To one who reads the orations of Burke or Webster, a dozen read the great speeches of Peter and Paul recorded in the book of Acts. To one who reads the sermons of Robertson or Brooks, scores read the Sermon on the Mount. To one who reads the impassioned appeals of Garrison or Wendell Phillips, a multitude can be counted who are stirred by the denunciations of an Isaiah or an Amos. To one who studies Blackstone, a hundred study the laws of Moses. Even books of travel must yield to St. Paul—with his thrilling adventures told with such

stirring power. Or take history. We read Macaulay, we read Fiske, we read Gibbon, but the history of the Jewish people as given in the Old Testament is infinitely more familiar to us. Or take poetry. One of us reads Browning, another Coleridge, another Longfellow, but every one of us reads the book of Psalms. Or take biography. Some of you have read Lockhart's "Walter Scott," others Boswell's "Johnson," still others Allen's "Life of Brooks;" but for one of us who reads these books or any of them, a thousand men and women—and I use the number deliberately—read the life of Christ as given by St. Mark or St. John.

Yes, my friends, a common literature is a great bond between England and this country; but put your Shakespeares and Miltons and all the rest together, and they do not compare in their influence with the literary masterpieces of the Bible.



We pass from the bonds of language and literature to those of common moral and religious ideals. I use the phrase moral ideals in the largest sense as including the moral idea brought to bear upon the nation, the school, the family, the individual.

But where do we get these and other similar moral ideals? We get them partly from inheritance, partly from reading ethical works, partly from contact with men of high moral standards. But back of inheritance, and current works, and living men, stands that greatest of ethical teachers, the English Bible. The "thou shalt nots" of Exodus, the two "thou shalt" of the Gospels, the conception of the kingdom of God given by Jesus, the parables of the good Samaritan and the lost sheep—these give us the sources of our moral ideas. If England and the United States are one in standing for freedom, it is primarily because of devotion to a common thought, the keynote of which is, "Ye shall know the truth, and the truth shall make you free." If both stand for democratic principles it is because of the same intimate knowledge with the New Testament teaching of the brotherhood of man. If both emphasize the virtues of the home,—purity and chastity and thoughtfulness,—it is mainly because these form the essence of the moral teachings given in that English Bible which is the precious inheritance of the two peoples. Our third point, then, is that common moral ideals, based on the teachings of the Bible, do much to create a community of interests between England and this country.

My fourth and last point is that the two nations are drawn together by the same religion. It is the strongest of the links that bind us together, for religion, broadly conceived, is the greatest force in the life of man. We are both Protestant nations—Protestant to the core. The two nations are far from being truly Christian as yet, but the faith of Jesus is the most powerful force at work in them. We can get glimpses of this religion from current books, and from the lives of men, and from the services of the churches, but our ultimate source for knowledge of the religion, the faith of it, is the Bible. And in the King James version the phraseology is so beautiful, the images so familiar, that the common religion based upon the same record of the great revelation has become a controlling force.

And so we name our four bands of unity between the land of our fathers' birth and the land of our adoption. A common language, a common literature, the same moral ideals, the same religion. And these four we believe to be manifested supremely in and through the English Bible. The good old version of the Scriptures made under the auspices of King James in 1611 is the symbol I present to you to stand for the common interests and aspirations of England and the United States. It is the root, the source, the origin of many of those intangible ties which

create that unmistakable spiritual sympathy between us, and never more markedly manifested than in America's grief at the death of England's Queen.

May we all—Sons of St. George and other worshipers in St. Paul's Church—English born and American born, continue to show that devotion to the English Bible which has proved such a mighty factor in the world's life, and may we, whether we reconstruct our theories about the Bible or not, ever derive from its reading that spiritual comfort, that moral stimulus, which it has given to generations of pious folk. Let the friendship of old England and New England, conscious of the source of its highest common inspiration in the English Bible, grow stronger and stronger as the years go by.

New East River Bridge.

WHEN the Brooklyn Bridge was opened for traffic eighteen years ago, an epoch in the history of New York and Brooklyn was marked. The structure was a marvel, and continues to this day to be one of the sights of this great metropolis. But it will have to divide the honors now with what is called the New East River Bridge, which crosses the river a short distance north of the first bridge; and in a few years these two structures will be overshadowed, so to speak, by the greater bridge which is to cross the river at Blackwell's Island. These three in time and turn will be small and insignificant indeed when the proposed Hudson River Bridge connects New Jersey and New York and is open for business.

A few weeks ago three steel cables, the first to connect the towers of the New East River Bridge, were stretched and secured, and now the vast undertaking will be pushed rapidly to completion. Although by no means the handsomest among notable suspension bridges of this country, the new East River structure will at least be the largest and stiffest. The span from tower to tower is 1,600 feet, the length from terminal to terminal 7,200 feet, and the width 118 feet, providing for four trolley tracks and two each of elevated railroad tracks, roadways, bicycle paths, and promenades.

The suspended structure will weigh 7,500 tons, and 45,000 tons of steel will be used all told. Besides this enormous amount of steel material, the bridge will require 60,000 cubic feet of cement, 130,000 cubic feet of masonry, and 6,500,000 feet of timber. More than five hundred houses in New York and Brooklyn will have been destroyed before the approaches and plazas are completed.

For eighteen hundred feet the central span will hang 135 feet above mean high water. The tower foundations are built on solid rock, standing twenty feet out of the water, and upon them the massive, curiously shaped steel towers rise to a height of 310 feet. For one hundred feet at each tower the span will be supported on the cantilever principle. Unlike the span of the present bridge, which is joined in the centre, the span of the new bridge will be unbroken throughout its entire length.

The cost of the new bridge has been estimated at \$8,000,000, but it may largely exceed that sum when provision has been made for the purchase of the necessary real estate.

New York Christian Advocate.

Divine Hunger for Growth.

Whenever you see a youth yearning for more education, for a fuller life; when you see him devoting every spare moment to acquiring information which may help him in his business or occupation, or enlarge his mental horizon; when you see him cheerful and prompt, always trying to do everything he touches to a finish, you may be very certain that that boy will succeed.—*Success for May.*

The Lectures.

At Malden, Mass.

There was a very large and deeply interested audience at the Malden Auditorium last evening (Tuesday, April 23), when Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H., delivered a lecture on the subject, "Christian Science, the Christianity of Christ," under the auspices of First Church of Christ, Scientist, of this city.

Before eight o'clock, the time of the opening of the lecture, the seats on the lower floor and first balcony of the beautiful theatre were all filled, and as the curtain rose Mr. Arthur H. Pope, First Reader of First Church of Christ, Scientist, of this city, introduced ex-Representative Harvey L. Boutwell, who had accepted the invitation to preside over the meeting. He stepped forward and in a few opening remarks, he declared that the sincerity and earnestness of the believers in Christian Science had almost persuaded him to believe. He then introduced Rev. Mr. Tomlinson, who was received with marked applause.

The lecturer spoke in a very easy and pleasing way. Every one seemed to listen most attentively throughout his interesting treatment of his subject, and it was evident that he had given many in the audience some thoughts for consideration. Among the gathering were noticed many of the most prominent ladies and gentlemen of our city. Even though one did not fully agree with the speaker, one could not but feel drawn towards him by his frank manner and kindly way of addressing all who held a different view.

Malden Evening News.

Mr. Boutwell's introductory address was as follows:—

Ladies and Gentlemen:—On the fly-leaf of "Science and Health with Key to the Scriptures," I found this sentiment: "Ye shall know the truth, and the truth shall make you free." The great fundamental purpose of Christian Science, as I understand it, is to know the truth, and the great aim and object of the Christian Scientists is the establishment of truth and the dissipation of error. Certainly they have a high purpose and a noble aim. Every true citizen, be he Jew or Gentile, Protestant or Catholic, believer or unbeliever, may unhesitatingly subscribe to the sentiment which I have quoted, and may well join hands with the Scientists in ascertaining the truth, and in the establishment of that which is for the welfare of mankind on earth and in the realm beyond the river.

We are here to-night to hear truth and error discussed from the standpoint of Christian Science. As one who owes allegiance to no denomination, no creed, no sect, but who finds good in all; believing thoroughly in a government which guarantees free speech and guards zealously the right to worship God according to the dictates of one's own conscience, I am glad to listen to-night to the truth as the Christian Scientists see it.

I am free to say that if Christian Science points out the only true line of demarcation between truth and error, I want it for myself and my family, we all want it, and want everybody else to have it, in order that the world may roll on through the coming centuries as one harmonious whole. Being without the pale, I am not expected to give testimony to-night, and yet, I feel impelled to say that I have looked upon the work of the Scientists in wonder and amazement. Among my friends in the faith, I have seen a zeal, an unselfish devotion to duty, a consistency, an honesty of purpose and sincerity of heart equalled by few and surpassed by none. I am convinced that the tortures of the Spanish Inquisition, or burning at the stake, would not deter some of my friends from following the teachings of Christian Science.

When I see the exemplary lives of the followers of Christian Science, and learn that their methods of casting out

error produces not only pure minds and hearts but better bodies as well,—when men of standing and veracity say to me, "Whereas once I was blind, now I see," when the palsied rise and the lame walk, I am inclined to say, "Almost thou persuadest me to be a Christian Scientist."

The lecture to-night will be given by the Rev. Irving C. Tomlinson of Concord, N. H., a graduate of the Massachusetts Metaphysical College, a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., a duly authorized lecturer of New England, and one thoroughly qualified to tell us the truth as Christian Science interprets it. I have the pleasure of presenting Mr. Tomlinson.—*Correspondence.*

At San Francisco, Cal.

Sunday afternoon (April 14) at three o'clock a large audience gathered at Metropolitan Temple to hear an interesting exposition of the theories and practices of Christian Science as expounded by Dr. Abraham A. Sulcer, C.S.B., of Riverside, Cal. The doctor had for twenty-seven years practised medicine in the regular school at Riverside. Seven years ago he abandoned the regular practice of medicine and began the study and practice of Christian Science.

The people began to fill the building at two o'clock. The platform was decorated with callas, roses, smilax, and palms. Dr. Sulcer is a model of punctuality, stepping on the platform at exactly three o'clock. He was accompanied by Miss Sue Ella Bradshaw, C.S.D., the First Reader of First Church of Christ, Scientist, in this city, who introduced the lecturer in a brief address, saying:—

Ladies and Gentlemen:—It is generally conceded that the Christian Scientist has added a new element to his consciousness and with good results to himself and others. This is, indeed, true. When a great spiritual need has been supplied, when a longing to gain some definite knowledge of the mysteries of being is answered and the light is dawning concerning the solution of what has seemed an unsolvable problem; when the satisfying fruits of this experience have been proved beyond question, it is with unceasing joy and gratitude that we commend this blessing to our friends.

The tireless love and devotion of woman's faith has been rewarded by more faith, even an understanding of that omnipresent divine Love which heals the sick and sinful. Those who have been touched by this living faith, shown by works, can but return heartfelt acknowledgment of the debt that we owe to the Founder of Christian Science, who, with self-sacrificing patience, has prepared anew the Christ-way for us and taught us to walk in it.

Christian Science is not a new subject in this community. The works which have resulted from its quiet ministration the past few years, have awakened a widespread, active interest, of which the large audience this afternoon is an evidence. The lecture to-day is the fourth public lecture given under the auspices of First Church of Christ, Scientist, in this city.

It may seem strange that a physician, well established in practice for many years, should abandon that profession and take up the study and practice of Christian Science. The reason for this change I am sure will be of interest to you, as well as the view he will give you of "Christian Science Applied." I have the pleasure of introducing to you a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., Abraham A. Sulcer, M.D., C.S.B., of Riverside, Cal., who will now address you.

Dr. Sulcer, who is, in appearance, one's beau ideal of the old family physician, tall, grave, with calm, pleasant face and long, white beard, possesses every characteristic likely to inspire confidence.—*San Francisco Bulletin.*

At Portland, Ore.

The Marquam Grand Theatre was crowded, yesterday afternoon (Sunday, April 21) with an audience that listened with attention to the exposition of the doctrines of Christian Science by Dr. A. A. Sulcer, M.D., C.S.B., of Riverside, Cal. Dr. Sulcer was for years a practising physician under *materia medica*, and is now a member of the Board of Lectureship established by The First Church of Christ, Scientist, of Boston. Mayor H. S. Rowe introduced the speaker, saying in part:—

A belief in a superior power, a desire to worship God or some object to be endowed with Godlike attributes, a belief by civilized man in the immortal life, are among the most elemental conceptions of life, and far antedate all human history. Everywhere we find evidence of the struggle of the mind to search out the knowledge of God. Nothing arrests the mind so quickly or shows the evolution of men so powerfully. It is, therefore, with a serious and attentive mood that we give ear to each new doctrine. If we do not believe, we at least approach a new shrine with a simple reverence. Men are ever on the alert for messages from the Great Unknown, and, therefore, he who claims to have received an inspired word, or a fuller interpretation of the divine law is certain of attention. Christianity is the religion of progress; it has supplied more and more bountifully the needs of the heart. Every form of religion has been closely identified with the healing of the sick. In this practical work, as well as in the truth of religious teaching, our Christian Science friends have gone further than all others. This doctrine, then, is not new, but it contains truths not yet fully expanded. To hear these doctrines more fully explained we have gathered here to-day.

Dr. Sulcer was heard with interest.

Portland Morning Oregonian.

At Kalamazoo, Mich.

Men and women of many faiths filled the lower floor of the Academy of Music Sunday afternoon (April 21) to hear Judge William G. Ewing, C.S.B., on Christian Science. The gathering was a representative one and much interest was manifested when the speaker was introduced by Judge Henry F. Severens of this city, an old friend. The two gentlemen were alone on the stage, which was handsomely and effectively decorated with potted plants and long-stemmed American Beauty roses.

Judge Ewing is perhaps best known as a member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, and in that capacity he has left a marked influence from one ocean to another. He is recognized everywhere as an authoritative exponent of the doctrines for which he stands, and his great ability as a speaker and logical reasoner were never more clearly portrayed than in his lecture of Sunday afternoon.

Kalamazoo Daily Telegraph.

A Tribute to Lincoln.

To Lincoln may be applied the words which a Chinese historian uses in describing the character of Yao, the most revered and honored of the ancient rulers of China. Thus it is written: "His benevolence was boundless, his wisdom was profound; to any one approaching, he had the genial warmth of the sun; when reviewed at a distance, he seemed to have the mysterious ways of the clouds; though occupying the highest station, he was not haughty; though controlling the resources of the whole nation, he was not lavish; justice was the guiding principle of his motives; nobleness was written on every lineament of his face."

WU TING FANG.

First Exposition Afloat.

THE suggestion for a floating exposition, to enable American manufacturers and exporters to exhibit their goods at the doors of the people to whom they desire to sell them, recently made by the chief of the Bureau of Statistics of the Treasury Department, is resulting in much discussion of the subject, not only throughout the United States, but in other parts of the world. Letters are being received from various countries in Europe and elsewhere, making inquiries regarding the proposed enterprise, and many inquiries from manufacturers and merchants in the United States desiring to participate in an undertaking of this character.

The proposition as originally presented suggested that it would be much easier to induce those whom we would make our customers to examine our goods if carried to their doors, than if the goods were set up in an exposition in the middle of the United States and the world invited to cross the oceans to examine them, and that greater proportionate results in the enlargement of our foreign commerce would accrue from investments in exhibitions carried to the doors of the would-be customers rather than large expenditure in creating sufficiently great attractions to bring the would-be customers to our own doors.

To this end it was suggested that an exposition association might be formed by manufacturers and exporters, which could create a guarantee fund which would entitle the subscribers to a proportionate amount of space in the vessel or vessels carrying the exhibit, this exhibit when completed to pass from port to port along the coast of South America, thence to the principal cities of Asia, Oceanica, Africa, and Europe, and thence returning to the United States, occupying perhaps two years in the trip and visiting the principal cities and countries of the world.

This suggestion has been followed by the announcement that a floating exhibition to visit the cities bordering upon the Gulf of Mexico and Caribbean Sea has been organized at Buffalo, and will be made ready during the summer, and leave in the autumn of the present year for that field, and a number of other enterprises of this character have been suggested.

The latest practical bit of information on this subject, and one which will interest all those who have given the matter serious attention, has just reached the Bureau of Statistics in a statement published in the *Moniteur Officiel du Commerce*, Paris, on March 28, regarding a floating exposition, recently organized in Hamburg, Germany, as follows:—

"The earliest exhibition of this kind was organized about two years ago, and it must be said that the results of the enterprise were in excess of the most sanguine expectations: Total value of transactions, 22,000,000 marks (\$5,236,000), at a cost of about 800,000 marks (or about \$200,000). The details of operation are stated by the correspondent as follows:—

"The syndicate addresses to manufacturing and commercial firms circulars explaining the purpose of the exhibition and the terms of participation. As soon as the number of would-be participants is large enough to permit the loading of a vessel, the exhibitors send their samples to the port of departure. These samples are then mounted and exhibited on board the vessel, especially fitted for this purpose.

"Alongside of each exhibit there is an advertisement giving prices and terms of sale. Sales agents, representing either the syndicate or the individual exhibitors, furnish all desired information to the visitors at the various ports where the vessel stops. These sales agents are chosen from among the young men and women who are graduated from commercial schools, and speak at least two languages.

Interpreters are hired on the spot in each country of a new language. The sales agents, besides seeing visitors aboard the ship, visit also with their samples the towns in the interior of the country. In such manner the cost of transportation is greatly reduced.

"The exhibitors pay to the syndicate a commission to be deducted from the realized sales and in proportion to the value of the product. In addition to this commission the participants pay a proportionate share of the cost of chartering and loading the vessel and the general expenditures of the undertaking, such as the hire of clerks, interpreters, etc."

The report concludes with the expression of the hope that French commercial circles would appreciate this novel idea, and try to achieve even more splendid results.

Boston Herald.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

Remittances.

REMITTANCES should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

The Church Manual.

The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members.

Address all orders and make remittances payable to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

APPLICATIONS for membership with the Mother Church to be presented at the June meeting for the admission of applicants, must be in the hands of the Clerk on or before May 20, 1901.

A Word to Inviters.

INVITERS of applicants to membership with the Mother Church will confer a favor on the Clerk and save disappointment to the applicants if they will withhold, until after the semi-annual meetings, all applications that have been sent to them for their signature too late to reach the Clerk before the date set for the closing of the entries for admission, and also notify the applicants that their applications have been retained.

All applications should be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

Heaven is as present now as ever it will be. God is here in His magnificence to-day, as He is in the courts of the angels. We must not dream of postponing our heaven. We must prepare to enter in now by loyal service of God every instant.—W. H. CHANNING.

The Golden Rule is the most popular precept in the world, and the most violated. Everybody wants all the other fellows to begin keeping it first.—Z. GRENELL, D.D.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Mrs. Eddy Talks.

THE following account of an interview with the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, appeared in the *New York Herald*, May 1, 1901. The report will be read with interest by the many readers of the *Sentinel*, and the honest investigator of Christian Science will find that the many false rumors which have come to his ears are without foundation.

The *Herald's* report of the interview was as follows:—

CONCORD, N. H., Tuesday, April 30, 1901.—Christian Science has been so much to the fore of late that unusual public interest centres in the personality of Mrs. Mary Baker Eddy, the Founder of the cult, and in her opinions on the matters which have brought her followers in opposition to state laws and the public opinion behind those laws. More than that, unkind rumors, started doubtless by the unfriendly, have made Mrs. Eddy a myth. She died long ago, said some; she is living but bedridden, said others, and her place is taken by another woman whenever it is a question of a public appearance.

To settle both these rumors at one stroke was the object of a call at Pleasant View, her handsome home near here. The granting of interviews is not usual. Mrs. Eddy's house would be overrun with reporters, and the followers of Christian Science itself would be present in growing numbers. Hence it was a special favor that Mrs. Eddy received the *Herald* correspondent. It had been raining all day and was damp without. The change from the misty air outside to the pleasant warmth within the ample, richly furnished house was agreeable. The house represents only a part of Mrs. Eddy's wealth, resulting from the sale of her books. It contains hundreds of costly objects, sent to her with heartfelt good wishes by her "children in Christ."

Seated in the large parlor, I became aware of a white-haired lady slowly descending the stairs. She entered with a gracious smile, walking uprightly and with light step, and after a kindly greeting took a seat on a sofa. It was Mrs. Eddy.

While the lady in a clear but not loud voice was telling how she had sought light upon the matter of seeing me, and what had induced her at last to reach a favorable conclusion, let me say first of all that the lady was Mrs. Eddy indeed. There was no mistaking that. Older in years, white haired and frailer, but Mrs. Eddy herself. The likeness to the portraits of twenty years ago, so often seen in reproductions, was unmistakable. There is no mistaking certain lines that depend upon the osseous structure; there is no mistaking the eyes—those eyes the shade of which is so hard to catch, whether blue gray or grayish brown, and which are always bright. And when I say frail, let it not be understood that I mean weak, for weak she was not. Well preserved age is not uncommon now, and Mrs. Eddy seemed very well preserved.

Later, when we were snugly seated in the other smaller parlor across the hall, which serves as a library, Mrs. Eddy sat back to be questioned. She seemed to think that I

would want to know about her lawsuit with the Messrs. Woodbury of Boston, but was not anxious to discuss it. It would come on in a couple of weeks, and it had occupied some of her attention, but would we not talk of more fundamental matter?

FORETELLS ABSORPTION OF CHURCHES.

"The continuity of the Church of Christ, Scientist," she said, in her clear voice, "is assured. It is growing wonderfully. It will embrace all the churches, one by one because in it alone is the simplicity of the oneness of God; the oneness of Christ and the perfecting of man stated Scientifically."

"How will it be governed after all now concerned in its government shall have passed on?"

"It will evolve Scientifically. Its essence is evangelical. Its government will develop as it progresses."

"Will there be a hierarchy, or will it be directed by a single earthly ruler?"

"In time its present rules of service and present rulership will advance nearer perfection."

It was plain that the answers to questions would be in Mrs. Eddy's own spirit. She has a rapt way of talking, looking large-eyed into space, and works around a question in her own way, reaching an answer often unexpectedly after a prolonged exordium. She explained: "No present change is contemplated in the rulership. You would ask, perhaps, whether my successor will be a woman or a man. I can answer that. It will be a man."

"Can you name the man?"

"I cannot answer that now."

Here, then, was the definite statement that Mrs. Eddy's immediate successor would, like herself, be the ruler.

NOT A POPE OR A CHRIST.

"I have been called a Pope, but surely I have sought no such distinction. I have simply taught as I learned while healing the sick. It was in 1866 that the light of the Science came first to me. In 1875 I wrote my book. It brought down a shower of abuse upon my head, but it won converts from the first. I followed it up, teaching and organizing, and trust in me grew. I was the mother, but of course the term Pope is used figuratively.

"A position of authority," she went on, "became necessary. Rules were necessary and I made a code of by-laws, but each one was the fruit of experience and the result of prayer. Intrusting their enforcement to others, I found at one time that they had five churches under discipline. I intervened. Dissensions are dangerous in an infant church. I wrote to each church in tenderness, in exhortation, and in rebuke, and so brought all back to union and love again. If that is to be Pope, then you can judge for yourself. I have even been spoken of as a Christ, but to my understanding of Christ that is impossible. If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women. God the Father is greater than Christ, but Christ is 'one with the Father,' and so the mystery is Scientifically explained. There can be but one Christ."

"And the soul of man?"

"It is not the spirit of God, inhabiting clay and withdrawn from it—but God preserving individuality and personality to the end. I hold it absurd to say that when a man dies, the man will be at once better than he was before death. How can it be? The individuality of him must make gradual approaches to Soul's perfection."

"Do you reject utterly the bacteria theory of the propagation of disease?"

"Oh," with a prolonged inflection, "entirely. If I harbored that idea about a disease, I should think myself in danger of catching it."

ABOUT INFECTIOUS DISEASES.

"Then as to the laws—the health laws of the states on the question of infectious and contagious diseases. How does Christian Science stand as to them?"

"I say render unto Cæsar the things which are Cæsar's. We cannot force perfection on the world. Were vaccination of any avail I should tremble for mankind, but knowing it is not and that the fear of catching smallpox is more dangerous than any material infection, I say where vaccination is compulsory let your children be vaccinated and see that your mind is in such a state that by your prayers it will do the children no harm.

"So long as Christian Scientists obey the laws I don't suppose their mental reservations will be thought to matter much. But every thought tells, and Christian Science will overthrow false knowledge in the end."

"What is your attitude to science in general? Do you oppose it?"

"Not," with a smile, "if it is really science."

"Well, electricity, engineering, the telephone, the steam engine—are these too material for Christian Science?"

"No, only false science—healing by drugs. I was a sickly child. I was dosed with drugs until they had no effect on me. The doctors said I would live if the drugs could be made to act on me. Then homœopathy came like blessed relief to me, but I found that when I prescribed pellets without any medication they acted just the same and healed the sick. How could I believe in the science of drugs?"

"But surgery?"

"The work done by the surgeon is the last healing that will be vouchsafed to us or rather attained by us as we near a state of spiritual perfection. At present I am conservative about advice on surgical cases."

"But the pursuit of modern material inventions?"

"Oh, we cannot oppose them. They all tend to newer, finer, more etherealized ways of living. They seek the finer essences. They light the way to the Church of Christ. We use them, we make them our figures of speech. They are preparing the way for us."

We talked on many subjects, some only of which are here touched upon, and her views, strictly and always from the standpoint of Christian Science, were continually surprising. She talks as one who has lived with her subject for a lifetime—an ordinary lifetime—and so far from being puzzled by any question, welcomes it as another opportunity for presenting another view of her religion.

Those who have been anticipating nature and declaring Mrs. Eddy non-existent, may learn authoritatively from the *Herald* that she is in the flesh and in health. Soon after I reached Concord on my return from Pleasant View, Mrs. Eddy's carriage drove into town and made several turns about the court house before returning. She was inside, and as she passed the same expression of looking forward, thinking, thinking, was on her face.

A Manly Protest.

THE following appeal to Christian ideals and Christian charity by Rev. De Witt T. Van Doren of New York, is but an expression of that inevitable reaction which, among thinking people, always follows the harsh, unwarranted criticism characteristic of religious prejudice.

Its most gratifying paragraph is that which bears witness to the fact that the spirit manifested by Christian Scientists is worthy of their profession, "Being defamed they still entreat their critics to deal kindly and candidly with them, since they desire nought but the furtherance of the truth." If all Scientists will at all times prove worthy of this encomium, and pursue the even tenor of their way, undisturbed and unresentful, manifesting only pa-

tience, brotherly kindness, and love, they will not only honor their high calling of God, but they will have the satisfaction of seeing that the evil which is spoken of them, through ignorance and misapprehension, is not only failing of its purpose, but that it is opening doors everywhere for the coming of the Truth of Christian Science. Truth is uncompromising and intolerant of all error, it cannot be otherwise; but love is kind, considerate, patient, meek, and in the true Christian Scientist truth and love are never separated in manifestation. One of the assuring evidences of the presence of truth is the stir and turmoil it awakens. Criticism both kind and unkind, just and unjust, is incidental to truth's advance through imperfect media, and it should simply prompt all to increased thoughtfulness, humility, discretion, and above all, love. Every faithful Scientist will be mindful ever that the *only* way to overcome evil is with good.

We are thankful for our brother's truly Christian spirit and for his earnest, loving words. We are indebted to the *New York Journal* for the copy of the address, from which we make these excerpts.

The address was in part as follows:—

The criticisms of New York clergymen of different denominational views, concerning Christian Science as a religion, are not nearly so damaging to that cult as to the Christian churches, if it be true that these criticisms represent the spirit of evangelical Christianity. I am not in any sense a follower of Mrs. Eddy; yet there is much in her teaching that must command the respect and admiration of every candid and unprejudiced mind.

These criticisms may be well meant. Nevertheless they are unwise, as they must inevitably react upon the churches represented by these critics. "They that take the sword shall perish with the sword." "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." "Whatsoever a man soweth, that shall he also reap." There is no escape from this law. "Be not deceived; God is not mocked."

These criticisms are untimely, since they disclose a temper inimical to the spirit and teaching of Jesus Christ, whose servants all ministers are supposed to be, and whose spirit they are supposed to imitate. They reveal a sensitiveness, amounting to almost irritability, toward an institution which seems to them to threaten the "traditions of the elders."

THEY ANSWER WITH MEEKNESS.

On the other hand, the spirit manifested by the Christian Science advocates is in strange and happy contrast to the spirit of these theological archers. Being defamed, they still entreat their critics to deal kindly and candidly with them, since they desire nought but the furtherance of the truth. The world at large will not be slow to discern the Spirit of Christ in the attitude of this church.

Why should clergymen think it a wrong thing, and contrary to the preaching of Christ, that a church should believe in and practise bodily healing? Certainly in the teaching of Christ, as in the atonement of Christ, there is a foundation laid for faith in the healing of disease. Christ was the sickness-bearer as well as the sin-bearer of his people. "Himself took our infirmities, and bare our sicknesses." Sanctification of the spirit, redemption of the body, this is the atonement of Christ. Sanctification is a progressive, continuous work, from the cross to the crown, so also is the redemption of the body. Christ never divorced these: "Thy sins be forgiven thee," and "Be whole of thy plague."

The ministry of the Apostles, under the leadership of the Spirit, is the exact model of the Master's. Nor did this commission end with the death of the apostles, for Mark says: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with

new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "He that believeth and is baptized shall be saved," in any and every age of the Christian church. And these signs shall follow them that believe—not the immediate apostles of Christ only, but all believers, in every generation of the church's history.

GIVEN TO ALL FOR ALL TIME.

This guarantee of miraculous signs is given to the church in its corporate capacity. Not all, as individuals, have gifts of healing; but this gift was to the church as a whole—included in it as an organic function of faith, and for all time. This promise is all the more significant when you consider that it was given just previous to the ascension of Christ. "Greater works than these shall ye do; because I go unto my Father." What other interpretation can be given to the statement of St. James, recorded in his Epistle, than that he refers to an established and perpetual usage in the church?

If the practice of healing the sick is the basis of suspicion against the Christian Science Church, it can well afford to rest under the suspicion, since it has the sanction of Jesus Christ, and also that of the Christian church of all ages, for there has never been a period in the history of the church when there were not found these signs and wonders in response to faith.

These brethren, and especially the Baptist brethren would do well to read Dr. A. J. Gordon's book on the "Ministry of Healing." For twenty-four years Dr. Gordon was an honored pastor of the Clarendon Street Baptist Church of Boston, and a man and scholar pre-eminent in the denomination, respected and beloved by the entire Church of America. I recall an address delivered before the Baptist Ministers' Conference of New York City by Dr. Faunce, who was at that time pastor of the Fifth Avenue Baptist Church, now president of Brown University, in which he said (I quote only from memory): "The evangelical churches would do well to accept whatever truth may be found in the teachings of Christian Science. All that they hold of truth as special belongs of right to all the churches; no organization has a monopoly of truth; it is the common heritage of all and belongs to none in particular; it is the duty of all, as it is the privilege of all, to appropriate and utilize truth wherever found or by whomsoever held."

According to the statements of the different ministers, none of the evangelical churches seem to have suffered by the growth of Christian Science; at least, they have lost no members in consequence of it. It is a question whether the adherents of that church would ever have identified themselves with the evangelical churches, and, if so, it is still a question whether they would have grown more spiritual, more beautiful in character, more Christlike, trained in these communions.

APPEAL TO INTELLIGENT FOLK.

It is admitted that Christian Scientists represent the wealth and intelligence of the communities wherein they flourish. This fact ought to have some weight in any just estimate of motive and character. If the Christian Science Church has been instrumental in healing one million cases of sickness, or one thousand, ought not this to be taken into consideration by those who profess to believe in the healing power of Christ, and in the great commission, "Go, preach the Gospel and heal the sick"?

The only class of people for whom Christ had words of biting sarcasm and censure were the Pharisees, who could not see any good in anything outside of Judaism. Are we not in danger of falling into the spirit of Phariseeism and of the Pharisee when we grow intolerant of the

methods and beliefs of those who conscientiously differ from us, and who still are putting forth noblest effort for the physical and moral salvation of humanity?

I have not the pleasure of Mrs. Eddy's acquaintance, but from all the evidence at hand I am obliged to think of her as a woman of remarkable ability and spotless character. I am not in sympathy with her views of Christian doctrine; but, as a minister of Christ and a Christian, I am bound to concede and respect her virtues of character, her intellectual ability, her right to worship God according to the dictates of her conscience and to build up a great church if she can—and evidently she can.

I have met and known personally quite a number of Mrs. Eddy's followers, and in every way they compared favorably with the highest type of Christians found in my own churches. How shall we judge the merits of a church if not by the type of Christian it turns out? I conclude that that is the best church which makes the best men and women, regardless of name or doctrinal tenets. "By their fruits shall ye know them." The victory of Christianity is to be found in the holiness of its professors. When it is understood by the whole people that the objective point of the churches is character rather than numbers, worth rather than wealth, harsh criticism will cease, confidence will be restored, and the problem how to reach "the better class" will be solved, for the world is not slow to distinguish between an Orthodox Christian and an Orthodox Pharisee. While it loves and honors the one, it has only abhorrence and detestation for the other.

"IF IT BE OF GOD"—

If the Christian Science Church, or any other church, no matter what its name, generates the most of the spirit of Christ in feeling and in conduct, that church will triumph in the end.

We do not need, Christian brethren, to feel alarm because of the apparent success of Christian Science. If it ought to succeed it will succeed. "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

God forbid that it should be truthfully said of the Christianity of the twentieth century, that it is just as conceited and arrogant in its day as were the Pharisees in their day. They despised the Gentiles. Shall we despise men because they are not of our sect? Shall we feel toward people outside of our church as the Jews did toward people outside of Jewry? What can be said for the Christian religion if after two thousand years it expresses nothing better, nothing higher than the spirit of a Pharisee? Dismal indeed must be the outlook for the future of mankind if the righteousness of Christ's followers to-day exceeds not the righteousness of the Scribes and of the Pharisees.

"In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." It is a question in the minds of many thoughtful men, who to-day are recognized leaders in the churches, if any of the creeds will survive the changes which growth in knowledge and the evolution of the human race will inevitably produce. If this young and thriving organization, known to orthodox Christianity by an unfamiliar, and, to it, harsh sounding name, bears the fruits of the spirit, "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," it comes within the intention and spirit of Jesus Christ, and is entitled to recognition as a Church of Christ.

And whether it does or does not, has nothing to do with the evident duty of Christian churches centuries old. It is our duty to set an example of toleration, of goodness, of kindness, of forbearance, of love, to all the world. It is our duty to manifest the spirit of Jesus Christ:

"Peace on earth, good will toward men," until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Wednesday Evening Meeting at Jacksonville, Fla.

THE members of First Church of Christ, Scientist, Jacksonville, Fla., looked forward with much pleasure to the first Wednesday evening meeting in their new place of worship. Although there had been a severe storm for several hours before the time of service, there was a good attendance, and the meeting lasted a hour and three quarters.

A letter from the daughter of one of our members now attending school at Washington, Ga., was read, telling of the healing of a case of grip.

Another member wrote saying that when he was asked to read Science and Health some five years ago, he was afraid to do so, as he thought it would take his Bible away from him, but at last he did read, and since then spinal disease, neuralgia, sick headache, and many other troubles have been met, and he feels better now than in thirty years. He says, "I am satisfied this is the true religion of Jesus Christ."

Then two letters were read that were written especially for this first Wednesday evening service in the new church. One was from Brooklyn and the other from Grand Rapids; both extended hearty congratulations and gave instances of the healing of colds, sore throat, depression, grip, diphtheria, burns and shock resulting from the explosion of a gas stove which threw a lady of over seventy across the room, and, more than all else, of the spiritual healing, the replacing of hatred by love, selfishness by selflessness.

A man present spoke of the mastering of a cold and grip in less than twenty-four hours by treatment from one of his family, when a similar case before he knew of Christian Science would last two weeks, and he would not be able to do any work at all.

A man spoke of a swelling in his jaw, which had been very painful, running down into his neck, so that he could not turn his head either way or laugh without great suffering. He tried for a time to meet it, but did not seem to make much headway, until in studying the Sunday lesson he came to the Bible reference, "The Lord shall take the yoke off thy jaw," he felt at once that this passage was for him. In a short time the pain began to abate and he was finally entirely healed. He said he was very thankful that the healing was slow, as he knew that he had gotten more out of the passage than he would if it had been instantaneous.

Another said that he thought he had cause for special thanksgiving and praise at this first meeting in the new church home. He said that an almost endless number of troubles had been overcome during his four years' experience in Christian Science, among which were neuralgia, weak lungs, fevers of different types, and headache.

A letter from a lady who could not be present was read, in which she said that before she studied Science and Health she was in bed with sick headache two days every two or three weeks, shut up in a closed, darkened room, suffering great pain if any one even walked across the floor. Chapped lips and hands were healed permanently, but the spiritual uplifting was the best of all.

Another lady, who knew nothing of Science but seeing her brother healed, overcame a high fever by simply memorizing, at his suggestion, the Scientific Statement of Being and the Lord's Prayer with its spiritual interpretation as given in Science and Health.

A lady spoke of her former sensitiveness to drafts and exposure of any kind. She also spoke of the healing of

an unusually severe case of headaches of some years' standing. The attacks were so severe that the strength of two men could not prevent the contraction of the muscles in her body from bending her almost double. This trouble was healed simply by the reading of Science and Health.

A man spoke of overcoming, in one week's treatment, a case of rupture, brought on by heavy lifting. He has had no return of this trouble, although he has done the same work ever since.

A lady told of laying aside her glasses, which she had worn for seven years. She is now able to read everything but the finest print. Another lady was healed of astigmatism of both eyes. A third lady said she had laid her glasses aside after eight years' use and can now do her work without discomfort.

Several spoke of the way they had been helped with their knowledge of the Bible, which had been a sealed book before reading Science and Health. They are now able to find much help and comfort and are gaining more of an understanding of it all the time, and now love to study it, where before, if they read it at all, it was only through a sense of duty.

A gentleman said that thirty days' reading of Science and Health healed him of sick headache and biliousness, which had troubled him ever since boyhood.

Another man said that he was thankful for Christian Science, not only because it heals but because it is the Christ way, showing that God is with His people, guiding, teaching, and healing them. He also said that the better we become and the more nearly we approach the Nazarene in our daily lives, the more free we shall be from the claims of error.

A man spoke of the value of Christian Science in the controlling and handling of animals, saying that he had been saved much trouble and expense by the use of Science. He gave several cases of the healing of a horse from cuts, bruises, and sunstroke.—ELWYN N. MOSES.

The Bible an Every-day Guide.

The best test is experience, and this test the Bible meets perfectly. Ever since its successive books began to be read by men the mass of testimony in support of its aptness and value in relation to human needs has been accumulating. Regarded from no matter what point of view, it is found to fit the ever-varying conditions of life with a pertinence far surpassing that of any other volume or library, and this fact alone proves its divine origin.

Its value is exhibited conspicuously in its discriminations between details and principles, for one thing. It deals with some details of conduct. Certain things, falsehood, for instance, always are wrong, and it prohibits them positively. Certain other things, the love of one's neighbor, for example, always are right, and it inculcates them with similar definiteness. But there is a long list of possible actions which may be either right or wrong according to circumstances, and in regard to these it contents itself with laying down principles, the application of which is left to, and constitutes the moral education of, the individual conscience. Indeed, it often is necessary to use one's own judgment in a secondary sense in reference to matters of an unmistakable moral quality. Thus it guards human freedom, and its fitness is as elastic as it is unalterable.

The Bible is intended for ordinary men and women. It therefore deals with every-day life, common motives, and familiar emergencies. It is meant for the culture of the soul, and it fits the round of ever-recurring tasks and emotions of the commonplace career not less exactly than the loftiest moods and the most exalted actions of the genius or the hero. It never can be outgrown, and it always is a safe and inspiring guide.—*Helpful Thoughts.*

From our Contributors.

The Shadows that Attend Us.

BY CLARENCE A. BUSKIRK.

THE shadows that attend us
By ourselves are cast;
The sunbeams that befriend us,
From the heavens vast,
Shine as free gifts to all as long as time shall last.

It is thine own strange folly
That thy steps abide
In dark melancholy
Where vile shapes reside,
And where thou wearest chains of self-degrading pride.

Halt, O weary mortal,
Stumbling through the night!
Knock upon the portal
Leading unto Light,
And it shall open to thy prayer if thou dost ask aright.

Seek the joyous fountains
Of abounding Love,
Where the heaven-kiss'd mountains
Lift their heads above
The clouds and storms and fogs that through the valleys
move.

Greed and lust and malice!—
Fling them all aside,
And a gracious palace
Then shall open wide
Its gates, within whose halls thenceforth thou canst abide.

"Work out your own Salvation."

BY EVA J. COX.

It has often been said, and truly, that every statement of Truth made, either through our publications or at the testimonial meetings, is sure to appeal to some one in some way.

A speaker in one of the meetings at the Mother Church made the statement that a student of music does not study musicians but the principle of music, a student of art does not study artists but the principle of art, and a student of Christian Science does not study Christian Scientists but the Principle of Christianity.

Thus it is that only as we cease to rely upon human theories and doctrines, cease to look for aid from any other source than the true source of all Being—God—cease to measure and compare human capabilities, and with earnest hearts seek to gain an understanding of that Principle which enables us to "act as possessing all power from Him in whom we have our Being" (Science and Health, p. 160), are we able to prove for ourselves that a right understanding of God, the divine Principle, restores harmony where our ignorance of Him has produced seeming discord.

Mrs. Eddy says in "Unity of Good," p. 6: "Every one should be encouraged not to accept any personal opinion on so great a matter, but to seek the divinity of this question of Truth, by following upward individual convictions, undisturbed by the frightened sense of any need of attempting to solve every life-problem in a day." Also, in Science and Health, p. 66, "Nothing is able to do so much for man as he can do for himself, with omnipotent aid."

We cannot work out another's salvation, but we can ever retain within our own consciousness the perfect ideal, and with patient, self-sacrificing love strive so to live as to

awaken others to a realization of the joyous privilege which is theirs in working out their own salvation in the way that Jesus taught.

A thought in this direction came to me while passing in a steam train through a congested district in the outskirts of one of our large cities one dark winter evening. As I sat watching the lights shining brightly along the narrow streets I thought how, standing erect in their allotted place in that humble locality, they were guiding the wayfarers and illuminating the pathway to their homes; and as there is a lesson to be learned from all things which come under our observation, so there seemed to me to be a lesson shining forth from those rows of street lights.

We cannot all, like the sun, illumine the whole world, but if in our allotted place we keep our lamps so trimmed that the light of Truth and Love may shine forth in our daily lives, we can brighten the pathway of those whose lives mingle with ours, and help them to reach the heavenly home of our Father and Mother God, the portals of which are ever open to all, and wherein reigns harmony, peace, and Love.

How to Overcome Error.

BY E. W.

ONE of the most subtle errors that forces itself into human experience is that of first listening to a suggestion of something wrong and then saying, "Oh, it's nothing!" without proving its nothingness, through the immediate supplanting of the suggestion of error by the statement of Truth, when the error must and will disappear. This I have learned through the most bitter experience.

The absolute power of Truth over error was proved to me, when in defiance of all material laws and evidence of the senses, a complete restoration of harmony in a home was effected by silently declaring the omniscience, omnipotence, and omnipresence of Love. The most abject poverty, and mental agony, with threatened desertion, had to be overcome; a separation of husband and wife seemed imminent, and to human sense no power existed strong enough to restore harmony; but, thank God! through the prayer of Christian Science, the very walls that had grown dark and that echoed only discord, have been beautified and transformed into reflectors of love. Laughter resounds throughout the house, happy faces surround the table, eager footsteps hurry home after the day's work to find rest and peace in the conscious presence of God.

Had the first little suggestion of error been met, the writer would have escaped the bitter experience; but the tempters, human pride and self-will, were admitted and brought their own punishment. Nevertheless, I cannot regret any experience which has helped to teach me the Truth. This lesson learned through tears and striving, I desire to give to the Field, hoping that it may help others to see that a suggestion of disharmony is all that error ever was, or can be, and when met by Truth it vanishes instantly.

Some had Ears to Hear.

BY JAMES HIGHTOWER.

AN article was prepared on Christian Science by one of the leading ministers of this place, and it was read before the ministers of the Orthodox Churches who had met to hear it and to discuss Christian Science.

I had an invitation to attend the meeting and took with me the thought that mortal mind has no power, and that God is all powerful. In walking down the aisle I picked up the Bible from a seat, and as I opened the book my eyes rested upon these words: "And in this place again, If they shall enter into my rest. Seeing therefore it re-

maineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts."

The article on Christian Science was read, and I have never heard anything so dark against it. The first minister of the eleven who were there, arose and spoke in favor of the article. And five others followed, all in the same vein. The seventh was a young minister, scarcely twenty-five years old. He spoke very freely to the effect that he did not see Christian Science as they did, and that there was certainly some good in it. He said he had a relative who had enjoyed the best opportunities to secure a thorough education, and when she became acquainted with Christian Science, though all possible was done, they could not change her mind.

Another minister spoke favorably, and then it was voted that I should have three minutes to testify of Christian Science. The chairman arose at three minutes to motion me down, but two others rose at the same time and moved that my time be extended. This was granted, and I was given five minutes more. After speaking the next five minutes, the meeting assumed a conversational tone which gave me a chance to speak very freely. If I had lost my love at any time the result would probably have been very different. One said, "You held your peace well, and made a strong argument for Christian Science." In less than ten minutes after the adjournment one of the ministers asked for treatment in Christian Science.

The Religion of the Infidel.

BY MAX JAGERHUBER.

REV. DR. DONALD, rector of Trinity Church, Boston, in an address delivered before the Episcopal Congress, asked the question: "Is Christian Science leading men out of the darkness of unbelief into the light of God?" and answered, "*Yes, it is; there can be no doubt about that.*"

What a revelation even in this enlightened age of intellectualism! Does Dr. Donald realize what a great Truth he utters? Think of the great sensation, if every minister of the Gospel would search for this Truth and then preach the result to his following.

As one who came from an orthodox faith in a personal God through all stages of beliefs, and who was an arch infidel as extreme as Voltaire, Feuerbach, and Paine, groping in the darkness for thirty years, deep down in materialism, worshipping the text-books of every known philosophy, I am most happy to record in the *Sentinel* that I find in Christian Science the Truth that makes us free. It is the only religion which reclaims the infidel, holds him fast because he learns of God what he formerly rejected; because he learns that Love is not an idle dream; because he knows that man is spiritual, not material, hence, a reflection of God, and not of clay or dust.

Verily the time is at hand when both preachers and doctors will be liberated as the infidel is delivered from his bondage, and intellectualism will seem like a mist,—a dense wall.

I cannot find language to express what I feel for this great Truth as revealed to us by our Leader. Often I feel that my newspaper career has been one grand failure when I behold the heavenly beauty, the harmony, the love which now guides us.

Adore God. Reverence and cherish your parents. Love your neighbor as yourself, and your country more than yourself. Be just. Be true. Murmur not at the ways of Providence.—THOMAS JEFFERSON'S advice to the young.

Testimonies.

From Invalidism to a Life of Usefulness.

In gratitude for what Christian Science has done for me, and with the hope of encouraging some one who may be investigating this great Truth, I will relate a little of my experience. Five years ago my husband attended one of the Friday evening meetings at the Mother Church to ascertain what Christian Science could do for the sick.

He had left me at home and in bed, where I had been for four months. For years I had been an invalid, spending a great part of the time in bed or in an easy chair, with occasional seasons of seemingly fair health.

My husband was so impressed with what he heard, that he soon engaged a Christian Science healer to take my case, and I improved from the first treatment. The doctors (and I had several) said I was suffering from neuralgia, rectal trouble, tumor, other internal troubles which medicine could not relieve, and indigestion to the extent that morphine had to be injected after taking a small quantity of liquid food, until finally nourishment could not be taken in the natural way. I had lain in one position propped up and surrounded with hot water bottles for over three months.

After the first treatment I discarded all these, slept in any position I chose, something I had not done for over a year, and ate whatever I wanted. The physicians had told my parents there was nothing to build upon, I had wasted away so much. They had so filled me with fear that I was slowly but surely passing away. All I needed was to be awakened and told the Truth, that God was my life, that Life was not in this body therefore disease could not kill it. I heard the words gladly and took courage, while the Scientist worked faithfully to bring me into a clearer understanding of the Truth.

In five weeks' time I was able to attend a service in the Mother Church, and at the end of nine weeks I needed no further treatment. One former physician acknowledged it was a miracle.

Hearing of this, could any one scoff at a method or religion that could bring one out of such a pitiable condition—such darkness—into health and harmony? Can you wonder that I am grateful for the blessings I have received? God's word is becoming clearer to me, and as new truths unfold from day to day, I am learning to say, "Thy will be done," and am praying that I may be humble and obedient,—

Till freed from art
And quiet in heart
I become "as a little child."

Now to all who are strangers to this Truth let me say, Do not be afraid to investigate it. It offers you health, happiness, and holiness, and is there anything in this world that offers you as much?—MRS. C., Boston, Mass.

Healed by Reading Science and Health.

When I came in contact with Christian Science I was hopelessly miserable. I felt as if life were a failure and there were more sin and suffering than anything else. Afflictions of many kinds had fallen thick and fast around us. Some were such as could be put down with a brave heart but those which struck at me through my children were more than I could bear. I lost courage, my health failed, and I was so miserable and cross that I wonder at my husband's patience with me.

About this time I had occasion to spend several months in New York City, and there I was thrown with Christian Scientists. I was at once impressed with their cheerful, happy, loving ways. This was so unusual that I knew there must be some power back of Christian Science, and when in the course of conversation they told me that right thinking

was the basis of right acting, and if one's thoughts were filled with good there would be no room for evil, it at least made me think. I attended the church three times, and it never failed to bring a sweet sense of peace and cheer.

After I left New York I studied the Bible closely and soon found that Christian Scientists put the proper interpretation on it, and I wrote to New York for Science and Health.

Strange to say, at this time I had a great desire to read this book. Drugs had failed to help me, but I did not suppose Christian Science would heal me physically. I only hoped it would bind up my broken heart and show me how to be better, and how to help others. It did more than this, far more, it healed me of sick headaches, indigestion, internal trouble, terrible colds and coughs, and many other things, but the sweetest thing and the one I am most thankful for, was, it taught me how to *love*.

What more do we want? for to love is to have heaven always with us. From the time I began reading "Science and Health with Key to the Scriptures," the whole earth became more beautiful, the flowers were more fragrant, the sky was bluer, the sun shone brighter, the air was fresher, the grass was greener, and there was Life and Love everywhere, for heaven had come to me. I went forth with a song of gladness, and it has never ceased these four years. It only grows more melodious.

Out of my heart of hearts I thank and love Mrs. Eddy, not only for my own healing and saving, but for those whom I have helped. It may bring joy to them, but it brings more to me. I have had difficulties to overcome, but "His grace is sufficient."

All my children and my husband are now Christian Scientists. I am a member of the Mother Church in Boston, and the branch church at Macon, Ga.

MRS. ANNIE C. BRIDGERS, Macon, Ga.

Chronic Disease Healed.

I have been in Science a little over a year. At first I could not see the benefit of the testimony meetings; but soon after having felt the power of Truth over error, I realized that there was something to tell, and now, I never tire of telling what it has done for me, and what it can do for others.

For years I was a sufferer from a supposed chronic ailment, and my only hope of release was the grave. The world indeed looked very dark to me. For about eight years I had lived on medicine of every description, but grew worse. However, I kept my troubles to myself, knowing that it would not help me to tell others what I was going through. About this time I was advised to try Science. After some little persuasion I decided to take treatment that very day, not with a feeling, however, that it would do me any good; results were not speedy, but the more I read Science and Health the more I believed that it was practicable. During my treatment I was called from the city. I had never taken such a trip without my material remedies, but in this case I left them behind.

During my absence my case did not seem to respond quickly. However, I kept faith, and after some days of patient waiting I had my reward, for I was agreeably surprised to find myself entirely free. My thanks went out to God and to our Leader, also to the patient practitioner who helped me to gain the understanding of the Truth which makes us free.

I have had several beautiful demonstrations in my home, and I find that any error which presents itself is more easily overcome than the preceding one: showing that the more implicit faith we place in the Almighty, the greater will be our reward.

I thank God for Christian Science, as I have been enabled, through knowing something of it, to send literature

to a dear relative in England who, the doctors had said, would live about a month more, and helped her to the "strait and narrow way." To-day she is a living testimony of what Science can do for all, if they will only come to the fountain and drink.—W. H. TEASDALE, Savannah, Ga.

Spiritually and Physically Helped.

The following letter was sent us by the Christian Scientist to whom it was addressed. It witnesses to the value of personal testimony for Truth.

My Dear Friend in the Truth:—It is with heartfelt gratitude that I write to inform you that I have united with the Fourth Church of Christ, Scientist, at Englewood, which was organized last February and now has two hundred members.

I wish to express my gratitude to you all there in the Christian Science Church in Albert Lea for guiding me into the Truth by your testimonies. Please do not hesitate to speak the Truth in the Wednesday evening meetings, as your testimonies at first impressed me more than anything else. As I said to my friend, "Surely this must be the Truth, as your neighbors, people who live here, would not get up before the public and tell falsehoods." So by your testimonies you have lifted me out of error into the glorious Truth which makes us free.

Christian Science, oh how beautiful it is, what a help in all our walks of life!

I wish to add my testimony to yours in regard to what Christian Science has done for me. About one year ago I had the most severe attack of rheumatism that I had ever had. I had suffered from that disease since before the World's Fair. I could scarcely get up and down stairs, sit down, or get up when I was sitting. But I praise God and return many thanks to the Discoverer of Christian Science, that through the understanding of her teachings I seldom have the slightest appearance of that trouble, and enjoy perfect health. "Praise God from whom all blessings flow." Again thanking you all for your testimonies for Truth, and hoping and praying that the seed sown by your faithful workers may take root and return a rich harvest among my immediate own as well as all others, I am,

Yours in Truth,

Mrs. N. A. R., Chicago, Ill.

A Little Child Quickly Healed.

I wish to tell how the seed of Truth has sprung up in Richland, Kan., and is bringing forth fruit. Last July a lady friend and myself met on Sunday at our house to study the Lesson-Sermon. There are now sixteen of us who meet every Sunday.

We have had some good demonstrations in cases of sickness and sin. One, of which I will speak, was a case of pneumonia. I was called to treat the case after the doctor had said there was no hope of recovery. It was a child nine months old.

When I was called to treat the case something seemed to say, It is no use of your going, you cannot meet the case, your understanding is not sufficient. The sense of fear almost overwhelmed me for a few moments; but I turned to the one Mind—God—for help. In a short time the answer came, "My grace is sufficient for thee." The fear was all gone. In two treatments the child was healed, although to mortal sense it seemed to be passing away.

I wish to express my gratitude for our literature, which comes bringing such helpful and uplifting thoughts weekly and monthly.—AMANDA J. DINSMORE.

It is not even a question of how *much* we are to do, but of how it is to be done; it is not a question of doing more, but of doing better.—RUSKIN.

Religious Items.

In an article in the (Unitarian) *Christian Register* headed, "About Righting Things," the Rev. Dr. Samuel A. Eliot says: "One of the oldest Aryan words that has come down to us is *rita*; that is, the root of right, rightness, and righteousness, as well as rites. The primitive meaning was straightness, 'with whom is no variableness, neither shadow of turning.' As the stars went straight ahead, so should man move in his career. Crookedness was held to be the soul of wrong-doing. It was also symbolized by the serpent. Truth, on the contrary, was straightness, and allowed no prevarication. The first moral distinction was crystallized in the word 'upward-looker,' as distinguished from the man who simply saw the earth. Straightforwardness with upward looking became the core of religion. The narrower interpretation of *rita* into rite, or ceremonial, soon followed. But the glory of the old Hebrew prophets was their constant exaltation of spirit rightness as superior to formal riteness. Prayers are held to be inferior to a pure heart. The ways of the Lord were always right ways; that is, straight and true."

After having had charge of the chapel services at Harvard University recently for a few weeks, the Rev. Dr. Lyman Abbott gave expression to the following opinion based on his observation of the students: "I have come away with two previous convictions greatly deepened and intensified. First, that this is pre-eminently a religious age; that especially thoughtful young men are thinking on the problems of the religious life; that if they are sceptical it is because they are too serious-minded and too true to accept convictions ready made, traditional creeds for personal beliefs, or Church formularies for a life of devotion. Modern scepticism is not indifference; it is not the product of a scoffing spirit or a careless indifference. Such scepticism there doubtless is. But the questioning characteristic of our age is that of souls profoundly alive to the realities of life and determinedly discontented with aught but verified and assured truth."

The *Congregationalist* publishes the following: "President Angell of the University of Michigan, formerly United States minister to China, in the course of a recent address on China and its future, said this, which must be taken as suggestive of the evil always wrought by excessive emphasis on theology. While hairs are being split the opportunity goes by. He said: 'Two hundred years ago the Chinese empire came within an ace of becoming a Roman Catholic nation. One of its prime ministers was a Roman Catholic. The Christian ideal, the promise of a future, the whole spirit of advancement was at the point of acceptance by the Celestials. The culmination of that triumph in behalf of a great people failed because of a theological dispute which disrupted the work—the incomparable work—of the European churchmen.'"

In a recent lecture on "The Place of the Individual in Good Government," delivered before the Harvard Civil Service Reform Club, Bishop Potter of New York said: "It is undoubtedly true that there is in Berlin or in Paris or in London, in Birmingham or in Manchester, nothing that even remotely approaches the condition of things which exists in the way of municipal corruption in the great cities of America to-day. The city of London, I was informed, distributed last year for the administration of its local government some £7,000,000 sterling, upon no single penny of which rested, as to the absolute integrity of that administration, the slightest cloud."

The *New-Church Messenger* says: "Religion is markedly absent from the outward customs of the life of the modern man. It is less a characterizing peculiarity of his external habits than it has been in some ages especially religious. It is shown less in man's dress, in his recreations, in his meth-

ods of language, and in the other outer features of life that have so often distinguished the religious from the secular man. . . . The religious state of the world to-day is exhibited in a reverent feeling toward the conception of God. It is shown in the renunciation of what is flippant in what is said and thought by those who are not religious."

The (Episcopalian) *Church Standard* has the following: "At Harvard College, Professor Peabody made very striking and pertinent remarks, which will bear quoting again and again. He said: 'Sometimes we want immortality proved to us by philosophy and history, but more often we enter it by first practising it. It is hard to picture the life of our departed friend as immortal, but it is still harder to picture it as not so. To many a life heaven has seemed like a home, because first the home seemed like Heaven. Everywhere to-day the dynamic power of immortality is changing the winter of our unbelief to the spring of faith.'"

The *Congregationalist* says: "Dr. H. K. Carroll, whose rank as a church statistician is high, contributes . . . the result of his collection of the statistics of 1900 relative to Christian activity and strength in the United States. The net gain of communicants, the country over, in 1900 is put at 344,846, of which the Methodists are credited with 106,472, the Catholics with 80,432, the Lutherans with 62,269, the Baptists with 32,439, the Disciples of Christ with 31,586, Presbyterians with 22,194, Protestant Episcopalians with 17,296, and Congregationalists with only 1,486."

In an article describing the work of the Baptist Publishing Society, the *Watchman* says: "The Baptist denomination is proprietor of what, on good authority, is said to be the finest book store in the world, occupying the lower story of one of the most elegant business blocks in the city of Philadelphia, and having as an adjunct a few blocks away a large building wholly devoted to the printing business of the society, and ranking in equipment and capacity first in the United States next to the government printing establishment at Washington."

A writer in the *Christian Register* says: "From the sometimes arid plains of duty to the heights where faith and hope prevail, the way is revealed, not to him who too carefully estimates the cost and counts the dangers, but to him who lifts his face to the light, till, 'for the joy that is set before him,' he must turn his back upon the quiet fields of content, and breast the rugged steeps that lie between him and his vision, counting all crosses and perils, possible and actual, as of comparatively little account. To such come ever larger revelations."

The (Boston) *Examiner* says: "It is an old proverb, and a true one, that a man is known by the company he keeps. Especially and markedly true is this of one who keeps company with Jesus Christ. Close and intimate companionship and communion with him reveal themselves not only in the character and conduct, but in the very countenance, so that the face of one who lives thus near to the Saviour shines with an inward light, as the face of Moses shone after his converse with Jehovah in the Mount."

In an editorial entitled "The Most Needed Thing," the *Universalist Leader* says: "Members one of another" is the Scriptural phrase in which the interdependence of men is expressed. The truth which these words of St. Paul set forth could not be more fitly or forcibly asserted. To help men see this truth and act upon it is one of the great objects of the Gospel."

General Booth-Tucker, commander of the Salvation Army in the United States, is said to be negotiating with the officials of the great steel trust to take over the work of caring for its injured and pensioned employees on the agricultural colonies which the Army now supports in the Southwest.

The (Baptist) *Examiner* says: "If our life is really shining, it will help to make the spot in which we move a little heavenlier, a place in which it will be easier for men to do right and harder for them to do wrong."

The (Swedenborgian) *New Church Independent* says: "As the heavens declare the glory of God, even so the illumination within the mind of man becomes the heavens of glory within him."

"The ultimate success of this world as a world depends upon the application of Gospel principles to every phase of human life," says the *Universalist Leader*.

The (Baptist) *Watchman* says: "One cannot be generous until he has rights of his own to sacrifice. You cannot be generous with the rights of other people."

"Very much of the misery of this world would be avoided if no one wished to fill a place not properly his own," says the *New-Church Messenger*.

Notices.

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Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, WATCH." *Jesus.*

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Items of Interest.

Political and Governmental Notes.

A Charleston, S. C., dispatch of May 9 says: "A negro who was arrested for having violated the 'slavery' contract in Anderson County, where the recent system of convict slavery was broken up by the courts, has been released by a magistrate on the ground that a man can no longer sell himself as a slave. The negro was leased for one year to work off a debt of \$150, and practically held in slavery by his creditor. The negro agreed to be shackled, locked up in a stockade at night, and to accept whippings when the owners deemed it necessary. An appeal has been taken to a higher court."

The people of Philadelphia are congratulating themselves over the abolition by the legislature of the public building commission, which has been in existence nearly thirty years for the purpose of building the new city hall and has not yet completed it. The Philadelphia City Hall was designed to cost \$3,000,000, and was to be completed within ten years, an extraordinary allowance of time. It has cost \$25,000,000, and after nearly thirty years is yet incomplete.

President McKinley and his party stopped at El Paso, Tex., on May 6, and there exchanged greetings with General Hernandez the personal representative of President Diaz of Mexico, and with the governor of Chihuahua. In the public parade at El Paso in honor of the President, there were four companies of Mexican infantry and three Mexican bands. The President was received with great enthusiasm on his arrival in California.

Foreign News.

The United States cavalry and artillery has left Peking to march to Tong Ku. Imposing farewell ceremonies attended their departure. Sir Alfred Gaselee and the other British generals, with their staffs, were present, and the British commander sent a detachment of Baluchis, who escorted the Americans outside the city wall. General Chaffee publicly thanked the cavalry and artillery for their services in the international relief expedition, and for their behavior since, which has been, he said, a credit to themselves and their nation. The infantry and headquarters staff will leave by rail as soon as the transports arrive at Taku.

The foreign ministers on May 8, decided to address a collective note to the Chinese Government, informing it that a joint claim for indemnity of 450,000,000 taels (which figured on the basis of a Tien Tsin tael would be \$318,150,000) would be made, and asking what method of payment is proposed. It is expected that the Chinese Government will reply to the representatives of the

Powers that the amount claimed for indemnities is excessive, and the question will then arise whether the Powers shall insist upon that amount in a demand which shall be an ultimatum.

A special dispatch from Washington to the *Boston Herald* last week said: "China, in the desire to prevent the exaction of indemnities which would lead to the appropriation of territory, has intimated that it would gladly, in lieu of such indemnities, grant to all the Powers commercial freedom in all the cities of the empire. There is opposition to this proposition on the part of Russia and of several other Powers, which hope to monopolize the trade of districts in China over which they exercise more or less influence."

The first recapitulation of the British census gives the population of England and Wales as 32,525,716, a gain of 3,523,191 in the last decade, or 12.14 per cent. From the census of 1801 to the one just taken is an even hundred years. At the earlier date the population of England and Wales was 8,892,536. Fifty years later it had more than doubled, and stood at 17,927,600, and now, after another fifty year period, it has almost doubled again.

According to the official figures of the War Office, the total number of deaths in the South African war is 714 officers and 14,264 men. Four officers and 314 men had been invalided home and subsequently died; 2,493 non-commissioned officers and men have left the service unfit for duty.

There was a heavy fall of snow in North Devonshire and South Devonshire, England, on May 7. It came after weeks of almost tropical weather.

Industry and Commerce.

After a prolonged upward movement on the New York Stock Exchange, during which the prices of all leading shares were recklessly inflated far beyond their values, the market "broke" on May 8th and 9th, plunging Wall Street into what the newspapers described as the "wildest stock gamblers' panic" that had ever been known in the history of the "Street." At the lowest plane which the shares reached, the shrinkage in the prices of 41 principal stocks was estimated to have been \$698,388,407.

For days before the break, the public as well as the manipulators knew that prices had so far outrun values that a reaction was inevitable, but owing to the peculiar condition of the market, speculators were stimulated to continue buying. The most important element in the situation was a struggle to secure the "control" of the Northern Pacific railway property, which was waged between two powerful syndicates. The recent consolidations of railways in the West have been planned on so large a scale as to threaten such important eastern systems as the "New York Central" and the "Pennsylvania" with all but exclusion from far western territory. The Northern Pacific, on account of its important alliances, became a bone of contention, which each of two powerful syndicates was determined to have. Northern Pacific stock, which sold at \$110 on May 4, on a market that had been on the rise for weeks, sold on the New York Stock Exchange on May 9, for \$1,000 a share. The price of Northern Pacific soaring to such startling heights brought speculators who were "short" on the stock face to face with financial ruin, and, to cover their shortage, these speculators were forced to sacrifice their other holdings at any price in order to get money to buy Northern Pacific. This caused the prices of all shares except Northern Pacific to sink far below their values, and between those two extremes thousands of men would have met disaster but for a very remarkable manifestation of mercy on the part of financiers and bankers who had it in their power to crush smaller dealers and rival houses with fabulous profits on the operation. Instead of using their power to ruin their

rivals, they used it to save them. The two interests at the head of the opposing syndicates gave notice that they would not exact delivery of Northern Pacific stock, and further, that they would help out the "short" interests by supplying the stock at \$150 a share. Then J. P. Morgan & Co., and other great banking houses poured millions into the market to stem the tide of depression of other stocks, thus saving the day. This manifestation of unselfishness is the more remarkable in view of the fact that it is subversive to the very foundation of Wall Street speculation, which foundation is admitted to be selfishness. If this spirit of compassion be allowed to extend its sway over the hearts and minds of Stock Exchange speculators, the character of Wall Street will be radically changed.

It is stated in railroad circles that President Hays of the Southern Pacific is about to inaugurate a radical change in the management of the system. He will form a cabinet of advisers, to be composed of the heads of practically all the principal departments of the road, with the single exception of the law department. The object of this cabinet arrangement is to centralize the authority and responsibility. President Hays will by this means have a firmer grasp on the details of operation of the vast system, and all orders will be issued directly by him, after consideration by the cabinet. It is understood that the cabinet will have no authority to interfere with the president in any way, but the members will, in reality, be advisers to the president, who will be responsible only to the board of directors."

A Colorado Springs press dispatch of April 28, says: "The gold production of the Cripple Creek district up to the close of the present month aggregates over \$100,000,000. The yellow metal was first discovered in this camp in 1889."

General News.

The largest tree in the world is to be seen at Mascali, near the foot of Mt. Etna, and is called "The Chestnut Tree of a Hundred Horses." Its name arose from the report that Queen Jane, of Aragon, with her principal nobility, took refuge from a violent storm under its branches. The trunk is 204 feet in circumference. The largest tree in the United States, it is said, stands near Bear Creek, on the north fork of the Tule River, in California. It measures 140 feet in circumference. The giant redwood tree in Nevada is 119 feet in circumference.

Northern Indiana farmers are experimenting in the domestication of quail, and the results are reported as highly gratifying. Nearly every farmer in that section has from one to three coveys on his farm, and is giving them kind and careful attention. During the snow season the birds are fed regularly, and on some of the farms they have become so tame that they roost with the barnyard fowls.

Hypnotism is now a forbidden art in Hungary. The secretary of the interior, after consultation with the highest medical authorities, has issued an ordinance forbidding its practice unless special permission, specifying the purpose, has been obtained from the Sanitary Department.

J. P. Morgan has bought the recovered Gainsborough painting for \$150,000. Mr. Morgan stipulated that the authenticity of the picture must be established beyond a shadow of doubt. It is apparent that this has been done.

George Q. Cannon, late president of the Mormon Church, left property valued at \$1,000,000 to his heirs, consisting of four surviving polygamous wives, thirty-three children, and his nephew.

On May 8, the board of overseers of Harvard University voted to concur with the president and fellows in their vote to confer upon President McKinley the degree of doctor of laws.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

The Solar Motor.

BELOW will be found extracts from an article which recently appeared in the *Imperial Farmer* of Los Angeles, Cal., describing the solar motor now in use near Pasadena in that state. It says:—

The editor of the *Imperial Farmer* has seen many very wonderful things in Southern California in the space of a generation. He has seen Riverside translated from the most barren and hopeless of deserts into one of the most famous orchards and gardens in the world. He has seen a dry slope of wheat-stubble become, in the Redlands of to-day, the winter home of wealth and fashion. He has seen seeds of industry and society, humbly planted in the heart of the San Bernardino valley, wax beautiful and prosperous and blossom into Ontarios and Pomonas. He has seen the rising tide of development not only submerge the vacant valleys, but creep up along the foothills; and even upon the stern tops of the mountains he has seen the energy and genius of man plant railroads and hotels.

The editor of the *Farmer* has seen so much accomplished that he has cultivated the habit of not being surprised at anything. He was not surprised when he found that the irrigated area of Southern California had practically been doubled by water development as the result of the drouth. He was not surprised when it was suggested that the great Colorado desert be moistened by the river of the same name and that a district of something like a million acres was to be wrested from the hand of aridity. Nor was he surprised when an old friend recently invited him to visit the ostrich farm at South Pasadena and behold how inventive genius had succeeded at last in hitching an engine to the sun.

The solar motor is a success. It operates a compound engine and centrifugal pump by means of steam, and that steam is generated with no other fuel than the heat of the sun concentrated upon a boiler, which is the focal point in the centre of a large reflector lined with many small mirrors. We have no idea that this device, which thus eliminates all cost of fuel at a single stroke, has reached the limit of its possibilities. But already it has recorded the following performance: developed a steam pressure of 210 pounds; evaporated 192 pounds of water per hour under 150 pounds of steam pressure; driven a ten-horse power engine and centrifugal pump; elevated fourteen hundred gallons of water per minute (equal to a flow of 155 miners' inches) twelve feet from an underground tank.

We do not know why, if this can be done with a single reflector, ten times as much cannot be done when several reflectors are grouped about a central engine, since it is patent that the efficiency of steam increases with the size of the engine. Nor do we see any reason why steam power generated by solar heat will not serve all other industrial uses as readily as it will pump water. Apparently there are no insuperable obstacles to the storage of this power so that it can be used nights and cloudy days, though this would necessitate the generation of electricity and use of storage batteries until other and cheaper methods shall have been devised. It is easy to spin a web of possibilities

to come from this new invention, and if there are doubters they need only be reminded of the fate of all the other pessimists who have been run over by the swift wheels of events in the west.

The prohibitive cost of fuel has greatly retarded the growth of mining districts in many places, compelled communities of considerable size to do without ice-plants, and deprived small towns of domestic water and of electric lighting systems. But most important of all, the cost of pumping has kept millions of acres barren which could not well be irrigated from reservoirs or streams. If the solar motor can be constructed cheaply enough to meet these conditions there is certainly a wide field for it, and it may be one of the most potent influences in the development of the west during the new century.



The reflector measures thirty-three feet six inches across the top, and fifteen feet across the bottom. It is lined with 1,788 mirrors, each measuring 14x3½ inches, made of common commercial glass. The familiar principle of the burning-glass, known to every boy who has had a hole burned in his trousers with the assistance of a mischievous neighbor, is not used in this case. The mirrors reflect the solar rays so that they are concentrated upon the boiler. This boiler looks innocent enough in the picture, but it is the business end of the machine. It is thirteen feet six inches long, and made of fire-box steel. The pipe which conducts the steam from the little dome at the top of the boiler to the engine-house, close at hand, is flexible and entirely metallic, being made of phosphor-bronze.

The operation of the solar motor is quite simple. The effort has been to make it entirely automatic, so that the saving in the item of labor might be as complete as the saving in the item of fuel. In the morning the reflector must be brought into focus. A boy can do this by turning a hand lever. In an hour the engine is ready to start, with one hundred and fifty pounds of steam showing on the gauge. A turn of the throttle-valve starts the engine and the pump is soon in full operation. "But," says some one, "the sun is traveling all day." Yes, and the reflector travels with it. This is accomplished by means of a clock-work arrangement which releases the reflector once each minute, so that it keeps in true focus all day long, driving the engine from within an hour and a half of sunrise to half an hour of sunset. This means about eight hours' work in winter and about thirteen in summer. It is expected that the motor will be good for fifteen horse power in the summer when the sun falls vertically and is therefore more effective. Difference in atmospheric temperature makes no appreciable difference in the heat of the boiler, but with a low winter sun the solar rays must penetrate a greater depth of atmosphere about the earth. This reduces the efficiency of the motor somewhat. Its present trial is under conditions by no means the best. It will be interesting to see what it will do in the Salt River valley of Arizona in a long summer day when the sun comes down like—well, like a thousand of brick, to put it mildly!

To describe the manner in which the large reflector is

mounted, how it is balanced, and how secured so that it is practically beyond danger of high winds, and to tell how everything has been arranged and adjusted to enable the device to take the utmost advantage of our western sunshine, would be a very long story, involving a lecture not only on practical mechanics, but solar physics as well. But it should be said that this wonderful machine is no pretty toy or childish experiment. It is the triumphant result of many years of earnest effort on the part of scientific men. From the day of Archimedes, who was said to have fired the ships in the harbor of Syracuse by using a reflector to concentrate the sun's rays upon them, to the days of Ericsson, who bestowed his thought on solar engines long before and long after he gave us the Monitor, eminent physicists have wrestled with this problem. The inventor of the present device has familiarized himself with all the learning on the subject and has himself contributed much of value to its data. The fact that his name is not yet known to the public in this connection is pretty good evidence that he is no bombastic seeker of foolish notoriety.

The old saying, "Make hay while the sun shines," is now to be practically illustrated in another way from the original thought. After the solar motor is used to pump water to irrigate alfalfa no diagram will be necessary to illustrate this new application of an old adage.

If continued experiment demonstrates the practicability of the invention, it is destined to work a revolution in the matter of motive power.

If the rays of the sun can by means of this motor be converted into electricity and stored up during the day for use at night, it will be possible for small towns and villages to do their own lighting at small expense. With the improvement in the storage battery there is scarcely a limit to be placed upon the possibilities of this invention. It is already used for pumping water, but its capabilities are so nearly infinite that it is attracting widespread attention.

The Commoner.

Mr. Sheldon's Christian Daily.

REV. CHARLES M. SHELDON, writing in the *Christian Endeavor World*, gives the first statement he has ever made regarding the positive results of his famous week, in editing a daily paper as he thought Christ would have it edited. He says:—

In the first place, very many of your readers, I infer from the hundreds of letters of inquiry received, do not know that the demand for the paper necessitated over 360,000 copies a day for six days. It is also not generally known that as a direct result of articles printed in the paper on the first page, which was commonly derided as lacking in news, several permanent institutions have already been established for the betterment of mankind.

It is simply a statement of fact that some of the articles that were criticised most severely, as being religious, commonplace, or old, as news, have produced results in certain directions which justified their publication. It is also a fact, which I have not published anywhere before, that for the last twelve months I have been in receipt of thousands of letters from all over the United States, expressing a great desire that papers of like purpose might be established in every large city in the Union. And letters have been received from nearly every state, from newspaper men representing every department of newspaper work, from editor-in-chief to the boys in the office, saying that, if such a paper should be permanently established, the writers would be glad to be identified with it, even at a loss of financial compensation.

My mail for three months averaged over three hundred letters a day, one gathering alone containing 998 letters,

and the overwhelming majority of them expressed the keenest desire for a journalism which would embody the teachings of Christ, and take a decided stand on the questions of temperance, brotherhood, righteousness in business, and clean, wholesome, powerful Christian living every day.

May I add that enough offers were made, through individual letters to me personally, of money to establish a daily paper? and if I had been at liberty to step out of my own chosen life-work into journalism, I could have been supplied with a sufficient amount to make a beginning. It was not simply an impulsive sympathy with the movement, but a belief in it which was willing to go to the extent of putting the money down in order to see it permanently established.

May I be allowed to correct a general misunderstanding and also misrepresentation of the paper which I edited for a week with the intention of illustrating, so far as I could, the use of a Christian daily, with other things, to give people the news? I have learned from friends, more than from my own reading of criticisms, that the commonest criticism brought against the paper I issued that week was that it did not contain the news of the day, and that it was only a religious daily. The friends who kept tally with other papers that week found that all items of real news in the world, with one or two unimportant exceptions, were chronicled in the columns of the *Topeka Capital*. There are several facts concerning the week which are not generally known. It was a most remarkable week in the history of human happenings for an actual dearth of great human events. A careful study of the papers printed that week all over the country disclosed in many of them a remarkably large use of "time copy," more than the usual quantity, on account of scarcity of general news.

May I be allowed to say, also, as I have so far made no reply in print to any criticisms, that what news there was was condensed purposely, and, being printed without noticeable "scare-heads," upon the third page, inside of the paper, did not attract attention, and in a great many cases persons actually came to the conclusion that there was no news in the paper, because they did not find it in the usual place, or in an exaggerated form?

It is also true that the paper did not depart from its local conditions. It was not a metropolitan sheet, but remained a local publication, and there was no attempt to change it from that condition.

I have said this much at length, because one of the most important contentions for a Christian daily would necessarily be the contention that it print the news of the world. A failure to do this would be fatal to the success of such a paper, and it could have no right to the name of Christian newspaper. There is room in America to-day for a Christian daily paper, which we do not yet possess. That it will be evolved in the course of no very long time I most firmly believe. The signs of the times point toward it; the public demand for it is growing with great rapidity, as the old century has gone its way and the new century has come in.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person that comes near you look for what is good and strong; honor that, rejoice in it; and as you can try to imitate it, and your faults will drop off like dead leaves when their time comes.

JOHN RUSKIN.

I will stop at no point so long as clear reasoning will carry me further.—HUXLEY.

Selected Articles.

What is Christian Science?

THE lecture delivered on Friday evening at the Opera House by Judge Ewing was scholarly, eloquent, earnest, and impressive; and excited comment, discussion, and interest. *The Herald* is a secular paper and does not meddle with things religious and spiritual except so far as they may be matters of news or of public interest, or as related to secular matters. But this lecture comes within all three of these classifications: it is a matter of news, of public interest, and is related closely to secular interests. The subject of Christian Science, as a belief and as a practice, has become of much interest and is exciting wide discussion in the secular newspapers; and those who believe in it and some who practise it, or pretend to practise it, are under criticism, and a few under judicial examination.

"What is Christian Science?" is a question we are not prepared to answer. This phrase has, of course, two very distinct meanings. In its broad sense it may mean whatever system of scientific philosophy, or concatenated and formal statement Christians have promulgated, or that represent the views and doctrines of Christ and his Church. And in this sense this phrase is used as the phrase "Political Science," "Social Science." But in the narrower sense it means that system of doctrine, teaching, and practice promulgated by Mrs. Mary Baker Eddy, and accepted, held, and followed by those who agree with her and believe in her teachings. And even in that narrow sense it stands with those who accept this system as representing the truths, the teachings, and the promises of Christ, and is founded wholly upon the Bible, and in accordance entirely with its utterances and spirit.

To those who declare their inability to understand this Christian Science, the answer sometimes given is that famous passage from Paul's letter to the Corinthians: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The keenness of this response and its aptness require no explanation. To those who can believe in the incarnation, the crucifixion, the resurrection, the ascension and the continued sovereignty of the Christ—and in his office, work, and power as Saviour, Mediator, and Judge, it ought not to be hard to believe in Christian Science, say its followers—to those who cannot thus believe, of course all written and taught in the Bible is foolishness or worse. If there was a Christ and he was the Son of God with power to give up his life and take it again, and that for the love he bore mankind; if this Christ did raise the dead, heal the sick, make the blind to see and the cripple to walk; and did promise that those who had faith in him should have like power—why should those who thus believe refuse to believe that in fact those promises are being honestly and fairly kept, and that those who take him at his word do what he promised they might do. In this demand they only do what Peter and John did to him who laid at the Gate Beautiful; and repeat what Paul declared he did in the same name and by the same power.

To this reasoning they add, however, a potent declaration; they say as a fact, This has been done—is being done. **They testify as witnesses in court—that august and universal court of human thought and human investigation—that they have seen, nay, experienced, the fulfilment of these promises, even as the blind man answered, "One thing I know, that, whereas I was blind, now I see."**

How far this human testimony is sufficient to build upon is one of the most interesting subjects of inquiry known to thoughtful students of human nature. The miraculous cures at Lourdes; the wondrous cures at numerous celebrated holy places and by holy men, in many countries and

in all the ages; the miracles in all ages attested by human testimony; are among the mysterious problems of our race and its inner nature. The power of superstition, of imagination, of faith, is certainly a tremendous power; and as a mere therapeutic agent is of remarkable efficiency. Two of the most intensely interesting lectures we ever heard were by a brilliant professor in one of our medical colleges on "Faith as a Therapeutic Agent." If we reject this testimony we place perilous conditions upon the historical sufficiency of that testimony upon which rests the belief of the resurrection; if we accept it we make it extremely difficult to reject much which the thoughtful Christian world does reject.

In all ages the organized church fails to satisfy thousands of sincere, earnest seekers after the truth and after higher ideals. In every country and against every form of formulated creed the reformer is found ready to antagonize the received with declarations of new revelations or new constructions of the old. This may be laid down as a universal proposition. For us it is only necessary to call attention to the historic reform by Jesus of the Jewish Church; by Luther, Calvin, Knox of the Universal Catholic Church; of the Wesleys of the Established Church; and in our own state and during almost this present generation of Alexander Campbell, Barton Stone, and others.

This dissatisfied element is composed in large part of very intense and extremely earnest people who yearn for higher things and cannot be satisfied with what the organized church offers. It is folly to denounce such; it is harsh to laugh at them; it is unwise to deride them; it is un-Christian to persecute them. We may not agree with them; we may not understand them; we may not approve of them or their beliefs; but there is always something of truth in what they find as comfort. The human soul and the human mind are never satisfied with what is wholly a lie—what is entirely false. There must be something of truth, something of the supernatural, something divine in whatever creed, cult, doctrine, dogma or belief satisfies the human brain and evokes the passionate love of the human soul.

Man has within him an immortal desire to know the truth, an unquenchable yearning to believe the truth, an insatiable thirst for the truth; this is the hope of the race; this is the cause of his upward progress. He may not be capable of separating the truth from falsehood; he has accepted much falsehood to obtain small truth; he has died for strange misconceptions because they had meagre truth wrapped within their folds. Progress means greater capacity to recognize the truth and separate therefrom and reject the false. Civilization is putting the truth into actual and ordinary life—living the truth.

Christian Science comes in this new century with the claim that it is the broader, ampler, clearer, more potent truth of the Bible—whereby man can more certainly and practically realize what Jesus meant when he said he was the Life, the Way, and the Truth. Truth is never new and never old; it has no age; its discovery may be new; its acceptance may be recent; its practical rule may be of modern times, and the close yesterday. Men may not have seen it, not recognized it—may have rejected it, believing it to be a lie; but if it be truth it always was and always will be. There was a profound philosophy in the advice of Gamaliel: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

It is said that thousands of earnest men and women have enrolled themselves as open believers in this system; perhaps more are secretly but eagerly studying it and watching to see if indeed it be of God; and perhaps still more with less eagerness and in a different spirit are investigating its claims to verity and power. Among this latter class, perhaps, *The Herald* might range itself.

To all who love their race there is a sweet attractiveness in every promise of alleviation of pain, of surcease of sorrow, of a dearer and nearer brotherhood, and the uplifting of men. He who comes in the name of the Ruler of men and angels with an evangel of peace, health, happiness, love, finds heavy hearts who thirst for his message, broken hearts who turn to his proffered remedy; sad, sorrowing, suffering ones who need and pray for relief. In all love for man there is some truth, as perfect love is supreme truth.

Editorial in *The Morning Herald*, Lexington, Ky.

A Reply to "Enquirer."

To the Editor of *The Onlooker*.

Sir:—As you were good enough to insert in your valuable paper of the 2nd inst. my last communication, I take the liberty of replying to a few remarks on "Christian Science" by "Enquirer" in your issue of the 9th inst. He remarks, "As far as I can understand its methods, the patient is subjected to a long course of prayer and fasting, in the course of which the body is exhausted and the mind becomes impressionable, consequently the patient is subject to hallucinations suggested by the operating Scientists." It is evident from this remark that your correspondent has not carefully studied Christian Science, as it works, in fact, on exactly the opposite method—the basis being moral and intellectual, not emotional. The mental attitude of Christian Science is, in fact, precisely the same as that of physical Science, only working through spiritual or mental, instead of physical, laws. It tests as it advances. It stands by results—i.e., demonstrated truth: "Not creed but deed, not theory but practice, says its author. It courts fair and impartial, but not prejudiced, investigation. When understood it can be demonstrated. By adhering to the Principle of Christian Science one can obtain definite and assured results. Christian Science is certainly absorbing the attention of some of the best and keenest minds of the day.

As regards medical testimony, J. Clarke Whittier, M.D., expresses himself as follows: "My investigations have proven to my entire satisfaction that Christian Science is not a mere system of healing, but I have found, as one gains the understanding of its Principle, and lives it, the healing of physical, mental, and moral ills necessarily follows. With me the truth of Christian Science is not a matter of belief, but of understanding; not of faith, but of works; not of theory, but of demonstration. I have tried it and found it not wanting. I have seen it stand the test in so many instances that my certainty that it is founded on unchanging Principle has reached the condition of absolute conviction."

It is not to be expected that the full recognition of this attitude of spiritual monism will be altogether accepted in this material age, but seeing that the leadership of modern thought is all trending in this direction, in opposition to the unsatisfying materialism of Huxley and Herbert Spencer, worked to its final development by Professor Ray Lankester and others, I am more than ever convinced that this attitude will be eventually more or less assimilated, and in time adopted by the various schools of Christianity.

If any of your readers wish to follow out the matter for themselves, they have only to apply to the library of the Society, where they can obtain the monthly *Journal*, in which they will find fully expressed the views of those who have accepted the new standpoint. Apologizing, Mr. Editor, for the space I am taking up, and in the hope that these few remarks may throw a ray of light on this complicated and many-sided question,—I am yours faithfully,

EDWARD W. LAMBERT, F.R.G.S.

Grand Hotel, Birmingham, March 6th, 1901.

In *The Onlooker*.

An Interesting Interview.

THE following report of an interview with Mrs. Sue H. Mims, C.S.B., of Atlanta, Ga., appeared in a recent issue of *The Constitution*.

Even the casual observer of the trend of the times, cannot fail to see that there is a vigilant, concerted, determined action on the part of the medical fraternity to legislate against Christianity as a healing power. Why does the medical fraternity need this legislative support that is not asked for nor given to other professions? Is not this very strenuous and persistent effort that is being made in every state of this union the very highest possible compliment to the healing work that is being done by Christian Scientists?

Christian Scientists have no quarrel with medical practice nor with any other means of alleviating human ills. They believe in and ask for individual freedom, both in religion and healing. I myself have had a life-long habit of being most friendly to the physicians, for I was, until healed in Christian Science, almost constantly under the care of some one of them. As a class they are scholarly, cultured, and refined, and I like those qualities, but I also like liberality and justice.

Is it just that for nearly twenty years I should have given yearly handsome sums for medical attention, as much several times as five and six hundred dollars for surgical operations—seventeen hundred at one time for the rest cure—and when all these had failed and a gentle, Christian woman did what all these had failed to do—restored me to health and strength by making me a better woman through the understanding of my relation to God, at a cost of twenty dollars for four weeks' treatment; is it just, I say, that she should be counted a criminal for taking this meagre compensation for an inestimable blessing—a blessing that irradiates my life and being through all these twelve years? During this time I have taken no medicine and have been better in health, holier in life, more useful to myself, to humanity, and to the cause of Christ.

A close and unbiased study of Jesus' words and works will show clearly that he taught that sin was the cause of sickness and death; that if you cast out one you cast out the other. They go hand in hand. He said to the palsied man: Thy sins are forgiven thee: rise up and walk. Whether is it easier to say, Thy sins are forgiven thee, or to say, Rise up and walk? This certainly unites the theology and the healing—they are inseparable. It is the theology that heals. When he said, Go into all the world and preach the gospel, he also said, Heal the sick. He revealed the healing power of Spirit which had always, from Moses, Elijah, and David, to Jesus, been somewhat a part of Jewish theology. The healing work was not confined to the twelve, for the seventy also healed, and Paul, who never saw the personal Jesus, boasted that he had given proofs of his discipleship by signs and wonders.

Jesus proved that there was a spiritual law which annulled the material. When he said of his disciples, "They shall handle serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover," he said pointedly and positively that these should be the signs that would follow those that believed in or understood him. Paul said: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It is this understanding of the supremacy of spiritual law that heals the sick,—the understanding of the naturalness of good, of health, harmony, and immortality, and the consequent unnaturalness of evil and disease, if God is omnipresent Good.

Not until the fourth century did this unity of theology and healing cease, and not entirely then, although at that time the world and materialism seemed to take possession of the church instead of the church dominating them.

Christian Science is restoring this lost characteristic of early Christianity, and as it destroys sin and heals the sick it becomes the greatest ethical as well as health-giving movement on earth.

I have as a reflector of this divine understanding given many proofs in this community that this Christ-power has been demonstrated in your midst.

I will tell of one. An old Confederate soldier who does not reside here, came to me for this Christ-healing. He had been wounded in our Civil War and had been on crutches for twenty-three years, the wound in the calf of the leg never having healed, although he had tried every available means in a material way (being a man of fair competency); nothing from patent medicines to mineral springs, as well as the other recognized methods, but had been tried. The muscles and sinews were wasted—almost gone; the limb was bent and shrunken, and he was thin and worn. In one week the change for the better was very marked. In less than two months the wound was healed, the lost substance restored, and he was well, all by the power of Spirit and prayer. This case is one of the many which have been healed by the practitioners of this church. Cancers have been healed, tumors removed, the blind have been made to see, the lame to walk, the bed-ridden to rise from their bondage, and God, as the “very present help in trouble,” has been proven in this city. Any of these cases can be verified.

Every other science in the world is rising out of its grosser elements into invisible and immaterial force, and shall we be pinned down by medical legislation to herbs and plasters, when the Scriptures declare that Spirit is the only power, and utters its sublime denunciations on those who go down to Egypt (or materialism) for help. Is not that having other gods than Spirit? Paul declares that he comes to the Corinthians “not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” He teaches that our reasonable service is to bring the body into subjection to Spirit; to be transformed by the renewing of our minds; to put on the Christ-Mind. He taught and practised divine metaphysics.

I believe that the Christian world is awakening rapidly to the fact that healing is an essential element in Christianity, and I believe and know that the enlightened sense of this country is also awakening to the dangers and unconstitutionality of class legislation against this spiritual form of healing. Its absurdity cannot more happily be expressed than by Mark Twain’s humorous complaint, that the New York medical bill even deprived his grandmother of her joy in experimenting on him. The fallibility of medicine cannot be so forcibly expressed by any outsider as by members of their own ranks.

Victoria’s Scrap-Books.

There are two questions in connection with Queen Victoria’s will which are exciting no little speculation among people at court. It is with regard to the disposition which Queen Victoria has made of her private diaries, which were kept with the utmost regularity from the time of her accession until her last illness, and likewise of an extraordinary collection of scrap-books kept under careful lock and key in the royal library at Windsor Castle, and to which no one, not even the members of the royal family, was permitted to have access, save by the express permission of the Queen herself. These scrap-books contained the originals of all the letters addressed to Victoria throughout her long reign by her various premiers and cabinet ministers, including the autograph summary of the proceedings in the House of Commons which the member of the cabinet who acts as the leader of the house is required to write every night when Parliament is in session for the personal information of the sovereign.—*Washington Post*.

Communion Service.

THE Communion services of the Mother Church will be held Sunday, June 16, 1901.

Reading Room Removed.

THE Reading Room of The First Church of Christ, Scientist, in Boston, formerly at 194 Boylston Street, is now located in the Pierce Building, Huntington Avenue, opposite Public Library.

Attention.

WILL subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

Remittances.

REMITTANCES should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

The Church Manual.

THE Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members.

Address all orders and make remittances payable to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

APPLICATIONS for membership with the Mother Church to be presented at the June meeting for the admission of applicants, must be in the hands of the Clerk on or before May 20, 1901.

A Word to Inviters.

INVITERS of applicants to membership with the Mother Church will confer a favor on the Clerk and save disappointment to the applicants if they will withhold, until after the semi-annual meetings, all applications that have been sent to them for their signature too late to reach the Clerk before the date for the closing of the entries for admission, and also notify the applicants that their applications have been retained.

All applications should be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

Often the love of God is hid, passes behind the cloud, and leaves us with a cold shudder of alarm, as if it were not there. But the divine realities do not depend on our apprehension of them; the eclipse of our vision makes no difference in their shining, except to us. The Infinite Love abides behind and waits till we return to it, and the intercepting veil falls away.—JAMES MARTINEAU.

Thank God, there are some men and women full of the power of the Gospel who cannot rest satisfied till they have opened their very hearts, and given the poor, wayfaring man the only thing which is really their own—their faith, their energy, their hope of God.

PHILLIPS BROOKS.

CHRISTIAN SCIENCE SENTINEL.

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Religion and Health.

IN a recent sermon on the above subject a minister in a western city said:—

"The relation of the mind to the body is very great, and often a willingness on the part of a person relieves him from a supposed illness, which in reality was only an hallucination. Back of this lies the fact that God acts through the mind upon the body. Therefore, there can be no higher purpose for the church than to help men to help themselves. The physician who renders the most good for his community is the one who goes about his work scientifically and religiously."

If it be true that "the physician who renders the most good for his community is the one who goes about his work scientifically and religiously," what shall be said of that teaching and practice which seeks to impress upon sick and sinful humanity, the eternal fact that God—divine Mind—is able to save to the uttermost? Is it not readily apparent that the greatest need of the world to-day, individually and collectively, is a more definite idea of what are to be regarded as the legitimate results of Christian living upon the health and morals of men?

In this age, when in every department of life the theoretical is giving place to the practical, and men and things are being judged by their works, man has a right to ask, Of what advantage would Christianity be to me in the affairs of every-day life? The religious world is awaking to the fact that this question must be answered in a manner that will appeal to man's practical, common-sense view of things, instead of taxing his credulity. All honest efforts are commendable and the broadest charity should be manifested toward those who are making these efforts, even though they may not be working in accordance with the views of others. If all who have "named the name of Christ" should in their own way strive to give the much needed proof of the practical workings of Christianity, and in no way seek to interfere with the honest endeavors of others, how much more rapid would be the progress of the world Spiritward.

The subject of the sermon referred to suggests a relation between religion and health, and the declaration, "Back of this lies the fact that God acts through the mind upon the body," very naturally causes the thinking man and woman to ask, "If this be true, cannot God heal all manner of diseases without the use of material remedies?"

It is evident that that which answers his question in the affirmative, and also gives positive proof of its declaration, will appeal to such a person and assure him that Christianity is not only sound in theory but also successful in practice. That God can and does heal the sick is demonstrated in Christian Science. This is but one of the many proofs to be found in Christian Science, that Christianity is practical in its application, and meets the requirements of every-day life.

No man has less faith in God when he learns that Christianity means health as well as holiness, neither does it limit thought or endeavor in any direction that will result in good to humanity. On the contrary it will have the

opposite effect. When man learns that he can rely upon God to restore him to health he will begin to realize that he can trust all things to God's keeping. Thus the man who desires to know of what practical use Christianity will be to him, will find that there are no limits to what it can and will do for him and for all men.

The Child as a Thinker.

IN a recent number of *Nature* there appeared an article by G. E. Mudge, in which the writer protests against some of our modern educational methods and theories. He argues that the child naturally possesses the power to think and reason logically, and that true education retains and develops the thinking powers the child naturally possesses.

We make the following most suggestive and helpful excerpt from the article:—

"Are we not on the wrong track when we talk of 'making thinkers' or of 'training men to think'? Remembering the nature of the child, it rather seems to me that we should be nearer a successful issue if we turned our energies in the direction of retaining and developing the thinking powers it naturally possesses. Any one who chooses to observe the development of a child's mind will, if he does not suppress its natural bent, convince himself that a child from three to five years of age possesses thinking powers of greater capacity than we are in the habit of crediting to it. One of the external evidences of a thoughtful mind is the asking of questions which bear definite and logical relations to each other; and this is precisely what an average child of that age, when talking to a person in sympathy with it, is persistently doing. It is not content with a flimsy and evasive answer, and how strong is its intellectual craving is manifested by its evident disappointment or display of temper when its ignorant parents impatiently curb its curiosity. It is very seldom that one finds a mother who has endeavored to retain her child's thinking capacities.

"I was once present when the little four-year-old daughter of such a mother was making inquiries about the planet Venus, and after she had been informed that both Venus and the earth traveled round the sun and were illuminated by it, she put the query, 'Then if there were people on Venus our earth would look to them as Venus looks to us?' This question demonstrates that a child possesses thinking powers sufficiently vigorous to enable it to see the logical relationships of bodies to each other, that would certainly do credit to many of its superiors in point of years. This is not an isolated instance, and my impression, derived from observation and from conversation with observant persons, is that the average child, if not suppressed, is capable of a quality of thinking that leads its elders, when they try to follow it, into an intellectual quagmire of inconsistency and absurdity from which they beat an inglorious retreat by bidding it not to 'ask silly questions.' If they bade themselves not to give silly answers, the request would be just."

If what our writer says is true in the material world, how much more so is it true as pertains to the world of Spirit? The child's ready acceptance and application of spiritual truth often causes one to marvel and exclaim, "How can these things be?" The child is naturally disposed to apply what it knows, for it has not learned to regard things merely from a theoretical standpoint. Spiritual truth appears to him to be as practical as anything with which he has to do in the world of sense. May it not be that it was this pure and practical sense on the part of the child that caused the Master to say, "Except ye become as a little child"?

It must be admitted that much of what is called material education leads mortals away from God rather than to Him, or at least causes them to leave Him out of the

affairs of daily life. Jesus called the world back to the simple, natural sense of life which recognizes God in all things. The child possesses this sense, and his education should be of such a character as will cause his faith and trust in God to develop in a natural way.

Many of us who are "older grown" have time and again felt the force of the Scriptural statement, "and a little child shall lead them." The simple and natural reasoning of the child has led to a clearer perception and acceptance of Truth. We fully realize that the world greatly needs that child-like faith and trust in God which takes Him at His word, and trusts all things to His keeping.

Contagion.

It certainly is rather discouraging! For years humanity has been definitely instructed that the spread of contagious disease was effected through the bacteria of the sputum, the spores of the atmosphere, tainted water, clothing, etc., and elaborate regulations for quarantine and disinfection have been rigorously imposed upon all who were exposed by contact or otherwise. These scientific dicta have assumed the authority of law, and man's obedience or disobedience to its mandate has determined his fate. And now they have found out that all this simply isn't so! The microbe is innocent as can be, and the guilty party is none other than the mosquito.

Surgeon-General Sternberg is reported to have announced the fact, and to have issued his orders to the sanitary authorities of Havana in keeping with the same.

In the war against yellow fever, disinfectants and fumigation are to be replaced with an entirely new weapon; viz., mosquito netting! and the fight is made correspondingly less interesting, while the anxieties of the fearful are vastly increased.

The microbe was sly and subtle, and his habit of keeping out of sight gave zest to the chase, but the mosquito is so plebeian, so ubiquitous, so loud; it seems rather commonplace and humiliating to enter the lists with him; there is nothing chivalric or high born about it; and yet if he's to blame he must be punished, and that without delay or consideration.

Poor humanity! driven into the ranks by baseless fear and officered by the high authorities of science, so-called, it has to mark time in a ceaseless struggle against unnumbered and augmenting foes, and it goes to its defeat with an obedience and determination that is heroic and worthy of a more inspiring cause. The multiplicity of these discoveries (?) respecting the cause of disease is only equalled by the multiplicity of the changes in the means and methods of the cure of disease, and so will "the knowledge of good and evil" register its ebb and flow, until men come to realize that all that is real, all that manifests the divine Life and Law, is good; that the knowledge of Good, of God and His manifestation, has no evil in it, and that this knowledge brings immunity from all contagion and harm, for it is present and "eternal life."

Doctor of Laws.

IN view of the fact that the authorities of Harvard College have voted to confer the degree of LL.D. upon President McKinley, the following contribution to the *Boston Transcript*, by William De Witt Hyde, D.D., LL.D., President of Bowdoin College, setting forth the significance of the degree, will be read with interest. President McKinley has been invited to attend the commencement exercises at Harvard next month, and it is thought the degree will be conferred at that time. It is interesting to recall that the first President of the United States re-

ceived the degree of LL.D. from Harvard College one hundred and twenty-five years ago.

President Hyde's paper is as follows:—

Some years ago I received a petition from the supporters of a country academy, in which the petitioners set forth the fact that the academy was declining, and needed something to bring it into prominence. They had finally concluded that the best thing they could do for the academy would be to secure an honorary degree for the principal. Accordingly they respectfully petitioned the trustees and overseers of Bowdoin College to grant to their principal the degree of LL.D. In order to make more explicit the precise thing they wanted, they added in brackets, after the letters LL.D. the explanatory clause "Doctor of Legal Laws." The Bowdoin trustees did not see their way clear to help out the academy in the manner proposed by the petitioners. Nevertheless, the candidate did not remain long unconsolated; for at that same commencement season, a week later, he received from a sister university the degree of Ph.D., which doubtless both he and his supporters regarded "equally as good."

While historically the degree of LL.D. undoubtedly goes back to the time when it represented sufficient attainments in jurisprudence to entitle the recipient to receive a doctorate of "Legal Laws," it long since ceased to have direct connection with it, and has come to signify proficiency in law in a broader and profounder sense. Whoever has reflected deeply on nature and human life has discovered that underneath phenomena there are certain spiritual principles, of which all phenomena are expressions. These deeper principles Plato called "ideas;" the Hebrew proverbs grouped them together, under the single name of "wisdom."

"I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills were I brought forth."

"By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth."

The modern world, however, has agreed to call these principles, whether in the sphere of nature or of human society, by the name of laws. The Doctor of Laws, therefore, is a person in whose speech or action these laws have come to clear and definite expression. Such persons are comparatively rare. The majority of college graduates never get beyond that acquaintance with truth which comes through the thought and deed of others. They never attain original insight and independent initiative. They deserve merely the Bachelor's Degree, which signifies that they have apprehended the laws of nature and human life at second hand.

Originally this Bachelor's Degree carried with it the right of teaching from a text-book, but not the right to teach out of the accumulated stores of one's own information. The Master's Degree implied longer study and closer familiarity with a subject, and carried with it the right to give lectures of one's own. With us the degree of Doctor of Philosophy has come to mark this stage of intellectual independence, and the corresponding authority to teach. The degree of Doctor of Laws marks not merely the ability to make some little contribution to the sum of human knowledge, and on the basis of the ability shown in doing that, to give lectures on a subject, but has been reserved to indicate some substantial contribution either to science, if one is pre-eminently a scholar, or to public welfare, if one is a man of affairs.

Such achievement obviously cannot be measured by a formal examination, for it may well happen that the recipient of a degree is more competent to examine the body which confers it, than is this body to examine him. A man proves his worthiness to receive this degree by the acceptance of his work among those who are competent to judge.

His investigations if he is a scientist, his researches if he is a historian, his writings if he is a literary man, his decisions if he is a judge, his achievements if he is a statesman, are the basis on which the degree is conferred. Membership in learned societies and official position in the state may be indications of fitness for this degree, but they are merely indications. The real basis on which the degree rests is the fact that some department of human knowledge, or of human affairs, has come to individual expression through this man's words or deeds.

There are certain high positions, such as that of president of one of the leading universities, or the head of a department in such a university; such as the president or prime minister of a great nation; or the chief justice of the Supreme Court of a nation or a great state, which it is almost inconceivable that a man should hold without having proved himself to the public as a man through whom the laws of nature or of human society have found expression. Exceptions, indeed, there may be to this rule; yet even in such extreme cases the valid ground for withholding it is not that the authorities of the universities differ from the policy of the man who holds the important office, but rather that they judge him to have no principle or policy at all.

Difference of opinion is no ground for withholding a degree, for the laws which govern nature and human life are many and subtle. No individual is likely to grasp them all in due proportion. The question which a board of trustees must ask with reference to a candidate for the degree of Doctor of Laws is not whether they approve his opinions and policy, or not. It is the deeper question whether his opinions are the result of scholarly thought; whether his policy is the fruit of intelligent and conscientious action. John C. Calhoun and Daniel Webster held very different opinions; yet each of them had reached his opinions by a careful study of history and political science, and each was able to commend his opinions by scholarly and able argument. Both of these men, in their day, were worthy of the highest academic honor.

In the same way, Darwin and Agassiz differed as to the principles of classification of species; but both had reached their conclusions through patient and laborious investigation. Both were worthy of the doctorate of laws. Professor Müller and Professor Whitney differed respecting the origin of language; but both were men through whom the science of philology was carried forward. In our own day certain groups of laws have pointed in the direction of free trade; other groups of laws have pointed in the direction of a high protective tariff. One group of laws have pointed toward the enlargement of the volume of our currency; another group of laws have pointed to the maintenance of a gold standard as the condition of our economic prosperity.

Still more recently one group of historic precedents and principles points toward the limitation of the territory of the United States to this continent; another group of tendencies and ideals point to the expansion of the country as the condition of our highest national influence and prosperity. Whoever has apprehended either of these groups of laws, and is able to give them their historic and philosophic setting; still more, whoever has been able to make either of these groups of principles effective in the determination of national policy, is justly entitled to the honor of the degree of Doctor of Laws. If agreement with the opinions of a man is to be the test of fitness for an honorary degree, the sooner college and university authorities cease to confer such degrees the better; for the inevitable outcome of granting degrees on such a basis would be not to crown scholars and men of action with the deliberate approval of learned bodies, but to bring the strife and jealousy and animosity of the market-place and the lobby into our academic halls.

Among the first to receive the degree of LL.D. from Harvard College, was George Washington; who received the degree in 1776, at a time when there was no little difference of opinion as to the merits of the position which he occupied. The proper disregard of opinion as a basis for a degree has been happily illustrated in recent years in the college with which I am connected. The policy of Senator Hale just before the outbreak of the Spanish War was even less popular with the rank and file of Maine Republicans than has been that of Senator Hoar with the administration Republicans of Massachusetts. Yet, although probably at the time a considerable majority of the trustees and overseers of Bowdoin College were not in personal sympathy with the attitude taken by Senator Hale, they seized that very time as most appropriate for conferring upon him the degree of LL.D. For he was at the time the most conspicuous example of a man who was maintaining a difficult and prominent public position with ability, and courage, and conscientiousness. Last year, although the trustees and overseers of Bowdoin College include scarcely half a dozen Unitarians among their fifty or more members, yet they recognized the great service to religious thought which Unitarianism has rendered; and took the opportunity to confer the degree of Doctor of Divinity upon the president of the American Unitarian Association, who is doing so much to conserve and increase the effectiveness of Unitarian influence in the community.

Such is the true significance of honorary academic degrees. The newspaper discussion of the fitness of particular individuals to receive such a degree is discourteous to the individuals concerned; and most of it is as wide of the mark as was the ignorant attempt of the petitioners above referred to, to define the significance of the two Ls in the LL.D.

Among the Churches.

Progress in the Queen City.

The dedication and opening in different cities of three Christian Science Churches in one day, and the great outpouring and manifest interest of those attending, added to the constant evidence of good works through Christian Science everywhere, is fast creating a spirit of toleration and interest. It is with gratitude that we see the local press seeking the facts concerning Science and meeting the demands of their readers for correct information concerning a great religious movement. This increased interest in our Cause has been very marked of late, and is indicated somewhat in *The Enquirer* of April 15, which had the following to say about the churches in the Queen City:—

"There are three Christian Science Churches and about four hundred and forty members in Cincinnati. About eight hundred people in the city testify to having been benefited by believing in Christian Science.

"Christian Science was introduced into Cincinnati in 1887. In that year an institute was opened here for the application of the Science.

"The churches in this city are known as 'Church of Christ, Scientist,' which *The Enquirer* has been informed was the first Scientist Church organized in the city and the second in the state; 'First Church of Christ, Scientist,' which was chartered in 1892, and Third Church of Christ, Scientist,' which was organized in August of 1899.

"All these churches maintain reading rooms that are constantly open to the public.

"To sit and talk with a woman of well-attested truth and honor, and plainly of much culture; a woman who is the picture of robust health; to have her tell you that she has always been a woman of the world to the extent of never knowing or believing anything about God or the Christian

religion; to have this woman tell you soberly and in all seriousness that simply and solely by reading a certain book she was immediately and perfectly cured of a not less than horrible affliction, one that eminent specialists had told her and told her friends would shortly result in her death, and that not a particle of hope existed for her,—to hear this may be the experience of any one who may choose to call at these Christian Science rooms.

"Any one may call at these rooms for any number of days in a year, and at every call hear a different person relate a similar experience. To look sharply into the character of the people who claim to have these experiences is to find they are worthy of belief.

The public libraries here have recently been supplied with Christian Science literature, and those in charge report a great demand for this reading matter. The following acknowledgments have of late been received:—

Young Men's Mercantile Library.

Cincinnati, April 17, 1901.

The Library Committee have received from you *The Christian Science Journal* and *Sentinel*, a gift to the library, for which they return grateful acknowledgment.

J. M. NEWTON, *Librarian*.

Public Library of Cincinnati.

Cincinnati, April 2, 1901.

The library is receiving two copies *Christian Science Journal*, and two copies *Christian Science Sentinel*, one in main hall and one in periodical room, for which the Board of Trustees return a grateful acknowledgment.

N. D. C. HODGES, *Librarian*.

W.

Reading Rooms at Toronto, Can.

Second Church of Christ, Scientist, which holds Sunday services at Christian Science Hall, northeast corner Yonge and Alexander Streets, has opened a reading room at No. 7 Toronto Chambers, corner of King and Toronto Street. The room is an attractive one, being furnished in a very pretty and artistic manner, and impresses one at once with the sense of a home and home comforts, which is a very essential feature in a room of this description. Thursday and Friday of this week were opening days, and many availed themselves of the opportunity of calling, and had only good words for the room and the work it is designed to accomplish.

The room will be open each day from ten to five, and Friday evenings from eight until half-past nine, and there will always be those in attendance who will deem it a pleasure to converse with callers on the subject of Christian Science. All the works of Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, also those of The Christian Science Publishing Society of Boston, will be on sale. The public are cordially invited to this room to read the literature and learn what Christian Science teaches from those able to give the information.

Toronto Star, April 6, 1901.

Larger Quarters at Rockford, Ill.

Within the widening circle of Christian Scientists in Rockford, and of those interested through the physical healing and otherwise, the opening of a larger and much better located reading room is a mark of the steady growth of the cause here. The reading room, which is for public use, is supplied with the Bible, the works of Mrs. Eddy, and all other authorized Christian Science literature, for perusal and for sale. It is located in the Henry Block, 119 North Main Street, and is open week days from two to five and Tuesday and Friday evenings from seven to nine.—*The Rockford Daily Register-Gazette*.

The Lectures.

At Chicago, Ill.

Former Judge William G. Ewing delivered an address on Christian Science last night (Tuesday, April 30) to an audience which filled the Auditorium Theatre. His hearers included hosts of followers of the faith and others who were invited under an "open-house" arrangement.

The speaker was presented by John H. Cameron, First Reader of First Church of Christ, Scientist, of Chicago, under whose auspices the meeting was held.

"In this hour, when controversy and argument upon this subject are rife," said Mr. Cameron, "it is eminently fitting that we should have an opportunity to hear the case presented by a lecturer duly authorized to speak on behalf of the Christian Scientists." Mr. Ewing is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston.

Mr. Ewing addressed himself, as he said, in beginning, "in perfect simplicity, without theological veiling or shadow of mysticism," to those who were willing to hear the truth, but especially to the prejudiced, and particularly to the medical schools and scientists.

He discussed Christian Science in the two-fold phase, "incidentally as a curative agent, and primarily as a religion not to be believed simply, but to be lived and practised."

Taking up first the phase of mental therapeutics, he submitted that in the practice of *materia medica* the use of drugs is purely a matter of experiments and tests, whereby rules as to what certain drugs will do under given conditions are deduced. The mystery of the action, "the why," he declared, had never been solved.

Then he asked that the same rule and test by which material medical practice had been judged successful be applied to "the medicinal virtues, or healing power, of Christian Science."—*Record-Herald*.

At Lexington, Ky.

Judge William G. Ewing, the Christian Science lecturer, had no reason or cause to complain of the audience that greeted him at the Opera House last night (Friday, April 26) to listen to him upon the subject of Christian Science.

The house was well filled by a fashionable audience, and the many bits of bright and glowing color bespoke the presence of a large number of ladies. If one may judge from the assembly last night, it is evident that a wide and growing interest is being had in the subject discussed by the lecturer last night.

The lecturer was very happily introduced by Judge Morton, and without any further preliminary the speaker plunged into his subject. He is an easy and fluent speaker, and his plain reasoning on the most abstruse questions of modern scientific thought and religion, clearly demonstrated the legal training of his mind. There was no attempt at wit, sarcasm, or humor. It was a thoroughly didactic discourse. He has a clear and penetrating voice and every syllable was well and clearly emphasized. He showed himself to be master of his subject and never hesitated for the want of a word wherewith to express his thoughts.

He is a lecturer of a new school, and can keep his audience well interested without resorting to dramatic effect.

Morning Democrat.

Lectures at Other Places.

Vancouver, B. C.—A. A. Sulzer, April 28.

The weapons which your hands have found
Are those which Heaven itself has wrought,
Life, Truth, and Love; your battle-ground
The free, broad field of Thought.

WHITTIER.

From Our Contributors.

Peace.

BY HELEN SUTHERLAND.

SKIES may lower and lightnings flash,
The thunders o'er us roll;
Truth lifts her promised bow aloft,
And thought ascends to Soul.

Enfolded in Truth's loving arms
All fear and turmoil cease;
No lightnings flash, no thunders roll,
In Truth and Love is peace.

Individual Experience.

BY T. B. W.

THERE is no doubt but that the majority of those who have taken up the study of Christian Science were driven to it by a longing desire for peace and health, to satisfy the craving of the human consciousness for the *something* that is above and beyond the plane of material sense.

All have no doubt been greatly shocked by the startling claim of man's power and right to overcome every adverse circumstance; and that this is an individual work which must be commenced either here or hereafter in order to destroy the belief that man is material, sinful, sick, and dying,—the fateful error which humanity accepts as real and divinely ordained.

Being, from childhood, dissatisfied with this life and its so-called pleasures, I experienced a feeling of unspeakable loneliness and sorrow which so increased as time passed, that I felt utterly lost and without hope; while dark forebodings of the future were added to the daily burden. At times I tried to banish the sense of gloom and despair; but with each effort it seemed to increase and to become so real that the climax of endurance was well-nigh reached. The thought that evil with its myriad manifestations was fore-ordained and pre-arranged, would continually come, and at the same time the opposite thought was contending for the reality and supremacy of good, and that freedom and peace would be gained. The Truth of Christian Science has wrought such a transformation in me as is impossible to describe or apprehend save through kindred experience. When I think of the long and painful struggle, my gratitude is beyond expression. How real the evil did seem! but I have learned that it was but a dream of the senses.

The way I became interested in Science and took up its study may be helpful. On going to a certain village I met a friend who was interested in the subject, and he invited me to his home. I hadn't the least thought of Christian Science then, or that my going to the house was to be productive of spiritual benefit; but I was given employment by my friend and made my abode with him, which placed me in a better position for the investigation and study of Science.

I inquired if it would be of any use for me to try Science, and on being assured that it would, I commenced taking treatment of a local practitioner, and began to read what now seems to me, next to the Bible, the greatest of all books—"Science and Health with Key to the Scriptures." This effort was attended with great doubt and fear, but the effort was made. After a few treatments the old conditions seemed to vanish almost entirely, which led me to study with a deeper and more concentrated thought, hoping for an early obliteration of all false beliefs; but I was doomed to disappointment. Some days afterward the old errors returned with renewed force, the Truth became obnoxious, and I ceased taking treatment and

dropped the study of Science and Health. The sense that it was utter folly to hope or strive for freedom, now seemed more overwhelming than ever before. After a few days this feeling subsided somewhat, and the ever-recurring thought of Truth *compelled* me to return to the study of our text-book.

This may catch the eye of some who would resist the thought of being thus *compelled* to read the book. It is the common boast of the human sense, that it can do as it pleases, regardless of Truth's demands. This conflict of the human and the divine continued with me in a more or less aggravated state for about fifteen months, when there was a cessation of the strife. Good seemed more real and present than formerly, and there was more of a settled and peaceful thought, which I hoped was the finale of the battle between Truth and error; but I was again disappointed. Shortly after this, one night I continued reading till about three o'clock in the morning, having become quite oblivious of time. Upon retiring I felt that the conflict had surely come to a close, and that if there were future struggles, good would be more present than evil. Upon awakening about two hours afterwards, I experienced an inexplicable dazed mental condition, and soon found that the thought of a few hours before had been reversed. Evil had returned with redoubled force for its final destruction. To say that the combat this time was furious and distracting, is putting it mildly. I had copies of Science and Health, "Miscellaneous Writings," and several other of Mrs. Eddy's works, which I was determined to burn, as Science now seemed absurd and foolish beyond expression; but I was persuaded not to do so, and was assured that I was experiencing but a belief of chemicalization, which would soon pass away. This irritated mortal mind more than ever, but after a few hours the intensity of the conflict subsided, though the combat between the flesh and the spirit continued for many months with more or less fierceness. After this the deep, spiritual meaning of Science gradually came to my consciousness; the story of the children of Israel being in Egyptian bondage, and their departure therefrom, their passage through the Red Sea, their sojourn in the wilderness, and the trials which attended the journey which heretofore I could conceive of as being naught but the fantasy of a visionary mind, now became very plain. The mysticism which surrounded the account of creation, as being both spiritual and material, was swept away, and the Apocalypse became indeed a Revelation, which is beyond the power of human thought to express; it can only be spiritually discerned through actual experience. How true it is that "God is a consuming fire!" The dross of human consciousness is consumed, and all is to be obliterated that is unlike Christ-Truth.

My only object in relating my experience, is the hope that it may be a benefit to others who may be having a like struggle. Said Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The Chastening Hand of Love.

BY MERCY NUTTER DAVIS.

"WHOM the Lord loveth He chasteneth." So we read in the epistle to the Hebrews. If this be true, why do we complain when we meet with conditions which demand of us increased watchfulness and more thorough and conscientious work? It can be only our own errors that punish us, and this through our indifference to the Truth, so plainly given us. It is true that some unkind thought may touch us, and so bring discord, but this also is made our own before it can afflict us.

We can prove that we understand the Truth in no other way than through overcoming. Discord only proves that

we are approaching a position that demands the forsaking of some error which we have, perhaps unwittingly, held. It reminds us that the perfect for which we long is still distant, and causes us to struggle for the clearer vision that will enable us to reach a more spiritual vantage-ground. This cannot be the result of evil; therefore we rejoice as we recall the words, now become so dear, "Whom the Lord loveth."

Only in proportion to our loss of the material sense of things can we rise to apprehend, or lay hold of, that which is spiritual and lasting. Then is it not the ever dear hand of Love which leads and directs the straying thought, until it rests upon a sure foundation?

Paul says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, . . . for Christ's sake: for when I am weak, then am I strong." Mrs. Eddy, thus interprets the words of Paul: "I enjoy the touch of weakness, pain, and all suffering of the flesh, *because* it compels me to seek the remedy for it, and to find happiness, apart from the personal senses" (Miscellaneous Writings, p. 200).

Is there power in any evil, or in the aggregate of evil, to hinder the Christian Scientist from going straight forward and demonstrating what he knows to be true? Most assuredly not! Glimpses of the fadeless real, spur us on, and we could not halt, if we would, and would not, if we could. Our feet are indeed upon the Rock. Divine Love is ever saying to us, "Turn you at my reproof:"—note the assuring words which follow—"Behold, I will pour out my spirit unto you; I will *make known my words unto you*." Could one desire a more perfect reward for simply turning from that which defiles and destroys?

How unutterably sweet and refreshing are the words of Truth after overcoming the error that has seemed to veil their tender but life-giving meaning! We can say from the heart, Whom Truth chasteneth, is blessed indeed!

With Thoughts Turned Godward.

BY FLORENCE KIPER.

MAKE yourself clean and pure for the light of God to shine through. Drink in the divine Love eagerly; keep your heart open and sensitive to the highest impressions of beauty, of sympathy, of high thought. Give freely of the light and the love that are in you; radiate your tenderness. See that you allow no shadow of your discontent to fall on others, and if the blackness of doubt and restlessness submerges you, lean on God, wait, be patient, know that whatever darkness surrounds you, He is unstained, untouched, a sweet, pure, tender, enveloping Presence. And for the rest, know that whatever is good in you, whatever is helpful and high, whatever is lovely and loving, so far is God shining through you; and that the end and beginning of all things, and the one great duty of all men is to place themselves simply and humbly for that transmission. If you ever despair at the slowness of the result, remember these words of Epictetus, "What then! Can a man make this resolve and so stand up faultless? He cannot, but this much he can,—be ever striving towards faultlessness."

Chastity.

BY EVELYN SYLVESTER.

THINK chastely, and the thought shall be
A wall of armor unto thee;
Speak chastely, and thy words shall grow
To noble deeds. Live chastely, so
Thy life, the purest pearl, may shine
In Love's immortal crown divine.

Testimonies.

Many Reasons for Gratitude.

Eagerly we watch for the messengers of love which come to us each month and each week, namely, the *Journal* and the *Sentinel*; and after feasting upon all the good treasure in the last numbers of both, the thought presents itself, that those in the Field might be interested to know that the work is progressing here in Montclair, N. J.

Our meetings were first held in a private residence, then we moved to a hall, but were obliged to climb two long flights of stairs. Recently we have secured Herald Hall, which is bright and new, tinted in light shades, and is on the main floor of the Herald Building, centrally and pleasantly located.

For all this we are very grateful. But far more than this have we to be grateful for, blessings which, if we could begin to enumerate, would be like the fountain, whose waters are ever flowing.

Each Sunday lesson is filled with food for thought, each *Journal* and *Sentinel* is filled with messages of love, for which our hearts overflow with gratitude to the Bible Lesson Committee, to the able editors, and to the dear brothers and sisters in the Field, respectively.

And our dear Leader's works are like a great storehouse filled with treasures, to which we always have access. There we can go to find the light, the path, the way to health, holiness, happiness; the way "from sense to Soul." Like Paul, we can say, "We glory in tribulations also;" for through these the power and presence of God is demonstrated.

Our Master endured trials for the sake of others, and "the servant is not greater than his lord." Our daily demonstrations are always of interest to those who are inquiring as to our manner of serving God. We have had many opportunities to prove the power and presence, the nearness and goodness of God, by healing the sick, casting out error, and binding up the broken-hearted. And we remember that "whom the Lord loveth he chasteneth." But it is only the mortal sense that suffers through this chastening or through being "put off;" then, as we open our eyes to behold the spiritual, the "Peace of God, which passeth all understanding," gently comes to us and lovingly leads us to behold the risen Christ.

SUSAN B. FRITZ, Montclair, N. J.

Help in Time of Need.

Allow me to acknowledge what Christian Science has done for me. I am now forty-one years of age, and since childhood I have been afflicted with what the most eminent physicians of this state pronounced hay fever; asthma troubling me for about six months of the year. During the most severe attacks I could not lie down or sit up, only lean forward, resting my head on a chair back, and gasping for breath. These attacks would last from one to six weeks.

I have tried many physicians, among them those who are said to be the best in the State of Wisconsin. After paying them everything I had earned and all that my wife possessed, they pronounced my case incurable.

About the first of last November I was taken with the most severe attack I ever had. I had heard of Christian Science in the spring of 1900, and being completely discouraged, and thinking I could not live until morning, I finally consented to have my wife go for a healer who is located at New London. I had treatment three days and received no benefit. The evening of the third day the healer said she could do no more for me because I rebelled against the Truth. I did fight against it until I thought I would choke to death. Then I promised the Lord that if He would show me the Truth, I would serve Him the

rest of my life. This was a few moments past 11 P.M. I dropped to sleep and before twelve I awoke. I was breathing naturally. I called for the healer again and received four days further treatment; at the end of that time I was entirely healed and went to my work, and I have been in perfect health ever since.

HENRY W. LA RUE, New London, Wis.

Willing to Know the Truth.

I was led to investigate Christian Science by my willingness to know the Truth. I spent my evenings in reading, and after a time of severe criticism, mortal mind was conquered and the spiritual sense of things became real to me. When my thought was centred on spiritual things I saw clearly that nothing else existed, that Life is God, and God is Life. I have experienced some grand demonstrations, one of which I shall relate. One holiday when at home doing some repair work, with the hammer, an attempt was made to pull a long, rusty nail from a piece of wood. As it did not yield at first, I redoubled my efforts, and suddenly it loosened, and the hammer landed with great force on the side of my knee cap. I continued my work and in about an hour the leg was stiff and continued to grow quite serious. In the evening my wife and I went to a healer and I limped all the way. Within an hour the fear entirely disappeared, and when we were about to start on our return trip, it was suggested that a carriage be called. The healer, on being appealed to, said he would not advise against it, but recommended that Truth be depended on. So again I proved Love to be All-in-all by a return walk of nearly two miles. I was not kept at home from work an hour and lost no time. In about three days I walked without limping.—A. D., Mt. Vernon, N. Y.

Christian Science Restores Harmony.

I was first attracted to Christian Science by the physical healing. For more than ten years I had been very sickly. I had been to all the best doctors in London, and they were most sympathetic and kind, but never did me the least good. One said my lungs were bad, another my heart, and a third that I was very anæmic. I was more dead than alive. I had constant fainting attacks, coughs, neuralgia, backache, and was *always* tired. The last doctor that I went to told me that I never would be well, and that I must therefore realize this and not attempt to do what others did. I was then sent abroad for the fourth time, and on my return, not being any better, was persuaded to try Christian Science. After being treated for six weeks, I saw enough of the Truth to know that I ought to take my own case, and before long I got my reward by knowing that I was healed.

That was more than three years ago, and every day convinces me more and more that Christian Science brings, not only the blessing of health, but harmony under all circumstances, and the peace which passeth all understanding. I am truly thankful to say that my husband is also a Scientist, and several members of our household. We have a sense of the presence of God, the All-Good, which *nothing* can take from us, and which has helped us to overcome all kinds of evils for ourselves and others.

M. H. B., Yorkshire, Eng.

Christian Science Effectual in Acute Cases.

A few months ago, my little boy (scarcely six years old) was suddenly taken with intense pain in the head and stomach. The pain seemed so severe that the child was prostrated, and after intermittent spells of vomiting would lapse into a comatose condition. Fear came up like a mountain, and I seemed unable to demonstrate until the little one asked me to sing all the hymns I knew. I sang

for several minutes, and the child asked to be put to bed. "Now, mamma," he said, "I will say my little prayer," and he repeated over and over:—

Father, Mother, God
Loving me,—(your own little boy)
Guard me when I sleep;
Guide my little feet
Up to Thee.

I went into the next room and tried to realize that divine Love was the only Healer, the only physician. In a short time he called out, "I'm getting better, mamma." Then again, after still repeating the prayer, "Mamma, I can feel God so close to me! I'm getting stronger and stronger." Then, in a happy, joyous voice, "I'm all well now, and I will be able to treat you when you get sick." He got up and ate a hearty meal, and the joy of that demonstration seemed to remain with him for days afterwards. Surely "A little child shall lead them."—A. M. J., Denver, Col.

Found the Truth in Christian Science.

I did not come to Christian Science for physical healing. I had been a member of an Orthodox Church for a number of years but was not satisfied, and was always looking and searching for something different, something I could understand. I attended a Christian Science service more out of curiosity than anything else. It did not make any special impression upon me at first, only I felt that I wanted to go again. After attending the services a few times I became interested enough to visit the reading room and talk with those in charge. I soon felt it was the Truth and what I wanted. I procured a copy of "Science and Health with Key to the Scriptures," and at once became deeply interested in it. Before I had read it through the first time I was healed of hernia which had been a great trouble and annoyance to me for sixteen years. I have since been healed of many ills, among them sick headache and indigestion which I had had from childhood. I have also laid aside glasses which I had worn for eight years; I have not had them on for nearly two years and I read and sew and do anything I need to do without them. I feel that I cannot begin to express the benefit that Christian Science has been to me both physically and spiritually. I know my whole life has been made happier by it. I certainly feel very grateful to our Leader for showing us this blessed Truth.—A. H. SMITH, Jacksonville, Fla.

Grateful to the Giver of all Good.

In thinking over the Lesson Sermon just past, "Are Sin, Disease, and Death Real?" my heart goes out in loving gratitude to the Giver of all good, who has so wondrously taught us through Science and Health that this triad of error is unreal, powerless, mindless, non-existent. It is revealed in our text-book, that the useless corporeal self, or human will must be sacrificed; after its death and burial comes the affiliation with divine Love and a willingness to follow whithersoever it leadeth. This is the resurrection or the understanding that perceives the power, presence, and potency of Love, the quick intuition that sees error only as an erroneous thought and casts it out.

MRS. LILLIE FRY FISHER, Cincinnati, O.

So long as a man seeketh his own will and his own highest good because it is his and for his own sake, he will never find it; for, so long as he doeth this, he is not seeking his own highest good, and how, then, should he find it?

"Theologia Germania."

Now this love of our brethren is not another from the love of God; it is but the streaming forth of it or the reflection of it.—ROBERT LEIGHTON.

Religious Items.

Among its religious notes, the *Boston Transcript* publishes the following concerning young people's societies in the churches: "There is a general recognition of the fact that young people's societies in the churches have passed their high-water mark. More advanced religious leaders are beginning to ask, What next? Claims of these society officials are as buoyant as ever, except in the case of the Baptist Young People's Union and the Brotherhood of St. Andrew. These two recognize changed conditions; the others make claims of progress, and give figures of growth which apparently substantiate the same. Almost all organizations are changing their convention dates from annual to biennial, and giving every reason except the true one, which is that crowds can no longer be commanded every year.

"Young people's movements in the churches were waves which swept over all religious bodies, the Roman Catholic and Jew included, and like all waves, they pass by. Nobody among the leaders denies that they accomplish great good. Nobody denies either that some form of young people's activity will continue. The situation at the moment is that the old organizations are, without exception, waning, some perhaps more than others, and leaders in the religious world are watching out for something to take their places, or for a development to do the work they set out, with so much of flourish, to do."

The *Universalist Leader* has the following: "That will be a great and notable day, a real day of the Lord, when more people are busy with their own affairs than with other people's affairs. When the rule shall be for people to take so good care of themselves, as to their health, their wealth, and their duties, that no one else will be justified in interference; when that government will truly be best that governs least; when the whole tribe of meddlers, from those who are merely busybodies in other men's matters to those that insist on impressing their knowledge and virtue on an unwilling world, shall find their occupation gone; when, in short, a hint shall be taken from solar harmony, and it is perceived that each body in the social as in the stellar realm, does then most effectually contribute to the harmony of the whole when it keeps to its own path and revolves regularly in its own orbit—then no one will have to go out of business, all will still be employed and needed, because each will have found business enough in minding his own business."

The *Congregationalist* publishes the following extract from a private letter written by a missionary who had just spent a fortnight in Massachusetts: "I think we shall have to go back to Christ's way to win a twentieth-century world. I often wonder how he could have been satisfied to be so slow and old-fashioned—no steam preaching, no fire and thunder oratory, no huge congregations, no quartets, no oratorios. As all forsook him and fled, he didn't seem to deserve the credit of 'many conversions.' But somehow his method lasted. It won the prodigals of that day, and its sphere was large enough for the Lord of glory. He convinced doubters by loving them. Moreover he didn't tell them he loved them, but he lived it out and did it. Jesus' method is just as good to-day. But aren't we quite surprised if any one tries his method?"

The (Baptist) *Standard* says: "For the aged John the essence of discipleship was love. Tradition says that when the beloved apostle was an old man, too feeble to walk or to preach, he used to be carried into the church at Ephesus and repeated over and over the words 'Little children, love one another.' In his epistle he declares that love toward the brethren is the test of discipleship. 'He that loveth not his brother abideth in death.' No matter how much theoretical belief one may have as to the genuineness of the gospel story, no matter how orthodox he may be in his conception of the trinity, the atonement, inspiration, if he does not show love in his life he is not living the Christian life."

A writer in the (Methodist) *Christian Advocate* says: "Fear and terror torment the race of men. This is one of the bitter fruits of sin. This it is that drives peace from the human heart. Fear of pain, of sickness, of loss, of death, holds humanity in bitter bondage. Jesus came to deliver us from fear. His message and the message of the angels to men is, 'Fear not!' 'Perfect love casteth out fear.' Yet many Christians are subject to bondage through fear. They are not yet free. . . . Let fear depart. Be of good courage. There can be no real failure to him who sincerely seeks to do the will of God."

"Dr. Mutchmore, formerly editor of the *Presbyterian*, told once of a good colored man who was engaged in blasting a rock that obstructed the progress of some well-diggers very near his residence in Kentucky. After a fierce explosion that shook the house, the doctor went out to remonstrate against earth-shaking charges, and said to the colored man, 'What are you about? At this rate you will blow us all into the air.' 'Well, boss,' said he, 'I rammed down on that powder a piece of the *Presbyterian*. I wanted to show the folks around yer what Calvinism could do.'"—*The Evangelist*.

In the column devoted to "Young People's Work," the (Baptist) *Watchman* says: "Indifference is an evidence of weakness of character. Strong people have minds of their own. It is possible to win over a strong enemy, but a person of moderation is difficult to deal with. The hardest people to win to Christ are those who are neither very good nor very bad. When you strike a rock you strike fire, but indecision is like a bog. You think you have made some impression, but when pressure is removed the hole is filled up, and everything is the same as before. Do not be a bog."

The (Baptist) *Standard* says: "God has a plan for every life. We are not here to drift through our few years as circumstances may carry us. We are here on a divine errand, with a work to do for God and humanity. The true life is the one which finds what God's thought is for us, and works it out. No better prayer can be offered day by day than that we may be enabled to fulfil God's purpose for our life. Success is not a splendid career in the eyes of the world; success is being and doing what God sent us here to be and do."

The (Baptist) *Watchman* says: "No act has a more decided influence on the formation of character than resistance to temptation. Yielding to temptation has a double effect. The one who yields to evil becomes both worse and weaker. His sin becomes a part of him and he sins more easily the next time, while the one who resists temptation becomes both purer and stronger. Every solicitation to evil successfully resisted raises us into a higher moral atmosphere and makes us to live on a more exalted plane."

Alexander McLaren, D.D., says in the (Baptist) *Examiner*: "If we are really in touch with God, and if our days are passed in any real sense in communion with Him, whether upon the mountain top, as Christ and the three were, or down in the valley trying to cure demons, as was much more permanently the disciples' place and duty, we cannot but be made fair, noble, refined, pure, and have something of celestial light raying out from us."

A writer in the (Baptist) *Standard* says: "There are other graves besides those in which we bury our dead. There are sepulchres in which our hearts' hopes are buried away. But in Christ nothing that is good and lovely can be really lost. The visions of beauty which once hung above your soul, and which you strove to grasp, but which now seem to have vanished and to have been lost—they are not lost; they are in the depths of your soul—yours forever, part of your own being."

In an article on "Dead to Sin: Alive to

Christ," *The Congregationalist* says: "Christ alone furnishes a new interest and a new motive and a new ideal; most of all his own life steals into ours and subtly transforms it. The oak-tree keeps its leaves throughout all the wintry storms and no blast of the north wind can detach them; but let the new sap of the springtime begin to creep up through the trunk and the branches and the faded leaves fall off of themselves."

The Rev. Dr. Cuyler is quoted as saying: "Christ never promises smooth water to his followers. Nor is his church a vast assemblage of tow-boats pulled along by the sheer power of the divine will. Each Christian has his own oar of personal responsibility to pull, and his own rudder of conscience to steer with, and must 'work his passage' as a free agent."

In the following paragraph the (Baptist) *Examiner* asks and answers an important question: "What is involved in the decision to follow Christ? Difficulties in the way. Blessings promised. Dangers from following 'afar off.'"

"Denominational barriers have dwindled till they distinguish rather than divide bodies of Christians of different names, who work side by side to advance the power of God in all His world," says *The Congregationalist*.

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"What I Say Unto You, I Say Unto All, **WATCH.**" *Jesus.*

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY.)

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Items of Interest.

Political and Governmental Notes.

General Pearson, formerly an officer in the Boer army, has made an appeal direct to the President in an effort to stop further shipments of horses and mules and munitions of war from American ports to South Africa for the use of the British army. General Pearson recently petitioned the Federal courts at New Orleans to enjoin these shipments on the ground that the use of the port at New Orleans for that purpose was in violation of the laws of neutrality. The court refused to consider the petition on the ground of lack of jurisdiction. The petition was referred to the State Department.

The Cuban constitutional convention met on May 13 to consider the report of the commission that was sent to Washington to obtain more definite information regarding the intentions of the United States government. The report was non-committal, but the members of the commission let it be understood that they favored accepting the "Platt amendment." The report was referred to the committee on foreign relations, a majority of the members of which favor the acceptance of the terms of independence offered by the "Platt amendment."

Minister Wu and Minister Conger have had an agreeable exchange of visits since the arrival in Washington of the American representative. The meetings were purely social. There was no discussion of the political aspect of the present situation in China except in general comment on the difficulties attending an agreement when so many divergent interests were concerned.

Foreign News.

Lieutenant Winston Churchill, the daring young war correspondent who recently made a tour of the United States lecturing on his experiences in South Africa, is now a member of Parliament. On May 13, he made a speech in the House of Commons opposing the proposal to enlarge the army, which was a very able effort. The comment was made by the London *Daily News* that nothing like Mr. Churchill's speech has been heard in Parliament since Gladstone's time, and that the young statesman will one day be premier of Great Britain. Mr. Churchill's father was Lord Randolph Churchill. His mother is an American woman, one of the most popular of the many American wives of Englishmen in London society.

The America's cup challenger, Shamrock II., in its first trial of speed against Shamrock I., the challenger which was defeated by the American yacht Columbia two years ago, failed to equal the speed of the old boat in a good breeze, greatly disappointing the British yachtsmen. The new boat was immediately docked, and the designer set

men to work making alterations in her hull. Unless she can be made to beat the old Shamrock it is not believed that she has any chance against either of the American yachts which aspire to defend the cup.

The historic Plains of Abraham in Quebec are to be preserved for all time as a public reservation. This famous battle-ground was held as part of the estate of a convent, and the city having grown up around the Plains, the nuns had decided to divide part of the plot up into building lots. This decision becoming known, aroused much protest all over the Dominion and resulted in the purchase of the property by the Canadian Government.

It is understood that King Leopold of Belgium has been negotiating with the French Government and financiers for the formation of a project with a capital of \$200,000,000 for creating a vast Belgian and international network of electric railways. The first electric train will run from Brussels to Antwerp, the second from Brussels to Ostend, and a third from Brussels to Paris.

King Edward of England (who was born November 9, 1841), has decided that his birthday shall be celebrated May 24 each year, thus perpetuating the holiday hitherto observed by all the public departments—Queen Victoria's birthday—and giving an impetus to the colonial movement to observe the date as empire day.

The population of the outer ring of the suburbs of London is 2,042,750, as against 1,405,480 in 1891, 950,957 in 1881, and 631,831 in 1871. The total population of greater London, including the outer ring of suburbs, is now 6,578,784.

China has replied to the demand of the foreign powers for \$327,000,000 indemnity, defining the fiscal conditions of the country and proposing to pay \$10,000,000 annually until the whole indemnity is wiped out.

Andrew Carnegie has given \$500,000 to establish district libraries in Glasgow.

Industry and Commerce.

A London newspaper ascribes to a member of the Hardware Club of New York the statement that sixty American iron and coal dealers are interested in a project with a capital of \$50,000,000, to supply all the districts of France, except to the north, with coal. It is intended to improve the port of Pauillac, the mouth of the Garonne, near Bordeaux, and engineers are now engaged in sounding to learn whether the channel will admit vessels of from ten to fifteen thousand tons. Freightage is the chief obstacle, but it is hoped to reduce it by taking back to the United States iron ore from Spanish ports.

The conductors and motormen employed by the company operating the street car lines of Albany and Troy, N. Y., recently struck, and last week there was serious rioting. The State National Guard was called out, and on May 16, a squad of ten soldiers, at the command of Lieutenant J. W. Wilson, fired into a crowd of people that had closed in upon a car they were guarding. Two prominent business men were shot and died later. Neither of them was participating in the demonstration against the soldiers. The strike has since been amicably settled.

Immense quantities of cement are being used nowadays in various ways. In the single instance of Pittsburgh the figures are astonishing. For railway improvements alone more than two hundred thousand barrels have been used there recently. The new union station will need fifty thousand barrels. Lake Erie station used thirty thousand, and the Frick Building will use the same quantity. These with other work will require a total of more than 338,000 barrels.

About \$12,000,000 in dividends will be distributed by the Standard Oil Company to stockholders of record at the close of

business on June 15 next. The declaration of this twelve per cent dividend occurred at a meeting of the directors May 7. So far this year the company has declared a total dividend of thirty-two per cent. The last dividend was declared in March, and meant a distribution of \$20,000,000 of the syndicate's earnings.

The street cars of Oakland, Cal., are now moved by electricity generated on the Yuba River, one hundred and forty miles distant, a current of forty thousand volts being transmitted with a loss of not more than five per cent. This fact is symbolical of a new era in the history of the race, which bids fair to make the age of steam seem to future generations as the age of stone does to us now.

It is reported from Duluth, Minn., that steel manufacturers outside the Morgan combination have awakened to the fact that nearly all the best Bessemer ore mines around Lake Superior have been monopolized, and there is a scramble for the remaining properties which has stimulated prospecting and development to a degree never known before.

Conservative wheat growers estimate that the wheat yield in Kansas this year will be 100,000,000 bushels, an increase of 23,404,557 bushels over last year. The conditions are better than they were a year ago, and the wheat averages twenty per cent better. The farmers expect to receive at least fifty cents a bushel.

General News.

A New York mechanical and electrical engineer has perfected and now has patents pending for an apparatus for the transmission of optical images in colors. The device will be known as the teloptoscope. The alleged principle on which it works is this: The transmitter is focused upon the optical image to be sent. The luminous rays are transformed into electric currents and sent to the receiving machine over an ordinary electric circuit. The variations of the beam of light at the receiving station correspond to the light and shadow at the transmitting station. The picture so received will be in one color, but by an arrangement of three colored screens the apparatus will be made to reproduce the proper tints. If it is desired to photograph the view reproduced all that is necessary is the placing of a dry plate on the receiver. By this means photographs may be taken in any part of the world of objects in any other part.

The most remarkable hotel in the world is that situated in the Parisian sewers, almost immediately beneath the Madeline Church, and which is patronized exclusively by the municipal scavengers. Entrance to it can only be had dry-shod at certain hours. At all other times a boat has to be employed. The interior is singularly neat and clean, despite the noisomeness of the surroundings, and between sixty and seventy breakfasts and dinners are served therein daily. There are also provided three beds for the use of the night watchmen who patrol the great main drain which runs tunnel-wise beneath the gay city. The hotel constitutes a sort of annex to this monster drain pipe, and has been excavated, at infinite labor, out of the solid limestone rock which here constitutes Paris' foundations.

It was announced last week that the America's cup committee of the New York Yacht Club had decided that the Boston yacht Independence, built by Thomas W. Lawson at an expense of nearly \$250,000, is ineligible to compete in the trial races in July for the privilege of defending the cup against the British challenging yacht Shamrock II. The reason for barring out the Independence is said to be the fact that Mr. Lawson is not a member of the New York Yacht Club.

The degree of doctor of laws was conferred upon President McKinley by the University of California during his recent visit to the Pacific coast.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, WATCH." *Jesus.*

Natural Time Teller.

Primitive Methods Adopted by the Ancients.

THE well-known words, "The shadows lengthening as the vapors rise," probably express man's earliest notion of measuring time, says the *London Standard*. They indicate the germinal idea of the sundial. The subject is full of interest, and leads into many curious by-paths of learning. Who made the first sundial is lost in the mists of antiquity. Charles Lamb, perhaps, went too far in saying that "Adam could scarce have missed it in Paradise;" but men must soon have found out how to use the sun as a kind of time-keeper. But the sundial was known to the two most civilized races of ancient times, the Chaldean and the Egyptian. Herodotus tells us that the Greeks obtained their knowledge of the gnomon; viz., of the principle of the dial, from the former people. That, of course, is little help in fixing an exact date, for recent discoveries tend to put the origin of Greek civilization several centuries earlier than used to be supposed.

The dial of Ahaz was probably copied from Assyria, for wise men of the East doubtless watched the stars many a long century before the Christian era, and there is no reason why they should not have discovered the principle of the sundial, even when the elder Sargon reigned in Agade, some fifty-seven centuries ago. Egyptian monuments and hieroglyphics, so far as they have been deciphered, are not much more helpful than the monuments of Chaldea. The earliest dials found in the Nile valley are of Greek work, and little more than nineteen centuries old, but we may feel sure that the "wisdom of the Egyptians" included a fair amount of practical astronomy, and that the men who could build the Pyramids would be capable of devising some kind of sundial.



The dial may be made after more than one pattern. The Arab, when he sticks his spear upright in the sand to learn the time of day from its shadow, illustrates the rudimentary idea. But that, though a ready, is an inexact method. In dials of more scientific construction, the majority may be subdivided into those where the shadow of the gnomon falls either on a curved surface or on a plane.

How the dials are mounted, provided the position be rightly ascertained, is a secondary matter. Sometimes they are quite small, and can be carried about like a watch; though, of course, they are much less easily consulted, and only accurate in a particular latitude. More commonly they are fixed and often large. To some, a monumental character is given by mounting them on pedestals, often elaborately designed, but very many are simply attached to the face of a wall.

Many are mounted on pillars—appropriately when we remember the ancient relation of these to sun-worship—and one is on the slope of a buttress. Some like this, and a small cylindrical one carved on the face of a tombstone, are hollowed out; "facet-headed" dials where several plane surfaces are cut on a block of stone, each of which is fitted with a gnomon, are also known; others are shaped as crosses

or stars. In fact, while the principle is one, the construction admits of many modifications.

These complicated sundials seem specially characteristic of Scotland and the northern parts of England. In the former country they are, comparatively speaking, frequent. Indeed, the Scotch dials are so remarkable as to have already received attention from Messrs. McGibbon and Ross, who have described no less than two hundred and thirty instances in their book on "The Castellated Architecture of Scotland." The latter authority makes four independent types of detached dials—the obelisk, the lectern or sloping dial, the horizontal, and the facet-headed.



In towns the dials are often supported by tapering shafts, mounted on steps—taking the place of the old market cross, some of them, perhaps, constructed from it when the "idolatrous" emblem had been removed. The more ornate specimens belong often to the seventeenth or earlier part of the eighteenth century, and great ingenuity is displayed in varying the designs. One from Haddington might be taken for a font. At Lee Castle, in Lanarkshire, and at Mount Melville, near St. Andrews, faceted dials are mounted on ornamental pedestals, but the richest of all is at Glamis Castle. Standing over seven yards in height, with its pedestal adorned by upright lions, bearing shields, it supports a great block of stone cut into many projecting pyramids, and from it rise ribs forming an open crown, on which rests a coronet. The monument fairly bristles with dials—they are fitted on each shield and facet, which can serve the purpose, so that if a multitude of counsellors is any good, the time should be truly told. This "perhaps the most beautiful dial which the world can show," was set up between 1647 and 1695.

Some even of the vertical dials are more ornamental than usual. These are two-faced, and as they project from the wall are supported by brackets. Heriot's Hospital is well provided, for there are eight on its exterior walls and three inside the courtyard. These were constructed soon after 1630. An ornate one at Alloa is dated in 1695. But the making of dials went on much later, though it is being expelled by cheap clocks and watches, as flint and steel have been by lucifer matches.

The schoolmasters often taught "dialing"—Robert Burns learned it in his boyhood—and the stonemasons carried the lessons into practice. A dial made by Hugh Miller still stands at Cromarty. There is a famous one at Chartres Cathedral, held by an angel figure; another at Laon, a third probably existed at Rheims. They are not, however, confined to cathedrals or cities, for they exist on humble churches in tiny villages, even in the remotest parts of the high Alps of Dauphiné. The inscription of one placed on the Chateau of Nevers during the Revolution may be read stating that the sun moved by order of the Convention. Dials are also abundant in Italy; they are less frequent in Spain, but are common in all parts of Germany, where Nuremberg was once noted for portable examples, and in Scandinavia. They exist in Asia, and the great equatorial dial at Delhi constructed in 1724 is one of the most famous in the world.

A dial frequently bears a motto to point a moral. Of those not in the vernacular, many are in Latin. Greek is but rarely, Hebrew almost never, laid under contribution. Now and again the inscription forms a kind of cryptogram, giving the date by certain of its letters, which are made larger than the rest. Time is flying, death is approaching, is, in some form or other, a favorite and obvious maxim. Now it is conveyed by a single word, "Adevesperascit," "Evening draweth nigh;" now by two, "Appropinquet Hora," "The hour cometh;" now by three, "Aspice, Respice, Prospice," "Look at, look back, look forward;" now by words enforcing the general truth, "As a shadowe so man speedeth," "Make use of the day, for the night cometh."

Once or twice the terms are curt, as when it is simply "Allez-vous," or at High Lane, near Disley, "Begone about your business," or slightly pessimistic, as is the noted inscription at Ashcott, in Somerset,—

Be the day weary, be the day long,
Soon shall it ring to even-song.

Leighton Buzzard Church echoes a similar note, "Brevis zetas, vita fugax." More hopeful is "Crescit in horas doctrina," and "Crepusculum mens nesciat" expresses a wish that every one will echo. Not infrequently the dial draws a moral from its own dependency. "Datam do nego negatam," probably is intended in more than one sense. "Deficit sol, nemo respicit" certainly is so; "Deus movet, umbra docet" has a far-reaching significance; so, too, has "Ho la vita nella luce, la morte nelle tenebre," or that at Uppingham, "Non rego nisi regar." Did space allow, many striking phrases might be quoted from the mottoes, nearly seventeen hundred in number, which the authors have collected. Rarely sarcastic or Epicurean, often pathetic, most of them enforce a lesson similar to the one given by this translation:—

Never returning
Hours glide away.
Thou, through much yearning
Canst not delay.
Laboring learning,
Spend thou the day.
Indulgence spurning
Watch thou and pray.

Boston Transcript.

Pan American Stamps.

IN a recent number of the official *Postal Guide* the third assistant postmaster general gives notice that the Pan-American series of postage stamps will be ready for delivery to postmasters, "the latter part of April." These stamps were ordered by the postmaster-general at the instance of the authorities of the Pan-American Exposition, to be held in Buffalo from May to November, 1901. These series will include six stamps, and these will be, according to the statement of Edwin C. Madden, the third assistant postmaster-general, "the most artistic series ever issued from the department."

The denomination, subject, color, etc., of each stamp are officially described as follows:—

- One cent, lake steamer, green, fast lake navigation.
- Two cent, railway train, red, fast express.
- Four cent, automobile, red brown, automobile.
- Five cent, steel arch bridge, blue, bridge at Niagara Falls.
- Eight cent, ship canal locks, lilac, canal locks at Sault Ste. Marie.
- Ten cent, ocean steamship, light brown, fast ocean navigation.

The stamps are of uniform dimensions, .76 by 1.06 of an inch, the longer side being horizontal. The borders take the colors of the regular series on the same denominations at this date. The words "Commemorative series, 1901," and "United States of America" next below appear,

above the vignette; the legend in a line next below the central opening, with the denomination in a line at the bottom, appears in the same order on all stamps of the series. All the lettering is in white Roman capitals. The numerals are all white-faced Arabic in the Roman type except the ten cent, which is the block letter type of figure condensed to secure space for the two figures. The borders are well separated from the central pictures, and the words of denomination at the bottom are preceded on the same line by the word "Postage." All the central illustrations are from photographs as the objects represented appear to-day, and are to be printed in black.

One Cent—The lake steamer presents the port bow, the pilot house is well forward, and it is propelled by side wheels.

Two Cent—The train of four cars is drawn by a locomotive with four drivers; four parallel tracks are shown.

Four Cent—The automobile is of the closed coach order, with two men on the box and a part of the United States Capitol at Washington as a background.

Five Cent—This presents the largest single span steel bridge in the world; two trolley cars are seen upon it, and a full view of Niagara Falls is shown under, beyond, and up the river, with the graceful springing arch as a frame.

Eight Cent—The great ship canal locks at Sault Ste. Marie, Mich., are given in a view from a higher point, including the immediate surroundings.

Ten Cent—An ocean steamship of the American Line, with two smokestacks and masts, presents its starboard bow lapped by a rising wave.

Wonders of Watchmaking.

Among the treasures of a Swiss museum, inserted in the top of an old-fashioned pencil case, is the tiniest watch ever constructed. It is only three-sixteenths of an inch in diameter, and its little dial not only indicates hours, minutes, and seconds, but also the days of the months. So perfectly formed is this liliputian watch that it keeps excellent time and is a marvelous piece of mechanical workmanship.

Two of the most elaborate and curious watches which the world has ever seen belonged to Queen Elizabeth and her unfortunate contemporary, Mary, Queen of Scots. Good Queen Bess had a watch made for her in the form of a duck, with beautifully chased feathers, the lower part of which opened. The face was of silver, with an elaborate gilt design, and the whole was kept in a case of brass, covered with black leather thickly studded with big silver knobs.

The ill-fated Mary was the possessor of a watch in the form of a skull. The dial was introduced where the palate should have been, and the works occupied the place of brains in the cranium. In the hollow of the skull, moreover, was a bell which had works of its own and by means of which a hammer struck the hours upon it.

One of the choicest rarities of the Bernal collection was a book shaped watch. This curious time indicator was made by order of Bogislaus XIV., Duke of Pomerania, in the time of Gustavus Adolphus. On the face of the book, where the dial of the watch is set, there is an engraved inscription of the duke and his titles and armorial bearings, together with the date, 1627. On the back the engravings are also very finely and skilfully executed, among them being the portraits of two gentlemen of the seventeenth century. The dial plate is of silver, chased in relief, while the insides are beautifully chased with figures of birds and foliage. The watch has two separate movements and a large, sweet-toned bell. At the back, over this bell, the metal is ornamentally pierced in a circle, with a dragon and other devices, while the sides are pierced and engraved with a complicated design of beautiful scroll work.

London Tit-Bits.

The Lectures.

At Spokane, Wash.

Dr. A. A. Sulcer, C.S.B., lectured at the Auditorium Sunday afternoon, May 5, before a large and interested audience, his subject being "Christian Science Applied." Very close attention was given the speaker who delivers his lecture in a most convincing manner.

Dr. Sulcer was introduced to the audience by Ex-Judge Eugene Miller of this city, who spoke in part as follows:—

Ladies and Gentlemen:—The committee has asked me to make some remarks and introduce the lecturer you have come to hear, Dr. Sulcer of California, whom the Christian Science Church of Spokane has invited here to lecture upon Christian Science.

You and I have probably heard unkind criticisms of Christian Scientists, that should not have been made, that prejudiced us against them, and that may have been uttered through ignorance and without intent to be unjust; and it is well for you and me that we may hear of Christian Science from one who is authorized to speak, so that we may not again be unfair, even in our thoughts.

Dr. Sulcer, the lecturer you have come to hear, whose home is in California, is one of the twelve official lecturers of the Mother Church of Scientists in Boston, and you can depend upon what he says being in harmony with the principles of Christian Science. He was for more than a quarter of a century a practising physician of the old school, or regulars, and I understand that he enjoyed a large practice. For seven years past he has been a Christian Science healer, and he may give you a chapter from his interesting experiences.

What is man? Why is he? Whence came he? Whither goes he? What is matter? What is Mind? What is Soul or Spirit? What are the relations of Mind, Soul, and matter to each other? What is life? How can we make the most of it?

These questions are of more importance than any that have engaged the attention of the mind of man since the morning stars first sang together for joy over this newly created world. And if this esteemed lecturer can give us light upon any one of these questions, you and I will be under obligation to him, and to the Christian Science Church for inviting him here to lecture.

It has been said by some one, who must have been misinformed, that Christian Scientists do not read the Bible. I know only a little of Christian Science, but from that little, I am satisfied that no one can be a good Christian Scientist without being a reader of the Bible, if not, indeed, without being a constant student of the Bible. The Christian Scientists believe in the Ten Commandments, and in the two new commandments of Jesus the Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . and the second is like unto it, Thou shalt love thy neighbor as thyself." These last two are enough for the foundation of a good religion. A good Christian Scientist constantly strives to harmonize his life with the Ten Commandments and with these last two commandments, on which hang all the law and the prophets.

You remember that beautiful thirteenth chapter of First Corinthians, where Paul speaks of charity, meaning love. That short chapter of thirteen verses is enough to form the basis of a good religion. The Christian Scientist believes in that kind of love, and tries to harmonize his life with the teachings of that chapter. You remember that beautiful Sermon on the Mount, containing the Beatitudes. That sermon is enough for the foundation of a good religion. A good Christian Scientist strives continually to harmonize his life with the teaching of that sermon. I understand the Christian Scientists believe the entire Bible, from

the first of Genesis to the last of Revelation. Of course they put their own construction on the Bible, as do the Methodists, the Baptists, the Episcopalians, the Presbyterians, and about every other church.

For several months I lived in a home where one of the household was a Christian Scientist, and I assure you that no harm came to that home from the Christian Science teaching or influence, but on the contrary, the influence was only for good, and helped to make the home better and happier.

I intended to say a word of the Christian Scientist Church in Spokane. The church proper was organized about five years ago, but nine or ten years ago a nucleus was formed of a small band, a faithful few, who with deep faith and strong courage met together. To-day the church has ninety-nine members. They have services every Sabbath, with an attendance of about two hundred and fifty. They have a Sunday School, and in mid-week they have an evening meeting.

From what I have seen and heard I can say that the lives and characters of the Christian Scientists of Spokane commend their Christian teachings. Some of the sweetest, purest, noblest characters, both men and women, in the intelligent city of Spokane, are Christian Scientists, striving earnestly and sincerely to make life brighter, better, happier, and more holy.

I do not say to you that their system is true. I do not know the A B C of Christian Science. I do not say to you that Mrs. Eddy's book, "Science and Health with Key to the Scriptures," is true; I have read only a part of it. But if their beliefs are true, they form the most beautiful, and the sweetest flower and fruit of the nineteenth century,—yes, the most beautiful and the sweetest that has blessed humanity since the advent of Christianity, ushered in by the lowly birth of the Babe of Bethlehem.

But you must pardon me for saying too much; I am for a moment only the forerunner of the eminent lecturer upon Christian Science whom you have come to hear. Ladies and gentlemen, I have the honor and the pleasure of introducing to you Dr. Sulcer of California.

Correspondence.

At Minneapolis, Minn.

A large audience gathered at the Lyceum Theatre last night (Thursday, April 11) to hear Judge William G. Ewing of Chicago deliver his lecture on Christian Science under the auspices of Second Church of Christ, Scientist.

Judge Ewing was introduced by Abbot Edes Smith, who said:—

In the eighth century before the Christian era, the greatest of the Hebrew prophets proclaimed: "He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." In fulfilment of this prophecy, Jesus came to tear down the veil which had long darkened the spiritual perception of mankind, to pour the light of Truth upon God's Word revealed in the Old Testament, and to show the way to that understanding of God's law—the supremacy of Good and the powerlessness of evil—which, as our Master expressly taught, always enables any one who understands this law and who lives a life of purity and self-sacrifice, to destroy evil, whether it be mental, moral, or physical—to heal the sick and to reform the sinner. Jesus' command "Preach the gospel," was always accompanied by his other command, "Heal the sick."

During the persecution of the early Christians which continued for many generations after the crucifixion of Jesus, his followers of necessity forgot self entirely, and joyfully sacrificed even life on the altar of Truth. They followed closely both the letter and the spirit of Christ's teachings, and their preaching and their healing went hand

in hand. Their only test of fellowship was Jesus' test: "He that believeth on me, the works that I do shall he do also." When Christianity became the established religion, this simple and practical test of the inspired word was found too severe, and in its place was substituted the intellectual acceptance of a man-made creed. The same veil as of old had again come between God's Word and the people.

After centuries of spiritual darkness, arising from a merely partial acceptance of Christ's Gospel, the prophecy of Isaiah has been fulfilled a second time by the Discoverer and Founder of Christian Science. The mission of this new messenger from God has been to lead men back to the primitive Christianity of Jesus in all its simplicity and in all its complete and practical efficiency. To-day Christian Science repeats and emphasizes Christ's double command, "Preach the gospel. Heal the sick."

The lecturer of the evening is a member of the official Board of Lectureship and speaks under the auspices of Second Church of Christ, Scientist, of this city. Although an introduction is not necessary for one who has once before, under similar circumstances, ably addressed a Minneapolis audience from this platform, and who is well and favorably known as formerly United States district attorney for Illinois and as judge of the Superior Court of Cook County in that state, I take great pleasure in presenting to you William G. Ewing of Chicago.

The Minneapolis Journal.

At Beloit, Wis.

Several hundred people went to the Opera House Sunday afternoon (May 5) and listened attentively for an hour and a half to Judge William G. Ewing of Chicago, member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston. Among his hearers were gathered people of many religious beliefs, but all gave a respectful and interested hearing to what he had to say.

The speaker was introduced by Prof. E. G. Smith who, as he said, was not of the Christian Science faith, but had accepted the invitation to introduce Judge Ewing because of his reputation as a lawyer and a Christian.

Beloit Daily News.

Professor Smith's introductory remarks were as follows:

Friends:—I was asked a short time since by one of the representatives of the Church of Christ, Scientist, of Beloit, if I would come here this afternoon and present the distinguished Judge Ewing, who is to address this audience. I am very glad of the opportunity which has thus come to me, though I am not a member of the congregation of this Church.

I am, I trust, while not a member of this congregation, a scientist, and one who is a Christian; one who has devoted his life to science work, engaged along one of the various lines of investigation in which God is revealing His great and glorious truth to us; and who is doing that work with the spirit of one who looks not alone to the work from day to day, of carrying out the investigation of truth, but also as one who endeavors from the heart to interpret the law of God as revealed to us in the light and in the greatness of Christ.

It is to me a matter of deep regret that there are lines and differences between men; differences of opinion which may lead us, some one way and some another, in the understanding and in the interpretation of divine truth. But all truth is one, and all interpretation should be one, and what slight differences do exist here upon earth are differences of human interpretation.

I therefore come, my friends and citizens and members of the Church of Christ, Scientist, and members of our different congregations, I therefore come here gladly this afternoon, to sit with you at the feet of the teacher that

he may unfold to us the thought and purpose of the society which he represents. Knowing him by reputation as a man so distinguished in the life which he has led, which life he left to become a teacher of Christ to men, I feel that nothing could be more appropriate than to come to this place on a Sunday afternoon and learn of Christ.

I have the pleasure of presenting to you, this afternoon, our distinguished friend, Judge William G. Ewing.

Correspondence.

At Peoria, Ill.

There was an interesting and instructive lecture delivered in the Grand Opera House last evening (Friday, May 10). The speaker was Mrs. Annie M. Knott of Detroit, and her subject was Christian Science. Mrs. Knott is an official representative of the Board of Lectureship of the Christian Science denomination. Her address was a very able and well delivered one. The lady was introduced by Prof. N. C. Dougherty, city superintendent of schools, who said:—

The American people in commercial life believe in an open door for commerce, and the American government is ready to support at any time the belief of the people. The American people also believe in an open mind, a mind which is ready at any and all times to receive the truth from whatever source. The true American realizes that only the growing man is a happy man, that when physical growth of stature stops, if the individual be happy he must continue to grow intellectually and spiritually, hence the true American ever lives in the hope of knowing more to-morrow than he does to-day. He believes that new ideas of truth and new conceptions of duty will come to him whose mind is ever open to their coming.

We meet to-night to hear an exposition of that new school of philosophy known as Christian Science. I say new, because it has been emphasized recently, but I suppose it is as old as Christianity itself. All of us believe in science, and most of us wish to be Christians. Doubtless there are many of us who do not understand the teachings of this church, and who are doubting Thomases, among whom I must class myself.

We wish to put our fingers into the prints of the nails before saying "My Lord and my God," but we all have open minds and hearts, anxious to know the truth, and we are especially favored in having the truth, as seen by these people, presented to us by a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., Mrs. Annie M. Knott.

Mrs. Knott was fair and liberal to those who do not agree with her, and her estimate of medical men was generous from the standpoint of those who do not accept the medical ethics of the day. There was a fair attendance, and the keenest interest was manifested. The lecture was one of the most instructive ever delivered on the subject of Christian Science in this city or section of the state.

The Peoria Journal.

At Freeport, Ill.

Judge William G. Ewing, the well-known Chicago jurist, delivered a very interesting and instructive lecture last night (Monday, May 6) at the Grand Opera House, his subject being Christian Science. The threatening weather, we presume, prevented many from attending, but those who were there were more than compensated for the effort.

Judge Ewing is a pleasing speaker, and there can be no question of the man's absolute sincerity. If his words did not carry conviction it was not for any lack of frankness, or any attempt on the part of the speaker to be other than perfectly fair in the treatment of his subject. He spoke without the aid of manuscript, and in an easy, conversa-

tional style. A wide vocabulary and a comprehensive grasp of his subject were apparent throughout his discourse.

The speaker was introduced by General Smith D. Atkins, editor of the *Journal*, who spoke as follows:—

It is not for me to speak of Christian Science. The distinguished gentleman whom I will soon introduce will do that. Without specifically endorsing, and by no manner of means in the slightest degree condemning Christian Science, the latest, most modern development of Christian faith and practice, I can, and I do, most cordially endorse the many ladies and gentlemen of my acquaintance who believe in it as sincerely as any Christians in any age of the world have believed in the Holy Bible. Christian tolerance is also a development of modern times. There should be, and there is, plenty of it in Freeport, where thirty church spires, Catholic and Protestant, all point in the same direction. Years and years ago, when the banner of the Crescent went down before the banner of the Cross in the holy wars in Europe, the soldiers of the Cross captured a Turk, a soldier of the Crescent, and besought him to renounce his own religious faith, and adopt that of his captors, but the Turk replied,—

Oh, love thy faith, but hate not me for mine,
Which had, had'st thou been born a Turk, been thine.

I am so tolerant of the religious faith of others that I believe the followers of the Crescent, equally with the followers of the Cross, may rest securely in the hope of happy immortality beyond the shining stars. Judge William G. Ewing of Chicago, is an earnest, intelligent gentleman, who has made a critical study of Christian Science. He sincerely believes in it. He will tell you why. I have the pleasure of introducing Judge Ewing.

Freeport Daily Journal.

At Richmond, Ky.

The citizens of Richmond, or such of them as chose to embrace the opportunity of hearing the eloquent and fluent speaker, enjoyed a rare treat Sunday afternoon (April 28) in hearing Judge Ewing of Chicago in his talk of an hour and thirty minutes on the subject of Christian Science. The Judge was introduced to his large and appreciative audience by Hon. W. B. Smith, who in his most felicitous manner brought distinctly before the assembled multitude the subject of the lecture and the speaker.

Richmond Register.

Mr. Smith's introductory address was as follows:—

My Friends:—We have had the pleasure of hearing many lectures in this house on all subjects: political, scientific, and literary; but we are here this afternoon to listen to a distinguished lecturer on a subject greater than all of these, in fact it includes them all. Some propositions advanced, we agreed to, some we did not accept, and I am glad we live in a country where we can differ, and where we can meet as we have met here to-day, and listen to what can be said on the subject presented. We must not judge without hearing, and we must not only hear, we must listen.

Judge Ewing comes to-day on a mission worthy of the clearest and best thought, and he advocates that in which we are all deeply interested, and if he is right, we should accept what he says, and then act; if he is in error, then we can reject, and let it go. We should not, and we cannot afford to be careless and indifferent to what he advocates. He is the representative of a large and intelligent body of people, and he is one of the ablest and best expounders of their views. I believe he will now give us a full and fair presentation of the belief of the Christian Scientists. Hear him for his cause. "Prove all things; hold fast that which is good." I take pleasure in introducing to you Judge Ewing of Chicago.—*Correspondence.*

Notices.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

Remittances

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

The Church Manual.

The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., contains the By-laws of the Mother Church, also a list of members.

Address all orders and make remittances payable to The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church to be presented at the June meeting for the admission of applicants, must be in the hands of the Clerk on or before May 20, 1901.

A Word to Inviters.

Inviters of applicants to membership with the Mother Church will confer a favor on the Clerk and save disappointment to the applicants if they will withhold, until after the semi-annual meetings, all applications that have been sent to them for their signature too late to reach the Clerk before the date for the closing of the entries for admission, and also notify the applicants that their applications have been retained.

All applications should be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

It is not correctness of opinion that constitutes rightness, but that condition of soul which, as a matter of course, causes it to move along the lines of truth and duty—the life going forth in motion according to the law of light: this alone places a nature in harmony with the central Truth. It was in the doing of the will of his Father that Jesus was the son of God—yea, the eternal son of the eternal Father.

Nor is this to make little of the Truth intellectually considered—of the *fact* of things. The greatest fact of all is that we are bound to obey the truth, and that to the full extent of our knowledge thereof, however *little* that may be. This obligation acknowledged and *obeyed*, the road is open to all truth—and the *only* road. The way to know is to do the known.—GEORGE MACDONALD.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Mrs. Eddy's Successor.

In a recent interview which appeared in the columns of the *New York Herald*, the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, stated that her successor would be a man. Various conjectures having arisen as to whether she had in mind any particular person when the statement was made, Mrs. Eddy gave the following to the Associated Press, May 16, 1901:—

"I did say that a man would be my future successor. By this I did not mean Mr. Alfred Farlow nor any other man to-day on earth.

"Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, his two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind."

Pertinent Testimony.

It is very gratifying to all Christian Scientists, to note the number of competent witnesses who are voluntarily offering their testimony in refutation of mis-statements and misrepresentations which, through ignorance or prejudice, have been made of our faith.

That ignorance, so dense as to seem quite inexplicable, is for the most part responsible for this unfavorable criticism, appears in the fact that much of it emanates from good, well-meaning men, ministers and others, who very largely stand for opinions and convictions which, in their beginnings, suffered the same kind of contumely and opprobrium at the hands of the then dominant conventional faith.

Christian men whose fathers were called to endure misjudgment and aspersion, if not persecution, are not likely to speak ill of the sacred convictions of those whom they know to be honest and sincere, nor will they misrepresent and calumniate a faith or movement which they know to be unselfish and philanthropic, even though they cannot give it their personal endorsement.

They often do *misjudge*, however, because they entirely misapprehend the facts, and their great mistake is manifest in their failure to fully acquaint themselves with these facts, through personal touch with those who are entirely competent to instruct them.

It is altogether safe to say that the concept of Christian Science entertained by the majority of its critics, is entirely worthy of the condemnation to which they subject it, and if they would but open their eyes and understanding to the facts, they would discover that Christian Science stands for the antipodes of what they have thought it to be. Provision has been made in our publications, the Board of Lectureship, etc., for a dignified response to all candid and

honest inquiry respecting Christian Science, its faith, its endeavor, its aspiration; and we are fortunately relieved from the necessity of replying to not a little caviling and denunciatory criticism by the fact that public indictment which is unjust and unkind is invariably self-defeating. Whenever and wherever it is expressed, there at once arises a protest which will be heard, and in the end the Truth will be learned and the right maintained.

All Christian Scientists will appreciate and be thankful for the kind corrective word, the appeal to a true ethical standard, which is not infrequently made by those who may place themselves under a recognized, though temporary, disadvantage thereby.

Mr. Van Doren's address which appeared in a late number of the *Sentinel*, and the following earnest appeal for fair judgment, from the pen of B. O. Flower, illustrate our thought.

Mr. Flower is one of the editors of the *Arena*, and in a review of "Christianity in the Nineteenth Century" by Rev. George C. Lorimer, which appeared in the May number of that journal, he says:—

"In order justly to judge or criticise a system or theory, it is necessary to study not only its teachings but also the influence it exerts on the lives of its adherents. This fact was admirably emphasized by the distinguished rector of Trinity Church, Boston, the Rev. E. Winchester Donald, at a recent Episcopal Church Congress, when he insisted that in order properly to judge Christian Science one must know something of the work that the new belief was actively accomplishing and of its influence upon the people who accepted its tenets. And this is very true. One need not be a Christian Scientist to appreciate the wonderful work for righteousness now being wrought by the new religious fellowship that is so rapidly spreading throughout the English-speaking world. I am thoroughly convinced that in the city of Boston there is no Christian church where there is more of the enthusiasm for humanity, more of the love spirit that Jesus laid so much emphasis upon, more of the earnest striving to live the Christ life, and more of vital faith in the power of God than in this church.

"There are to-day hundreds, if not thousands, of men who were drunkards and libertines, but who under the influence of Christian Science have been completely turned from their evil ways and who are now evincing much of the enthusiasm manifested by the early Christians in working for the salvation of others. Christian Science lays its chief stress on the life. The healing of disease it teaches, as did Jesus Christ teach, is a sign of the power of the truth. Now, it is probable that at least seventy per cent of the several hundred thousand members [adherents] of Christian Science Churches to-day in America were cured of diseases after the regular profession had given them up as hopeless, or at least had failed to cure them; and through the restoration of health these persons have become interested in a vital way in religious thought and truth. Like the blind man in the Bible, they are unable to sympathize with the wrath of the Pharisees at the unorthodox cure, and they turn to the new belief with the enthusiasm that marked the early Christians, before the church became rich, conservative, and corrupt. Healing, as taught by Christian Scientists, occupies a place quite subordinate to that of man's right relation to God and to his fellow-men. Indeed, they teach that health is incidental to the right thinking and living born of the understanding of the Truth. The fact that through the materialism and corruption of the Christian Church she has lost the gift of healing, however, makes it necessary to lay more emphasis on this than would otherwise be necessary. This much I say in common fairness to Christian Science—a belief whose tenets I do not hold, but of whose work I am cognizant through actual knowledge and personal investigation."

What Christian Science Means.

CHRISTIAN SCIENCE does not mean that we shall lead lives of indolence and ease. It means that we are called to *work* in the Master's vineyard. "Work out your own salvation" was the apostle's injunction, and this means much to the man who has learned *how* to work, how to apply the Truth of being to the many and varied experiences of daily life. The joy of working, the satisfaction of work well done, is a sufficient reward, and he who has caught but the faintest glimpse of his real identity as a child of God, is content to labor and to wait.

Christian Science does not mean that we shall have no battles to fight, no temptations to meet, no burdens to carry. But it does mean that by reason of our higher and more spiritual thought of God and man, we shall be able to wage a more successful warfare, and that, in every experience, we shall come off more than conquerors if we are faithful to the divine Principle of our being and consistent in the application of the rules of Christian Science. We shall not only master the error that confronts us, but we shall also gain a higher and broader thought of life and its joys as well as a clearer sense of its responsibilities.

Christian Science means that we shall be able to speak to error with authority because we understand its nature and origin. We shall be able to say, Get thee behind me, Satan; thus overcoming temptation instead of yielding to it. We shall demonstrate that sin has no power over the man whom God created in His own image and likeness, and to whom was given dominion over all the earth. Christian Science means that we shall know that God's grace is sufficient for us at all times and under all circumstances. We shall not be tempted, or tried, above that we are able, but in the darkest hour the sunlight of God's love will burst upon us, revealing the way of escape. Strong in the strength which God supplies, we shall be able to bear our burdens, heavy though they may seem at times, until we are able to lay them down through the understanding of Truth and Love.

Christian Science means that we shall know in whom we have believed. Because blind faith is not sufficient to meet the demands of the present, we shall receive an enlightened understanding which will point out the right path and enable us to walk therein.

Christian Science, then, is a call to action. It requires that we put on the whole armor of God; the girdle of Truth, the breastplate of righteousness, the sandals of peace, the shield of faith, the helmet of salvation, and the "sword of the Spirit, which is the word of God." Protected by our heavenly armor and equipped with the weapons which God has provided, we must "fight the good fight of faith, and lay hold on eternal life."

Among the Churches.

Pleasant Reading Rooms at Minneapolis, Minn.

The need of more suitable quarters for the literature of Christian Science and a commodious place in which it may be investigated and studied has resulted in the admirably arranged and attractive rooms of First Church of Christ, Scientist, in the Andrus Building. These rooms are planned primarily for reading purposes, but also serve as social and business headquarters for the church. They are in charge of Albert P. Myer and Miss Ella Shaser.

Although the rooms have been occupied for several weeks, they were not formally opened until yesterday (Friday, May 3), when a large general housewarming reception was held, both afternoon and evening. Hundreds of guests passed through the rooms, admiring their handsome appointments, fine location, and conveniences. The purpose of the reception was to make known to all the members

of the church and their friends the advantages of the rooms, and to promote acquaintance and pleasant social relations among the members.

The suite consists of four rooms. The principal entrance is into the reception-room, which is in mahogany and green. The rugs and draperies are in cool, restful green tones, and the large mahogany davenport is upholstered in a soft green figured brocade. Terra cotta is the prevailing color of the reading room, and the furnishings are in plain and massive Flemish oak, the long reading table piled with books being the chief feature. Each of the chairs is of an individual pattern, and a large coat rack is decorated by pyrography in a bold and effective design. The rugs of this room and the two small retiring rooms adjoining are in a deep red. Several of the chairs are upholstered in red leather, and the curtains are terra cotta and green madras. A portrait of Mrs. Eddy occupies a prominent place in this room, and other pictures on the walls are a Sistine Madonna, Hoffman's "Christ in the Temple," "Christ in Gethsemane," and "Christ at the Home of Mary and Martha." Several of the pictures in this and the other rooms are gifts.

One retiring room is connected with the reading room by an archway in which are hung heavy draperies. It is flanked by mahogany pillars with elaborately carved capitals. One side of the room is filled with a high Flemish oak settle, upholstered in green and filled with bright cushions. Green silk and net curtains soften the light. Above the settle hang several religious pictures; a reading table and chairs complete the furnishings. The other small room is furnished in golden oak and has on its walls two pastel pictures of Mrs. Eddy's home, and a finely illuminated copy of the 91st Psalm.

For the reception the rooms were further adorned with a profusion of fragrant flowers. The chandeliers, pictures, and walls were draped with smilax, and in the reception room were vases and jardinières filled with pink and white roses. Red roses glowed from many points in the reading room, and the retiring rooms had marguerites.

The rooms are open every day but Sunday from 9 A.M. to 5 P.M., and are for the use of all who desire to read, investigate, or study Christian Science publications.

The pioneer effort in connection with the establishment of a Christian Science reading room in Minneapolis was inaugurated by the Minneapolis Students' Christian Scientist Association in September, 1889. Pleasant quarters were secured in the McDonnell Block on S. Eighth Street, and for fifteen months the work was carried on by this Association. In December, 1890, when a Christian Science Church organization was formed under the name of Church of Christ, Scientist, the care and maintenance of the reading room was transferred to that body, and the work was carried on at the room occupied by the church, 820 Nicollet Avenue. Two years later this church was dissolved to give place to the more permanent organization of an incorporated church, known as First Church of Christ, Scientist. The reading room was then taken under the charge of the newly established church and has so continued ever since.

In 1895, room 218 Medical Block became the downtown home of the Christian Science reading room and continued the same until July, 1897, when larger and better rooms were leased in the New York Life Building. These quarters soon proved inadequate, and the result was the leasing of and occupancy in February last of the present suite of rooms in the new Andrus Building.

From the inception of this reading room work until 1899, the word "dispensary" was associated with it, but since then that term has not been used in connection with Christian Science work.

As indicating somewhat the rapid growth of Christian Science in this community and the multiplication of its

adherents here during these years, it is noted that the first year's sale of literature at these rooms amounted to about one hundred dollars, whereas the last year's sales aggregated two thousand dollars, and at present the average number of visitors to these rooms monthly is five hundred.

These reading rooms are designed to provide the public with a restful place in which to read and meditate. All the published works of Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, and all the authorized Christian Science publications issued by The Christian Science Publishing Society of Boston, Mass., are kept on sale at the rooms, and copies of these are placed upon the reading tables for the free use of any who desire to use them in their studies.

Minneapolis Evening Journal.

Encouraging Word from Asheville, N. C.

Wednesday evening, March 27, was the most delightful meeting in the history of our little church. Besides the earnest workers in the cause, there were some present who came seeking to learn more of this religion that heals the sick as well as the sinful.

A lady testified to being healed of inherited consumption after having been for years under the constant care of the kindest doctors. When everything else seemed to fail she heard of Christian Science and was freed from the bondage of disease and suffering, for which she felt unbounded gratitude and love to God.

A woman told of a beautiful demonstration in the case of an accident. She missed the nail that she was driving in the wall and received the full force of the blow on her thumb, crushing the nail and the bone. She held firmly to the ever-present help of divine Love, realizing that accidents are not from God, and the next day she did a large washing without experiencing any inconvenience whatever.

A lady told of overcoming a severe scald. A vessel of boiling water was overturned, scalding the hand, limbs, and foot badly, but going promptly to work in Science, the pain was overcome in a few minutes, and in about twelve hours all signs of the burn had vanished.

Another testified that six years ago she lost her voice, but through the power of Truth, it has been restored to its natural sweetness and strength.

MRS. RUTH BROWN, Asheville, N. C.

Whence Comes the Spring?

Look, love, how the woods are all misty
With purple and gray!
And the soft mellow wind has a touch
Of enchantment to-day.

There is rain in the air, and a magic
Unloosing of bonds—
A glad putting forth of new life,
An unfolding of fronds.

Whence come these old exquisite ardors
In crimson and green,
That walk through the valley and quicken
The life that has been?

Whence come these old exquisite fervors
In yellow and blue,
That touch the frail flowers, and waken
Their beauty anew?

Whence come these old passionate raptures
In whistle and trill,
That open the gates of the morning
By meadow and hill?

BLISS CARMAN.
In Literary Digest.

Selected Articles.

Christian Science Definitions.

Christian Science is so imperfectly understood by many of those who oppose it as to make their criticisms valueless to those people who have learned even a little of the teachings of this new-old doctrine. Perhaps a few statements in explanation of some points of its teachings may be of interest in the present discussion of the merits and demerits of the new faith.

Most of the adverse criticisms of Christian Science are based upon erroneous conceptions of the new idea. An understanding of these would have stopped the publication of many newspaper articles that have (in the minds of the writers) so crushingly disposed of the new "fad." May I be permitted to express some thoughts for the benefit of honest inquirers after Truth, in definition of a few expressions that perhaps need explanation before they can properly be aligned with the old-time terminology of theologic thought?

Faith in Christian Science is not synonymous with belief. It is not a mere acceptance of an idea and a trust in Deity. On the contrary, it is an actual knowledge of the truth of the idea acquired by as logical a course of reasoning and demonstration as is demanded in solving a mathematical problem. The new "faith" is absolute knowledge. Knowing this change of definition, one can easily see that the statements and ridicule, in reference to "faith-cure" as applied to Christian Science, fall to the ground as misconceptions.

Prayer, in Christian Science, goes beyond the asking for gifts or favors and demonstrates that the asking must be accompanied by the reaching for and taking. It is not only Montgomery's idea,—

Prayer is the soul's sincere desire,
Uttered or unexpressed,—
The motion of a hidden fire
That trembles in the breast,

but also a reaching for and a grasping of the desired answer as the logical second part or conclusion of the petition. How to do this is taught in the elementary lessons of Christian Science. Nothing is so hard to grapple with or understand as a new idea. Some people fail to comprehend and so sneer at the statement of the Christian Scientists that "Thoughts are things." And yet that this is simple truth can easily be shown.

Let us analyze briefly a few of the giant "things" of twentieth-century civilization. What is a man's "business"? Certainly not his shops, his machinery, his workmen, his offices, office furniture, massive vaults, or his books of credit and debit and other documents. These are but the paraphernalia of his business. The business itself is in the mind of the proprietor, and without his thought and without that thought-centre around which all the above mentioned and other accessories cluster and crystallize there can exist no business. Practical men will, in analyzing the terms "corporations" and "trusts," acknowledge that these important and mighty factors in the life of our century have only a mental existence. Their articles of agreement and charters of incorporation are only the tangible evidences and expressions of the thoughts constituting the forces which move the commercial world. The intangible and invisible mental movements of gifted individuals form and compose these mighty aggregations of power. One more analysis and I close.

What is a "home"? Not a palatial residence with gorgeously furnished apartments and a magnificent retinue of servants, nor a humble cottage with rustic endowments. Neither of these makes or constitutes a home until the home thought crowns these accessories with content and

love. Are not the Scientists right in saying "Thoughts are things"?—W. A. FERGUSON.

In the *Elmira* (N. Y.) *Telegram*.

Testimonies given at Marshall, Mich.

Perhaps few people realize the character of the Wednesday evening meetings that are held by the Christian Scientists in their hall in the Hughes Block. The service consists in singing hymns, reading selections from the Bible and Christian Science text-book, silent prayer followed by the Lord's Prayer, and interesting personal testimonies of healing and spiritual benefit that had been gained through Christian Science.

Among the first to speak at a recent meeting was a lady who told how the understanding of Christian Science had enabled her to overcome the sense of anger and injustice in herself and others. Another expressed her gratitude for Christian Science. It had not only healed her physically, but brought harmony into her home and been a constant help in bringing up her children. Another told of a case of brain fever having been healed by its power.

A lady, a former resident of Marshall now living in Boston, a Presbyterian clergyman's wife and an ardent Christian Scientist, told of her wonderful healing after years of suffering. Sight was restored after almost total blindness, indigestion of many years' standing was swept away, and two operations rendered unnecessary, all by the same treatment. She also spoke most lovingly of the woman who had by her purity of life and thought been enabled to give again to the world that sense of God which heals sickness as well as sin.

Another lady said that words could not express her gratitude for Christian Science, which had brought her back to health after the doctors had said "no hope," and to a sense of peace and happiness never before known.

Another said, "Three doctors said it was an imposition to think God would heal one so far gone as I, but God is no respecter of persons and I am healed, and for sixteen years have been among you entirely free. Whereas I was blind, now I see; whereas I was lame, now I walk; whereas I was dumb spiritually, now I speak."

Several other good testimonies were given as proof of the sincere earnestness of these people and their firm belief that they have found a religion that will meet and overcome every trouble.—*The Daily Chronicle*.

A Definition of Religion.

So many people have tried their hands at a definition of religion that I will also attempt it. Religion is the perpetual realization of God, the spiritualization of daily life. Religion is not a means of escape from this miserable world, but a way of living better in it and of making it less miserable. Religion is something to live by, not merely to die by. It is primarily for this world; for a great deal of what we call our religion will be useless in the next world. The New Jerusalem is a city without a church. Christ would not pray that his disciples be taken from the world, but that they might be sanctified in the world, working each at daily trivial tasks, to the end that His kingdom should come and His will be done on earth as it is in heaven:

Till daily life becomes divine,
And every land a Palestine.

PROFESSOR E. E. SLOSSON, in the *Independent*.

Christian Science is growing rapidly both in this country and in England. And the more it is attacked the faster it spreads. We have never taken the pains to examine into it very closely, but we do know that there are some mighty fine people who are believers in it, and so long as it makes good men and women there must be something in it worthy of attention. Whatever good there is in it ought to be preserved, not destroyed.—*Sandusky* (O.) *Star*.

From our Contributors.

Heredity.

BY I. F. M.

IN daily traveling to and from the city I have been impressed, by bits of conversation dropped near me, with the strong hold which the belief in material heredity has upon mankind.

"How much he resembles his father!" "Is she not the image of her mother?" and not only of trick of form and feature have I heard, but of mental qualities and peculiarities of sin and disease.

"A chip from the old block" often means a very poor "chip."

Of the claim of inheritance of disease there seems no end. Even we ourselves who have gained a little knowledge of the Truth, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" from this false claim, which, if we were to judge from appearances, would force itself upon our notice at every turn. But "we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

This hope has been given to us in the Scriptures and is practically interpreted by our text-book, "Science and Health with Key to the Scriptures," a book that has thrown a marvelous light upon the sacred writings, so that he who runs in harmony with its progressive thought may read, with pleasure and profit, from Genesis to Revelation, and constantly find new beauties to enhance, and new applications to make practical, the way of Truth and Life.

We may have been somewhat held in this bondage of material heredity by a wrong interpretation of the verses in Exodus which read, "I . . . am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of *them that hate me*; and showing mercy unto thousands of *them that love me*, and *keep* my commandments." Now, is it not blasphemy to think of the God who is Love as of a mortal man, but with so much stronger emotions of revenge and vindictiveness that the worst of human parents would appear better by comparison? For what human parent would knowingly visit his hatred upon the innocent children of him that hated him, even *one* generation removed? If he were capable of this, should we not look upon him as a monster, rather than a man?

The very first commandment is "Thou shalt have no other gods before me,"—no other Creator, no other Source of existence or life. Therefore do not these verses rather imply that those who do not *keep* his commandments, who *hate* the Truth, are really those who believe in this very law of material heredity; a law which results from a belief in a material source of life and existence, separate and apart from God—Good? Are they not those who are opposed to the Truth that "God made *all* that was made," and "it was very good"? Are they not those who believe Him capable of creating evil or of becoming accessory to the crime by permitting it? those who fail to perceive that "a good tree cannot bring forth evil fruit"? And is it not inevitable that all should suffer from this false belief until they know God as He really is, and love Him because He is Love, because "He *first* loved us" and always?

When we begin to understand that great and mighty Love, we shall begin also to realize that material heredity is a false claim; without any foundation in fact—a claim that we can meet and overcome in the degree that we outgrow these wrong ideas of God and of "the work of His hands"?

Ezekiel, the ancient prophet, foresaw that the time would come when it should no longer be said in Israel, "The

fathers have eaten sour grapes, and the children's teeth are set on edge." "As I live," the Lord said unto him, "Ye shall not have occasion any more to use this proverb in Israel . . . the son shall *not* bear the iniquity of the father, neither shall the father bear the iniquity of the son."

Jesus of Nazareth told us just how to meet this false claim. Said he, "Call no man your father upon the earth: for one is your Father, which is in heaven." Now, if we would accept this as sound advice, absolute Truth, and release our hold on the material idea of life and creation with all its false claims and laws,—if we would constantly reject it from our thought, never failing to supplant it with the true idea of man which Jesus gave us,—if we would cease to cling to the earthly Adam as the source of our existence and acknowledge God as the Father and Mother of all creation, we should begin to understand that as in Adam all die, so in the Truth which Jesus declared unto us "all shall be made alive."

We read in the New Testament that "*now*, are we the sons of God," also, that we are "joint heirs with Jesus Christ." Then it follows that our only heritage is *good*, and we *cannot* inherit evils. Even the good we inherit comes not "of the will of the flesh, nor of the will of man," but of God. Let us never accept or acknowledge the claim of material heredity for good or evil, but let us acknowledge God in all our ways.

Separating the True from the False.

BY EDWARD H. CARMAN.

CHRISTIAN SCIENCE has come to the world as a mirror wherein man may behold his true image and reflection and learn his true relation to God. Here is the one and only scientific explanation of Jesus, and his teachings. Here he is revealed as the only perfect man who was "the only begotten of the Father."

The first lesson learned in Christian Science is that *God* is omnipotence (*all* power), omnipresence (everywhere), omniscience (all Science and Truth); that He is infinite and eternal Mind, divine Principle, Love, the one and only Power and Presence, the one Will. It also teaches that there is a counterfeit of this one infinite Mind or Will, calling itself, carnal mind, mortal mind, or human will.

Jesus the first great teacher and demonstrator of scientific Christianity knew that thoughts came to his consciousness from the father Mind or God, to guide him in his good works and deeds of love; or they came as mental suggestions from the carnal mind, or human will to tempt him to believe in evil or commit evil deeds. Having the desire to do good and be good only, he was enabled to separate quickly for himself the true from the false, as well as to discern whether truth or error was influencing the thoughts and words of those with whom he came in contact.

He was always able to see Truth or error as absolutely impersonal, and nowhere in the Gospels is his quick perception better illustrated than in the sixteenth chapter of Matthew. Peter as the avenue or spokesman, in one instance is made to declare the Truth; in another he voices error. In the first instance, when Jesus came to his disciples with the question: "Whom do men say that I, the Son of man, am?" Peter became the mouthpiece of infinite Mind, God, when he said, "Thou art the Christ [the Messiah], the Son of the Living God;" Jesus' reply proves beyond peradventure that the human mind is not capable of reaching, alone, such altitudes of thought, for, said he, "Flesh and blood hath not revealed it unto thee, but my Father [infinite Mind] which is in heaven." After Jesus had told the disciples that he must suffer many things of the chief priests, the scribes, and elders at Jerusalem, Peter, again the spokesman, boldly rebuked him, appearing in a

very different role from that which had elicited from Jesus commendation and approval. What was it but the human will that embodies self-love, selfishness and self-will, conceit and egotism, that could prompt Peter to rebuke the Master, saying, "This shall not be unto thee." Jesus' reply to this suggestion of evil, was the same with which he met the temptation on the Mount, "Get thee behind me, Satan: . . . thou savorest not the things that be of God, but those that be of men." Jesus here stamps the human will or carnal mind as the one evil—Devil or Satan—impersonal evil.

This scientific understanding through which Jesus said in one instance, "Thou art Peter, and upon this rock I will build my church," and in another said, seemingly to the same person, "Get thee behind me, Satan," sets forever at rest the idea that any personality could be entrusted with the keys of heaven, and establishes the fact that the Truth, the Christ idea, was to be forever the foundation upon which the true Church should be *revealed*.

Jesus taught his disciples how Truth separates the real from the unreal. He said: "If *any* man will come after me, let him deny himself, and take up his cross, and follow me." His followers in Christian Science are to-day proving the truth of his teachings. The rules for demonstration are laid down in "Science and Health with Key to the Scriptures," and are so plain that a wayfaring man, though a fool, need not err therein.

A Little Child shall Lead Them.

BY MARY A. PACKARD.

IN the message to the Mother Church, June, 1900, our Leader says, "A child can measurably understand Christian Science, for, through his simple faith and purity, he takes in its spiritual sense that puzzles the man. The child not only accepts Christian Science more readily than the adult, but he practises it."

Teachers in Christian Science Sunday Schools can tell of questions answered in a marvelously clear and scientific way. Who could give a better answer to the question of "What is Truth?" than "Always the real thing." Well may we stop and consider this definition of Christian Science: "Doing the things that Jesus did." This answer will make the most of us ponder if we are, or if we are trying to be, Christian Scientists. At one time the Golden Rule was under discussion, not only the doing unto others, as we would that they should do unto us, but the thinking unto others. A mighty sermon was preached in the remark, "We should think of others as God thinks of us." Should not this be published abroad to show how the little child thought is leading, as well as teaching us? In one of our lessons the superintendent of a Christian Science Sunday School asked if any one could tell her what this passage of Scripture meant: "having done all, to stand." A little hand was lifted, and with the voice of Wisdom, a child made answer, "If you know how to do, do it." Farther on in the lesson the expression was brought out, that having on the breastplate of righteousness, meant having God with you every instant.

These children use their Science not only in illness and accidents, but in their play and school work, thus proving all that Mrs. Eddy says of them. Should not great gratitude be felt and expressed to her who has revealed this Way so simple that His little ones are first to follow? Jesus said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matthew, 18 : 3, R. V.). In the next verse we are told to humble ourselves as a little child. Our Leader says in "Miscellaneous Writings," p. 110, "Beloved children: The world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful

affection, uncontaminated lives. You need also to watch and pray that you preserve these virtues unstained, and lose them not through contact with the world. What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

Unveiling the Statue.

BY G. ST. L. P.

"In the image of God created he him."

A FEW months ago I found myself comparing the process of work in treating a patient to the unveiling of a statue. As this comparison grew it brought me a sense of rest, and I give it here, hoping it may bring a helpful thought to some young student of Christian Science.

In the unveiling of the statue, I could plainly see that the statue itself was not changed. Moulded and chiseled this statue stood before as after its unveiling, just as the artist had left it, and the unveiling only revealed its beauty to human sight. In Genesis, 1 : 27, we are told that God created man "in his own image." We have learned through the teachings of Christian Science that, as God is Spirit, His image and likeness, man, must be spiritual and must be found in the individual spiritual consciousness, never in matter. This consciousness as the image and likeness of God must be a consciousness of perfect health, holiness, and harmony.

When a patient comes to Christian Science for treatment, he comes with what seems to be a consciousness of sickness or discord of some kind. As the real man has but one consciousness and that one perfect, this sense of sickness must be a false sense, which hides his true individuality and corresponds to the veil which covers the statue. It becomes then the work of the Christian Science healer to remove the veil or false sense and reveal the consciousness of harmony. Never does the healer change this image, for, like the statue, it stands before as after, just as the Creator, God, has left it.

In the unveiling of a statue in New York, I remember that the person chosen for this work was a little child. This would suggest to us that it needs the childlike purity and gentleness to unveil God's image. These qualities can remove the web woven by false education, ignorance, and fear; and Truth, understanding, and faith will destroy it.

Time.

BY A. C. S.

"If I had time!" This exclamation is one frequently made. It occurs to me that a demonstration over a sense of lack of time may be helpful to some one. I am a teacher, and at the beginning of the school year there seemed to be a burden of work that was almost unbearable; there was no leisure, and the constant feeling of hurry was very trying. I finally realized that this was one of my problems, and that in Christian Science I had my rules for the solution of all problems. This thought aroused me, and I at once saw the error of my position. I realized that we are now in eternity, and that time is but a human concept; in reality, there is no time, so there should be no haste. In Mind all action is harmonious, deliberate, and there are no burdens. As an idea of God, reflecting His attributes, I found that I was free from all sense of burden, haste, and anxiety. Realizing this, and resting in the thought, brought freedom. My work is done with less effort than ever before and with more harmonious results. There is no feeling of hurry and the burden has vanished, so I feel that my problem is solved, and I am grateful to our Leader who has given us a practical knowledge of the Truth that indeed liberates.

Testimonies.

A Postal Clerk's Testimony.

Something over three years ago I was a resident of Beaumont, Tex., situated eighty-three miles east of the city of Houston, Tex. I was an employee of the United States Railway Mail Service, which position I still hold. At the time I speak of my run extended from Beaumont, Tex., to Rockport, Tex., a distance of one hundred and forty-four miles the round trip, which I made daily. In order to get at the true cause of my trouble it is necessary to give you an idea of the duties imposed on a postal clerk. Besides having to make this trip daily, I was expected to make out two reports on my arrival at Beaumont. Then in order to be able to distribute mail correctly, it was necessary for me to put in the remainder of my time in hard study so as to be posted on all the new roads and offices, and all other changes that were being made every day.

All this drew heavily on my time, and I had little else to think of; in fact, I had no time for anything else. I was beginning to realize that my health was failing under the strain, but the responsibility that rested on me would not permit of my losing a single day from my labor, as I could not spare the money that I would lose by my laying off; but alas! the time came when I was forced to lay off many months, and had it not been for Christian Science my lay off would have been forever.

Just previous to my breaking down, my attention was called to a little incident that was transpiring in Houston. Some of my relatives were investigating what was to them a new teaching. They wrote me of the things that they had discovered. I had great confidence in them, and as I had never heard of Christian Science, I accepted what they wrote me.

I was already overworked, but this new doctrine was so mysterious that I gave my whole life up to trying to solve it. I neither ate nor slept, and in a short time I found myself in great mental distress. I discovered my condition in the early morning, and before I lost control of myself, I called a friend and told him of my condition, and advised him to telegraph for my father. My father came that night and physicians attended me and gave me something to put me to sleep. After a while I awoke, and the medicine they gave me left its effect on my already shattered nerves. My father kept his hand on me all the time for fear that I would run away and perhaps jump into the river, for I would have done so, had the so-called "spirit" suggested it to me. I was laboring under the belief that I was controlled by relatives that were long since departed, and I was afraid not to obey them.

I was taken to Houston and physicians there pronounced it insanity, but did not know how to cure my case. I was growing more violent every day until I lost all hope; then the trial came. I saw death just ahead. I went out on the porch and sat on the steps and my sister came and sat by me. I saw the world fading away, my mind began to wander, when my faithful sister, putting her arm around me said, "Don't give up, brother; you will get well." "Never," said I; "nothing but the power of God can save me," meaning every word. "Well," she said, "if you think so, how would you like Christian Science treatment?" This remark brought me the first ray of hope I had experienced since I came to Houston.

I shall never forget that beautiful spring morning when my healer gave me my first treatment. I truly saw that all was of God. When she told me that God was everywhere, and filled all space; that God was Spirit, Love, Life, and Truth; that I was controlled and governed by the one Good, which we call God, I saw clearly that sin, sickness, and death was a manifestation of mortal mind, and that mortal mind was not real, for if all was of God, then all must be

immortal Mind and its manifestations. I remember how calmly she looked at me when the thought of insanity seemed to govern, and especially do I remember the first day, when we stood alone, face to face, I shaking and trembling with fear of an unseen enemy, which I thought was ready to spring on me at the first sound. I shall never forget the words she quoted from the Scripture: "He saw the Spirit of God descending like a dove from heaven and lighting upon him: and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." I listened, and again I heard: "You are God's son, and the dove is a symbol of Divine Science, heaven is here, and we are both standing under the shadow of His wing." The peace that passeth all understanding came upon me. I did not fear, but listened gladly to the words of our textbook, Science and Health.

After the fourth day I went to the home of my healer for treatment. She asked me when I expected to go back to work. At her suggestion I wrote to the superintendent of Railway Service. He said that if I could stand an examination he would give me my place again. I stood a most rigid examination, my score was 99 out of a possible 100, and I have held my position since that time.

My wife and child have been healed through Christian Science treatment. I am earnestly trying to have one God, and to love my neighbor as myself. My heart goes out in gratitude and love for the one who gave us Science and Health.—ALLEN T. NIBBS, Houston, Tex.

Effects of Accident Quickly Overcome.

I enclose an interesting account of a case of healing, as related by the mother of the little girl referred to.

Extract from Letter.

"I must tell you of another experience that is calling out stronger faith and purer love. Last Saturday, as Jessie jumped from the porch, she turned her ankle, resulting in a sprain and possibly broken bones. The pain seemed intense at first, and she screamed several times that she had broken her ankle. Her papa and I assured her, and I treated her for some time before we tried to get her into the house. She was very brave, got rid of fear in a short time, and worked with me as would any good Scientist to realize the perfection and completeness of God's child, who could not by any means be hurt. As we read and declared the Truth, her face expressed her perfect trust and confidence in the power of divine Love. She declared that her ankle was being straightened, and the bones put in place as consciously as if actual hands were handling it. She was radiant with delight and gratitude, and never thought of entertaining a doubt or fear but that Truth was sufficient for any emergency. The swelling and pain grew less very rapidly.

"She has lost but one meal and but part of one night's rest on account of the injury. She swings the foot about so easily to-day that she thinks it will not be long before she can use it again."

A later letter read as follows:—

"It was surely a very encouraging experience to us. You would never think she ever had a hurt to see her run and jump and walk any distance she chooses with no inconvenience whatever.

"We are not sure, of course, as to the exact nature of the injury, as I saw as little of it as possible; but the foot was crooked at first as if partially dislocated, and one or more of the ankle bones either broken or torn loose, because it was loose and slipped about, and was badly swollen and discolored for some time.

"She walked in three weeks, and started to school in four, and has not missed a day since. She walks with perfect ease, has no limp at all."—C. W. C., Omaha, Neb.

Astigmatism and other Troubles Healed.

It is now almost four years since I came into Christian Science through the healing of my eyes of astigmatism, for which I had worn glasses for seven or eight years. I commenced treatment and took off my glasses on Saturday evening. On the following Tuesday I went home and in the afternoon of the same day resumed my work as a stenographer, never missing the glasses in the least. I have not worn them since, and can now read finer print than I ever could, with them or without them, since I was quite young. Before I put on glasses I was troubled with severe headaches and sharp pains through the eyeballs, and could read but a short time before the letters and lines seemed to run together. The oculists told me that I was probably born with a slight defect of the eye which had been aggravated by the scarlet fever which I had had twelve or thirteen years previous to that time, and that I would always have to wear glasses.

I began the daily reading of "Science and Health with Key to the Scriptures," that I might learn how the healing had been accomplished, and as I read old troubles that had been manifested in the flesh for years disappeared; among them weakness of the back, constipation, nervous headaches, and a cough of two years' standing, the result of the grip. These all vanished as I progressed in the understanding of God and man's relation to Him. I was not conscious of the healing until I awakened to a knowledge of the fact that I was well and strong, and then I fully realized the force of Jesus' saying, "Ye shall know the truth, and the truth shall make you free." In what better way can we who have been made free show our gratitude and appreciation of what our faithful Leader has done for us in opening up the way to freedom, than by a constant denial of error, in whatever form it may appear to us, and the realization of the ever-presence and allness of divine Love.—MAE BLANCHARD, Ottawa, Ill.

Found the Pearl of Great Price.

To me, Christian Science is truly the pearl of great price. Every day I learn more of its value, not only in sickness but in sin, sorrow, and worry as well. I could write pages telling of demonstrations I have had and seen in my family, but I will tell of one only. Seven months ago, my youngest child was born under Christian Science treatment. The birth took place Saturday afternoon at four o'clock with very little inconvenience, and the next day, Sunday, I dressed, ate a hearty dinner, and remained up all day. When the baby was a week old I took a drive of several miles. Of course mortal mind tried to assert its seeming power in many ways, but all was faithfully met and overcome by the healer, and Truth prevailed. My baby is a very healthy child, and I am stronger than I have ever been before. I am very thankful to God for such a Leader as Mrs. Eddy. My dearest companions are the Bible and "Science and Health with Key to the Scriptures." My most earnest wish is that I may be worthy of the name Christian Scientist.—E. M. W., Verona, Neb.

EVERY minute is a to-morrow to the minute that goes before it, and is bound to it by the same duty-roots that make every moment one with eternity; but there is no more occasion to bind minute to minute with the knot-grass of anxiety, than to ruin both to-day and the grand future with the cares of a poor imaginary to-morrow. To-day's duty is the only true provision for to-morrow; and those who are careful about the morrow are but the more likely to bring its troubles upon them by the neglect of duty which care brings. Some say that care for the morrow is what distinguishes the man from the beast; certainly it is one of the many things that distinguish the slave of nature from the child of God.—GEORGE MACDONALD.

Religious Items.

The *Boston Transcript* says: "There is in Havana a church that cost above \$50,000, in which religious services have never been held. It was built twenty-five years ago by the Marquesa de Pinar del Rio, for the accommodation of Protestant residents of Havana. To the dismay of the donor and her friends the King of Spain issued in 1876, a few months before the church was completed, a decree forbidding the holding of religious services in any building solely set apart for that purpose and showing from its outward appearance to be other than Roman Catholic church. The church is in the Vedado or fashionable residence section of the city. It has never been used. It was not mentioned in the king's decree, but so carefully described that public officials enforced the law against it. Some years ago it was acquired along with other property at a judicial sale, and is now offered for rent or sale at a nominal price. Several religious bodies in this country, projecting work in Cuba are negotiating for it; for whatever the outcome of the controversy over the Platt amendment, there is no longer any doubt of religious liberty in the island."

A writer in the (Unitarian) *Christian Register* says: "When David told his son to be a man the doctrine of total depravity was not in fashion. He had never heard of it; and, besides, that doctrine would make such heroic counsel quite absurd. The more a man was a man, the worse and worse would he be; but now it is not so. It is the highest and wisest and best counsel you can give. Man, manly, humanity,—these are the greatest words in the language. They mean, first, that kind of being that is of the same nature with God; and they mean that kind of action and character that is all honorable and all good, Godlike. When we talk of man in the highest sense, we mean his being and his character. We do not mean the accidental facts or circumstances that may belong to him: we do not mean rich man, poor man, tall man, short man, handsome man, or homely man, nor even good man or bad man. We mean that which is deeper and more profound than all or any of these, and includes all that excellence of which his nature is capable in this sphere of being."

In an article concerning the Episcopalians, in *The Congregationalist's* department devoted to sister denominations, Rev. Edward Abbott, D.D., says: "A renewed effort is likely to be made at the General Convention in San Francisco, to allow in the Episcopal Church in this country the same liberty as is now allowed in England with respect to the use of the Revised Version of the Bible in public worship. Traditionally there is a 'Standard Bible,' appointed to be read in churches, but historically and as a fact there is no such Bible. The English bishops and archbishops are gradually permitting the alternative use of the Revised Version for the King James Version wherever the desire of the minister so to use it has the concurrence of his congregation, or its authorities, and the feeling is growing that the same liberty might be and ought to be granted in this country."

A writer in the *New-Church Messenger* says: "He who is clear-visioned from the removal of the beam of self-righteousness from his own eye knows the source of evil; he knows that it is from hell; he knows that he who is subject to it is not condemned by it until in freedom he has accepted it. Such a one treats the evil of his neighbor as not his. He does not think of his neighbor as being the evil which is now dominating his life. Thus it is not in a condemnatory way that he helps the other from his wrong. In his thought he is helping him to put away not that which is really his, but that which is infesting him. Thus he confirms in the mind of him whom he would help, not the thought that he is the evil that possesses him, but that he is its victim. He comes to help, not to criticize or to blame."

Amory H. Bradford, D.D., says in *The Congregationalist*: "Jesus wished to make

men understand how they are related to things unseen. He entered into no argument, indulged in no process of speculation, but simply and directly said, Your true relation to the Great Spirit is the same as your relation to other spiritual beings. You ask from them first of all love, and are sure that where that is genuine and abiding all other relations and duties will be properly adjusted. The great God loves as other beings love, only as much more abundantly and unselfishly as He is greater than they. Here is a truth whose wonder grows the more it is pondered."

The (Methodist) *Christian Advocate* says: "The word God teems with explicit statements as to His ability, willingness, and readiness to succor and sustain His children, but we often act toward them as if they were mere words or bits of rhetoric, and far from being valid and potential promises made and given by God, the all-loving Father, and capable of complete fulfilment. We need to get a new grip on the vitality of these promises of God, as well as a 'realizing sense' of the fact that when God pledges His word to men He will fulfil that pledge whenever the conditions, on the human side, are met."

In its "London Letter" the (Episcopalian) *Church Standard* prints the following note regarding the newly appointed Bishop of London: "Mr. Booth, head of the Salvation Army, has written to Bishop Winnington Ingram expressing his thankfulness that 'so young and yet so experienced a servant of the poorest should be chosen for so great an appointment.' The bishop responded as follows: 'Thank you for your very warm-hearted welcome to the difficult post to which I have been called. It is a great strength to me to know that I shall have your prayers and the prayers of your people.'"

Philip S. Moxom, D.D., writing on "The Duty of Cheerfulness" in the (Baptist) *Standard*, says: "Other things being equal, a cheerful person is always the best worker. A cheerful person always helps us. That is, not merely the always gay. Cheerfulness is not frivolousness. The perpetual grimace and giggle mark a weak and deficient nature. Cheerfulness more often accompanies a radical earnestness and strength of nature. It is entirely consistent with quick and deep sympathy. We go for help neither to the frivolous nor to the habitually despondent and sad, but to the habitually cheerful."

In an editorial on "Home" the *Universalist Leader* says: "Home is where the heart is, where the affections are active. The Christian home, the highest type of home on earth, is one in which the home relations are uplifted and sanctified by a living faith in the Father over all, in the teachings of His Son, and in the ceaseless life of the spirit. This faith energizes the mind, quickens the affections, broadens the sympathies, moves the heart to loving ministries to kindred and to fellow-men, makes the home heaven's, and demonstrates how the world is to become so."

The Moscow correspondent of the *London Standard* says he learns that the Holy Synod since the excommunication of Count Tolstoi has been inundated with petitions asking that similar treatment be accorded to the petitioners. The requests are made in good faith, the petitioners desiring to escape the trammels of the Orthodox Church, which otherwise they cannot leave without incurring the penalties of the criminal law.

He reads and hears God's Word well who seeks to realize it in his life. More knowledge of God's word will be gained by a single effort to live one of its commands than by a year of reading with no effort to keep the Word of God. Trusting a promise will enable one to know its sweetness far better than to commit it to memory.

Exchange.

The *Advance* states that the number of

students in the theological seminaries of the United States is nearly two hundred less than last year. Dr. William W. Fenn attributes the decline largely to the fact that there is not freedom enough, either of thought or action, in the profession to appeal to the young men of to-day.

"The more I read the New Testament the more the wonder grows how the Christian religion could have been interpreted by either its professors or its foes, as meaning anything short of practical righteousness," says the Rev. H. A. Bridgman.

The (Baptist) *Examiner* quotes Professor Lyell as follows: "In the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures, but not one of these theories is held to-day."

The *Churchman* has the following: "Whole systems of theology have passed away; but that which truly constitutes religion, that in which good men are like one another, that in which they chiefly resemble Christ, remains the same."

"The light of life—truth tested by experience—the great commandments enthroned within—this is the greatest need of every man and woman of the great world. Let us earnestly seek that light," says the *Universalist Leader*.

LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

Christian Science: Its Work and Scope. By Carol Norton of New York City.

PRICE:—Single copies two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, \$3.25; one thousand copies, \$6.00. Orders for supplements may be assorted as desired.

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CHRISTIAN SCIENCE SENTINEL



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Items of Interest.

Political and Governmental Notes.

Under a court decision confirming the right of a city built on mineral land, to exercise control over the earth below its streets, alleys, and public grounds, the city of Leadville, Col., expects to collect about \$2,000,000 in royalties from mining corporations for the gold and silver that is being taken from mines under the city. With this source of revenue there will be no need to levy taxes, and the result will be watched with much interest by economists.

General MacArthur celebrated the surrenders of the insurgent generals, Mascardo and Lacuna, by releasing one thousand Filipino prisoners.

Foreign News.

Andrew Carnegie has given £2,000,000 to establish free education in the Scotch universities of Edinburgh, Glasgow, Aberdeen, and St. Andrews. He stipulates that the beneficiaries be his "Scottish fellow-countrymen" only, no English, Irish, colonials, or foreigners. The fund will produce an income of £50,000. Mr. Carnegie considers that his gift will provide free university education for every boy and girl in Scotland capable of passing the entrance examinations. He desires that all Scotch men and Scotch women shall enter the universities on an equal footing, rich and poor alike, hence the money is not given to the students but to the universities themselves. The system is made perpetually free, and will probably be under government auspices.

An official statement received at Dawson from Ottawa says that up to the first of this year the total royalty collected from the Klondike placer mines by the Canadian government amounts to \$2,040,192. The statement also contains the information that the total revenues received by the Canadian Government from Yukon territory since 1896 amounts to \$4,376,673. This includes receipts from royalties, customs, public works, fisheries, fees in various departments, land sales, rentals, timber dues, placer grants, sales of miners' certificates, and the like.

Shamrock II., the British challenger for America's cup, was dismantled and suffered the almost complete wreckage of her spars and rigging in a trial race with Shamrock I. on May 22, and the race with the American yacht, whichever one may be selected to defend the cup, will have to be delayed. King Edward was on board Shamrock II. at the time of the accident and was standing on deck in a position which seemingly offered no escape from the falling spars, but he was untouched and not at all disconcerted.

The partition of Africa, which has been

going on for the past fifteen years, has at last been accomplished with the following results: France receives 3,804,974 square miles; Germany, 933,380; Portugal, 730,124; Italy, 188,500; Spain, 169,150; Turkey, 398,000. and Great Britain and Egypt, which are practically one in this matter, 3,723,910. The separate States, like the Congo Free States, Liberia, Morocco, and Abyssinia, contain all together about 1,491,000 square miles.

According to the programmes of naval increase for this year by all the leading powers, Great Britain continues to lead the world in extent of her building programme, and has voted nearly \$150,000,000 for her navy this year. She is building more battle-ships than the United States has in commission.

It is again reported in the dispatches from South Africa that the Boers are invading Cape Colony, and that two British patrols in the northwestern part of the colony were attacked, one being captured.

Dispatches from Seoul state that the Korean government has leased to Japan four hundred and fifty acres of land to form a settlement at Masanpho. The land was formerly sought by Russia.

Industry and Commerce.

The coffee bill of the United States is over a million dollars a week. During the nine months ending last March the United States imported 617,344,000 pounds, valued at \$45,218,000, a sum nearly \$5,000,000 in excess of the value of the coffee imports of the same months of the preceding fiscal year. At this rate the total value of the coffee consumed in the United States this year will not fall below \$60,000,000. It is claimed that all this coffee could be produced in Porto Rico, Hawaii, and the Philippines, the soil and climate of which are similar to that of Java. Coffee raised on these islands, in fact, already commands the highest prices in the European markets.

A strike of machinists, national in its scope, was begun last week, some fifty thousand men quitting their work. The men demanded that a day's work be limited to nine hours. There were other less important demands as well. When the strike had been in force two days, about fifteen thousand men had gone back to work, their employers granting the demands. Throughout the country there seemed to be no great resistance to the men's demands.

Mutual concessions on the part of the street railway company and its employees resulted in a settlement of the Albany strike, and the cars began running on May 19. The State troops began to leave as soon as the terms of peace were agreed to.

General News.

The trustees of the John Carter Brown Library, acting under the provisions of the will of the late Mr. John Nicholas Brown, have decided to present the library with its \$650,000 endowment to Brown University. Papers are now being drawn up, and the formal offer will be made to the corporation of the university at their annual meeting on the twentieth of June. Brown University will receive the library as a sacred trust, never to be merged in the general university library, but to be preserved as a family memorial and used by properly qualified students. The university will then possess the finest collection of Americana in existence, and historical students will be drawn from all parts of the country to avail themselves of this rare opportunity. In addition to the books, whose value it is difficult to estimate, there will come to the university \$150,000 for a library building and \$500,000 of permanent endowment. The library will thus be amply supported and can be constantly enlarged.

It is unofficially stated that the net earnings of the United States Steel Company in April were around \$9,000,000, about equal-

ing the net March, which were \$9,210,000. Earnings of \$9,000,000 a month, or at the rate of \$108,000,000 for the year, are about what was estimated when the corporation was formed. The interest on the \$304,000,000 bonds outstanding requires \$15,200,000, and the seven per cent dividend on the \$508,480,300 preferred stock outstanding, \$35,594,000 more, or a total of \$50,794,000. The earnings after fixed charges and preferred dividend would therefore, at the present rate, be around \$57,200,000; \$57,200,000 is over 11 per cent on the \$506,473,400 common stock outstanding. It is understood that it was planned to allow about \$30,000,000 per year for expenditures on the various plants, deducting which figure leaves \$27,200,000 applicable to the common stock dividend. Twenty-seven million two hundred thousand dollars is about 5.4 per cent on \$506,473,000 common stock outstanding.

"Strike-anywhere" matches are in eminent danger of expulsion from the face of the earth. They have come into disfavor in nearly every country in Europe. Holland, Belgium, France, Germany, Austria-Hungary, Switzerland, Russia, and England have taken measures to minimize the evils arising from their manufacture and use; the Danish Government forbade both their production and consumption in the country thirty years ago, but the most severe blow has been struck by the Swedish Government, which represents one of the largest match manufacturing companies in the world. Following the example of Denmark, the Swedish Parliament has, after years of hard fighting, prohibited the production, importation, consumption, or exportation of this ordinary phosphorus match, and that prohibitory law goes into effect next June.

On June 22, 1879, when General Grant was in Japan, at the request of Governor Witsuni Toda Katsu, he and Mrs. Grant each planted a tree in the park at Nagasaki, with the hope, as inscribed upon a tablet, that both trees might prosper, grow large, live long, and in their growth, prosperity, and long life be emblematic of the future of Japan. General Young, of the United States Army, returning from the Philippines, touched at Nagasaki, and reports that the tree planted by General Grant has died, while the one planted by Mrs. Grant is still in a flourishing condition.

R. G. Dun & Co.'s review of the trade conditions last week contained the following: "The labor situation is the cloud hovering over the business world, but the difficulties are not sufficiently widespread at present to interfere seriously with the progress of manufacture and distribution. Meanwhile prices hold firm, the capacity of producing plants in the leading industries is well employed, and the crop advices are satisfactory. Railroad earnings continue to show remarkable gains: 9.6 per cent over last year and 29.8 per cent over 1899 for half of May."

J. Pierpont Morgan has bought outright the celebrated collection of art curiosities gathered together during the last twenty-three years by M. Mannheim of Paris. The collection is composed of antiques, works of art, and specimens of the middle ages and renaissance. Owing to the enormous custom duties levied by the United States, Mr. Morgan is not going to send the collection home. He is sending it to South Kensington Museum, London, where it will remain until it can clear the United States customs without too heavy an imposition.

The plans of President McKinley and party for a tour of the West had to be changed owing to the sudden illness of Mrs. McKinley, about whom there was the deepest concern for several days, but happily she got better rapidly to the great surprise of her physicians and was able to leave California for home on May 25.

Rudyard Kipling has lost his suit against an American publishing firm for infringement of his copyright. The United States court decided the question last week.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

The New West.

Remarkable Changes in the Last Decade.

THERE is a new West, and one need not be a St. John in order to behold it. It is not a place of jasper walls and golden pavements, to be sure; instead, it has barbed wire fences and broad expanses of upturned black earth. It is not the iridescent creation of an ecstatic vision, but a brave reality. Within ten years the old West of romance has succumbed to the inevitable logic of events. The six-shooter has given place to the plow and the reaper; the knight-errantry of the plains and mountains has been dominated by cosmopolitan men of affairs; the primeval chaos of wild woolliness has yielded to the cosmos of apt achievement. The cowboy, the bandit, the "terror," the horse thief, and all such as these have become as breathless shadows; their tale is ancient history; the literary craftsman who would now make use of the traditional border types must work with straw-stuffed lay figures or borrow his models from Eastern studios. Though you scour the country from Omaha to San Francisco, you will hardly find a living specimen of the Bret Harte style of border man. Far be it from me to deny that he once lived, and moved, and had his being, as the writers of tales have hinted; indeed, the half of his story has not yet been told. He is gone now, and with him has disappeared the line of the Western frontier—wiped away by progressive enterprise as a chalk mark is obliterated by a damp sponge. All the ingenuous lawlessness of other days has been succeeded by the subtler lawlessness of twentieth-century super-civilization.

Truly there is now no frontier, in the long accepted sense of the word. The broad trans-Mississippi territory, instead of offering a free range for the unbridled elemental passions of the human soul, is governed by the conventional rules of Anglo-Saxon decency. Everywhere you may see the signs and tokens of this change, in manners, morals, and the conduct of affairs. The old stage-coach has been relegated to the museum, and the Western plainsman has his modish English turnout or his automobile; instead of going mad with the loneliness of isolation, he talks with the world over his own long-distance telephone, following the state of the markets, the latest news concerning politics and war, and the current gossip of the club and the theatre.

It may be difficult to impress the fact that such things as this are not mere surface signs of no value. It is quite true, however, that the West of to-day has been born again in almost every item of its life and conduct. If we think of it sanely, we have no right to be surprised by this regeneration. It was to be expected; it has had no occult cause; it proves merely that the men of East and West are of one blood and one faith. In the beginning, Western folk adapted themselves to the rude conditions of time and place; but they hungered and thirsted after the righteousness of polite manners; and when the time and opportunity came they were quick and eager to return to the enjoyment of their birthright, which was decency.

I cannot find words too strong for framing this declara-

tion: The pioneers of the great West were never a class of small-souled, bloody-minded adventurers, short-sighted, and with no care beyond the needs of the present day.

The makers of the West were from the beginning of their work actuated by high motives; they desired the best things. But orderly social institutions do not spring up overnight; nor are constitutions and codes the product of a day. They must be slowly shaped by the ebb and flow of many tides of sentiment. The world has demanded too much of the West—demanded final effects before causes were well conceived. Surely fifty years is not too long a time for the development of mature social vigor and integrity. Remember, if you please, that concerted Anglo-Saxon effort in the Trans-Mississippi country had its beginning less than fifty years ago. There were scattered and isolated settlements before that time, but nothing like a common purpose.



For the pioneering of the West, the East gave of its best and readiest and strongest men. The hearts of the pioneers suffered no radical change in the migration; the Western movement was not a revolt against Eastern life and thought, but grew from the same root, took the same fair forms as it developed, and is destined to bear the same fruit.

The West is now ready to confess that it has deserved censure for the youthful excesses born of impatience. The people saw what was before them in opportunities for achievement, and burned with desire to achieve by virtue of a mystic "Presto! Change!" That was folly, of course; but what can you expect of men who are thrown suddenly upon their own resources in a land of fabulous breadth and wealth, and whose nerves grow all at once tense as drawn bowstrings? They misjudged their powers of endurance; they essayed to sprint when they should have been content to trudge; they sought to accomplish in a day the task of years. That was the sum-total of their error.

The tendency found expression in many ways—in the real estate "boom," in the mad career of town-building in the wilderness, in the crazed passion for inflating census returns, in railroad extension over unprofitable miles and leagues of unsettled territory, in borrowing millions of money at ruinous rates of interest, and staking it all upon a single turn of the wheel. It was intoxication pure and simple. There was too much ozone in the air. No normal man willingly spoils the pleasure of to-day's excess by indulging forebodings of to-morrow's reaction. That was true of the West in its excited days. There would be time enough for doctoring the headache when it came.

Now the West has come to itself. The sooner that is understood the better it will be for all concerned. The last decade of the century marked the real crisis in Western affairs; the close of the first decade of the new century will find a full recovery from all those little ills which attended social and industrial infancy.

For many years "the West" was a vague term; Western folk themselves were uncertain as to the logical bounds of their domain; the effort to fix an artificial geographical line

of separation from the East resulted in confusion. That confusion is dissolving. The question, "Where is the West?" can now be answered with something like precision. The line may not be marked by surveyor's monuments; it depends upon the drift of commerce. While the products of the Western farms and ranges had no market save on the Atlantic seaboard, and no outlet save by the old East and West lines of railway, the West was nothing more than a province tributary to New York, Boston, and Baltimore; the fictitious dividing line was ever moving toward the Pacific. Even Denver was in some degree an Eastern city; the closing of traffic by way of Chicago and the lakes would have severed the arteries through which its life-blood flowed. It is different now.

The West is doing for itself many of the things that were formerly done abroad. Manufacturing enterprise has gained a footing; flour mills are rising in the heart of the vast wheat fields of Kansas and Nebraska; tanneries are being established near the cattle ranges, where hides can be handled at the minimum of expense, and soon the West will make its own shoes; capital is engaging itself in building woolen mills and in spinning Texas cotton for home consumption. More significant than all, the West is finding the proper outlet for its surplus products through the ports of the Gulf. Western corn and wheat goes less and less to Chicago, more and more to New Orleans, for European export. The cornfields of Illinois have benefited by this change, along with those of Iowa, Nebraska, and Kansas; the state's pride in its mighty commercial capital gave way before the advantages of the dollar. Chicago is realizing a thinning of the current of grain traffic. Lines of railway are opening from all points toward the South. Besides, the last three years have witnessed a new tendency of shipments from the grain fields direct to the Pacific, to supply the Oriental markets. The opening of an Isthmian canal will give certainty to this movement. To put it in few words, there is now a real West, which begins where commercial dependence upon the Atlantic ports ends.

The West is gaining financial independence also; it is financing its own operations. The pioneers were practically destitute of money, without which development must move at a snail's pace. Unfortunately it was quite easy to borrow money and for many years mortgages lay three deep from the Missouri to the Rocky Mountains. The borrowers were over-sanguine, and the lenders were over-greedy; both deservedly suffered. Extravagant rates of interest were pledged to carry forward enterprises that had no substantial foundation. Dishonest intention played an infinitely little part in the matter; but the whole West lay for ten years under evil suspicion. That too has been dispelled. The debt has been paid. It came about quite naturally, as Western folk gained experience with the legitimate bounds of their efforts, and as the speculative temper gave place to a veritable passion for hard, honest work.

In some communities, like Colorado, where mining was once thought to be the only large source of wealth, agricultural pursuits are now dominant, outdoing the mines many fold; in other places, like Western Kansas and the North Platte country in Nebraska, where the first comers worked themselves into paresis while trying to raise corn and wheat, cattle and sheep now hold undisputed possession. With this readjustment there came a change in earning capacity. It was not heralded to the world, for the people were at last too busy to boast; they settled to their work, paid their debts, built banks, and in this year of grace they have money to lend. The matter calls for little explanation: it was part of the inevitable sequence of events.

It must be apparent even to the casual visitor that the new West is alert, vital. Institutions are not yet fixed; social, political, and industrial life is still fluid, so that little

things may turn the current into new channels. The Western man's place in the estimation of his fellows is never assured, save as he wins it afresh each day by the strenuous process of "keeping everlastingly at it." There is here as yet no such thing as resting securely upon laurels won. The very idea of abating effort is repugnant, because it means that one must step aside and let a fresh-winded man take his place.

From their environment and from the character of their labors, the men of the West have gained a fine, strong self-reliance, which is now their chief power. This reliance, abused, has brought upon them some sorry troubles; rightly used, it will compel for them the world's respect and admiration. It does any man good to be cut away from conventionalities, from the gregarious habits of a society whose usages are growing more and more inelastic, constricting free originality of movement in one whose genius is apart from the genius of the whole body. The work of home-making in Nature's wildernesses is rich in many blessings. The pioneer is brought face to face with the fundamentals of life, and his manners are simplified; he learns to stand with both feet firmly planted upon the earth, and to look unabashed into the face of circumstances; he gets command of himself, and a supreme confidence against emergencies. If there is any native strength in a man, there is no surer way to bring it out than to throw him upon his own resources, to work out his salvation in a wilderness. Western men have a large reserve stock of this sort of strength, developed within the last generation. If the West has a distinguishing trait, it lies, as I have hinted, in its ready adaptability, in its adroit quickness in executing its designs. No task can appear too large; no Philistine voice of mountain or plain can bellow a challenge which the new West will hesitate to accept.

WILLIAM R. LIGHTON.
In the *Boston Transcript*.

Determining Exact Time.

THE determination of the real and exact time is one of the most important functions of an astronomical observatory. In former days each observatory supplied standard time to the country immediately surrounding it. In eastern Massachusetts the Harvard observatory had an important standard time plant, owning its own wires, which fairly criss-crossed Boston and its suburbs.

A few years ago the corporation voted it expedient to abandon the outside service, especially in view of the fact that the naval observatory at Washington had begun furnishing time free to all comers, so that the telegraph companies were able to distribute it generally throughout the country.

In spite of this change, however, each observatory still finds it necessary to determine its own time.

The determination of the time at the Harvard observatory, which is typical of the work at the others, is with the eight-inch visual meridian circle, a telescope on mighty masonry piers that swings ever in the meridian of Cambridge, but which can swing so as to follow that meridian from one horizon to the other. The middle vertical thread of spider web in its field follows the meridian as the operator moves the telescope, and when a star crosses that vertical thread he knows that it crosses the meridian.

While for ordinary purposes a single vertical thread in the meridian circle would suffice, it is not accurate enough for science, and so seven vertical cross hairs are set on each side of the one which represents the meridian, the mean or average time of a star crossing them being taken as its time of crossing the meridian, reducing the possible error to a very small amount.

As a given "clock star" passes each cross hair, the ob-

server touches the key, which is connected with a chronograph or time register. This is an instrument with a cylinder which revolves once every minute, and carries a sheet of paper on which a fountain pen rests, making, normally, parallel straight spirals around the paper, for as the cylinder turns, it automatically moves to a barely perceptible degree toward one end. When the key at the meridian circle is pressed, an electrical connection is broken which operates a miniature magnet, thus moving the pen, which is drawn aside for an instant.

If the touch on a key is momentary, the pen moves aside and then right back, leaving an inverted V-shaped mark. If the key should be held down, the top of the inverted V would be flattened, the length of the flatness measuring the time the key was held down. Meanwhile, the standard clock also has been sending in its record to the chronograph, operating the pen. As the clock's pendulum swings back and forth it makes and breaks a circuit, which causes the pen to move back and forth so that an inverted V representing the pendulum beat appears at regular intervals. When a star crosses a thread at the same time as a beat the marks coincide, but where one is just before or just after the other the top of the V is flattened. •

On the rod of each pendulum is a little shelf on which are placed small brass scale weights, an ingenious device of astronomers to raise or lower the centre of gravity of the pendulum. A clock is first approximately regulated by the nut and then exactly regulated by the weights to suit whatever instrument it is used to control.

On the bottom of each pendulum rod is fastened a little device which is nothing more or less than a child's horseshoe or permanent magnet, with its familiar red paint and all. Below it is a fixed armature of soft iron on the end of a spring, and, as the magnet goes back and forth in passing, it attracts the armature, which in rising is arrested in a little apparatus similar to a Morse telegraph relay, thus making a circuit, which is broken as the magnet moves on and the spring pulls down the armature. Each of these clocks operates an instrument; that is to say, regulates the clock-work which drives a visual, photographic, or photometric telescope, as the case may be, keep it fixed on a star.

Beside these clocks, there is also a "commutator," a clock-work device with a horizontal shaft carrying brass discs, which make a complete revolution in one hour, moving every minute, and regulated by one of the clocks. Resting against the edge of each disc is a little lever with a miniature rubber wheel to reduce friction.

Where the disc is solid the lever does no work, but where it is cut away the lever drops forward and establishes an electrical connection, taking the place of the finger in the key in taking sidereal time. Thus the ten discs simultaneously control ten different pieces of apparatus, scattered all over the grounds, and yet, with far greater accuracy than any person could pretend to secure.

Another disc keeps a telescope pointed for ten minutes on a star, then releases it for a minute, in which period there is not time for the star to make an impression on the plate, and then arrests the camera for another ten minutes and so on all night, making a series of photographs, like successive dots, of a star. It is by these plates that variable stars, where the light is cut off by a revolving dark companion, are photographed.

Other discs move the plate instead of the telescope, producing the same effect, and each disc does its own work on time and without failure. All the instruments, from the five-inch transit photometer to the eight-inch and eleven-inch Draper photographic telescopes, are photographing the sky every night at Cambridge, and the same methods are applied to the same kind of work the year round under the Southern Cross in far-distant Peru, and just now in half-way Jamaica.—*Boston Herald*.

A Rival of the Silkworm.

ONE of the most interesting features of the Paris Exposition was a bed-canopy woven of spider's silk, to be found in the Madagascar Palace, on the square of the Trocadero. "This masterpiece of strength, lightness, and elegance," says the *Magazin Pittoresque*, "comes from the looms of Tananarivo, and thousands of spiders of a certain species, called the *halabes*, have contributed to its production." The writer continues as follows:—

"This new industry, created in our colonies . . . has taken the name of *aranciculture*. Although still in its infancy, it has a very interesting history which has been recently narrated by one of its most ardent promoters, Lieutenant J. Maroix, from whose work upon the subject the following information is derived: Various attempts have been made at different times to utilize the thread of the spider, but to Father Camboné, a French missionary to Madagascar, is due the credit of having first brought these attempts to a successful issue. . . . The spinning *halabe*, whose superiority over the rest of his tribe was soon recognized by Father Camboné, is a large black insect of very unattractive appearance.

"These spiders are very plentiful in Imerina, where they live upon trees and feed upon raw flesh. Hundreds of thousands are found in the environs of Tananarivo, where they multiply with extreme rapidity. The first experiments of Father Camboné were made in the simplest manner. The spiders were imprisoned in match-boxes, and by slightly compressing the abdomen he managed to extract and wind upon a little reel turned by hand a thread that sometimes attained a length of five hundred yards. He was soon able to reach two conclusions: that the spiders gave out the longest threads soon after laying their eggs, and that in a month they can undergo two or three windings without inconvenience, producing about two thousand yards of thread.

"These experiments were continued by M. Jolly, director of the professional school at Tananarivo, but it is to the ingenuity of M. Nogué, one of the sub-directors, that we owe the apparatus which permits the thread to be wound mechanically, and to be twisted and doubled in the quickest and most practical manner. This is done by means of a curious little machine not easy to describe, in which the spiders are imprisoned by the throat while undergoing the operation. Young Malagasy girls go daily to a park near the school to gather three or four hundred spiders, which they carry in osier baskets with wooden covers, to be divested of their webs. M. Nogué has at present a supply of two hundred and twenty thousand yards of thread. The average production of the workshops of Tananarivo is forty thousand yards a month. Generally, after having submitted to the reeling operation, the spiders are put back in the park for a couple of weeks. Each one of them, before it is exhausted, spins six or eight times what an ordinary silkworm can give, and at every operation furnishes a thread about three hundred and fifty yards in length. Although the silk of the *halabe* is fifty-two times finer than that of the *bombyx*, its strength is much superior. Its color when first spun is a beautiful gold, and it requires no carding or preparation of any sort before being woven. Will this be the silk of the future?"

Translation made for *The Literary Digest*.

Largest Watch in the World.

The largest watch in the world has just been finished by a watch manufacturing company of Boston. The mammoth timepiece was built for a watch company in Manhattan, which will place it in front of its Fulton Street store for advertising purposes. Work has been in progress for some time on the foundation, and it is expected that the watch will be in place and indicating the time of day in about a week. It is not an advertising watch in the sense

that such instruments usually are, but it is a timepiece of the highest order. The works are equal to any that have ever been made, and the unusual size of them makes it possible to employ adjustments and error-correcting devices that could not be used in an ordinary watch. Besides the usual adjustments for heat and cold, etc., that are to be found in all good works, this watch contains adjustments for correcting astronomical variations and changes of cycles. In addition to this, the case is plated with 22-carat gold.

When placed upon its seven-foot pedestal the top of the timepiece will be fifteen feet above the sidewalk. To the pedestal will be affixed several long rods that will extend through the sidewalk, and will be bolted to the cellar foundation. The watch has no back, but is a double dial, so that the time may be distinguished from both directions. At night the interior will be illuminated with electric lights, so that the dials can be seen at a distance of several blocks. The faces of the watch are more than four feet across. The watch, including the stem and ring, is about six feet high. The timepiece had to be made unusually thick in proportion to the diameter, as the lights inside could not be brought into close contact with the dials and works. But its thickness of two feet will not appear to be so great, as it is surmounted by an immense stem ten inches in diameter. The crystals are three feet in diameter, and will produce a telescopic effect to the distant observer, so that the hands can be readily distinguished for blocks away.

Several thousand dollars' worth of 22-carat gold will be used in the case, and this will stand upon the sidewalk night and day every day in the year. As the whole affair weighs two and a half tons, it is not feared that any one will carry it away surreptitiously. It has taken nearly a year to build the watch, and by the time it is placed the whole thing will have cost about \$5,000.

Brooklyn Eagle.

The Character of a Gentleman.

It is almost the definition of a gentleman to say he is one who never gives pain. . . . He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast, all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment, his great object being to make every one at ease and at home. He has his eyes on all his company. He is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by mere retort. He has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. . . . He has too much sense to be affronted at insult. He is too busy to remember injuries and too indolent to bear malice. . . . If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better though less educated minds, who, like blunt weapons, tear and hack instead of cutting clean. He may be right or wrong in his opinion, but he is too clear headed to be unjust. He is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candor, consideration, and indulgence. He throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human nature as well as its strength, its province, and its limits.

JOHN HENRY NEWMAN.

The Lectures.

At Kansas City, Mo.

Mrs. Annie M. Knott, C.S.D., of Detroit, lectured yesterday (Sunday, May 12) at First Church of Christ, Scientist, Ninth Street and Forest Avenue, on "Christian Science, the True Ideal." Mrs. Knott is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. People came in yesterday to hear her lecture, from St. Joseph, Leavenworth, Atchison, Topeka, Lawrence, and other nearby cities and towns. The church seats sixteen hundred people, and all the seats were filled as well as the aisles and all available standing room.

Mrs. Knott was introduced by Adam H. Dickey, First Reader of First Church of Christ, Scientist. In presenting her Mr. Dickey said:—

Ladies and Gentlemen:—It is with a great deal of pleasure that I welcome to our church this magnificent audience: knowing, as I do, that you have been drawn together by a desire to hear more of that most instructive and vitally important question, Christian Science.

The Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., has been organized for the purpose of giving to the public a fair and impartial idea of what Christian Science is, and what it does for mankind.

Every scientific and religious truth that has ever been presented to the world has been met with the scorn and antagonism of the worldly-wise men of the day and age in which it was presented. The opposition that has been directed against Christian Science has served only to stimulate its growth and accelerate its progress, until to-day many thousands of our most intelligent and cultured people have come to look upon it as their only means of relief from sin, sickness, and all the trials of this life.

We have no evidence that Jesus employed argument to convince his hearers of the truth of his doctrine. It is related that when the disciples of John the Baptist began to follow Jesus, he turned to them and asked, "What seek ye?" They replied, "Master, where dwellest thou?" and his answer was, "Come and see." When Nathaniel inquired of Philip, "Can any good thing come out of Nazareth?" Philip said, "Come and see." When John, who was in prison, sent his disciples to Jesus with the question, "Art thou he that should come, or do we look for another?" Jesus sent them back to tell John what they had seen and what they had heard. Seeing and hearing are always far more convincing than any argument we can offer; and so to-day when scepticism and unbelief question the divine nature and origin of Christian Science, we can offer no more convincing argument than to point to the number of its beneficiaries and the healing work that has been accomplished in its name.

There can be only one true way in which to serve God, and when that way is understood and accepted, it will not only save from sin, but must necessarily heal the sick and supply every need of mankind.

Based upon a principle that is infinite, governed by a rule that is unfailing, Christian Science is sustained by unmistakable proof, and is to-day forming the most important chapter in all the world's history.

We have with us to-day an honored member of our Board of Lectureship, who for sixteen years has held the banner of Christian Science aloft; preaching the gospel and healing the sick, according to the word of our Master, as taught in Christian Science; and who, by reason of her practical experience and studious application, is ably qualified to address you upon this subject. I bespeak for her your careful and undivided attention. It gives me great

pleasure to present to you Mrs. Annie M. Knott, C.S.D., of Detroit, Mich.—*Kansas City Times*.

At Plymouth, Wis.

The lecture of Judge Ewing, Friday evening (May 3), attracted an audience which Turner Hall could not accommodate. A special train brought a large delegation from Sheboygan, and fifty or more came from Milwaukee. The lecture was given under the auspices of First Church of Christ, Scientist, of Plymouth. The speaker was introduced by Attorney A. C. Shaw of this city.

Judge Ewing's language and method of presenting his subject betoken him a scholar. His subject was "Christian Science, the Religion of Jesus Christ." Whatever one may think of Christian Science, he must concede that the lecture was an able and eloquent exposition of the subject. That Judge Ewing spoke from a rational conviction, and that he was profoundly sincere, could hardly be doubted.

The editor of the *Review* has long been of the opinion that it is unworthy of a fair-minded person to condemn another because he professes this or that faith. He believes with Emerson that man is more important than any creed. And so it matters little what Judge Ewing calls himself, his teachings are pure and ennobling, and such lectures as his must have a most wholesome influence.

Plymouth Review.

The introductory remarks by Attorney A. C. Shaw, were as follows:—

Ladies and Gentlemen:—We have in our city another and new church. Its relation to us is, in many respects, the same as our other and older churches. It is incorporated as First Church of Christ, Scientist, of the city of Plymouth, Wis.

Among its members are people long recognized as some of our best citizens. It is your duty and mine to extend to them, and to others who may adopt their religious belief, the same privilege we possess: to worship God according to the dictates of our conscience. It is our duty to aid them in the good work they are doing, that the world may thereby be made better. Their basis of religious belief, the Bible, is the same as many of yours, for it is not a new religion but an old religion revealed and restored to the world by Mary Baker Eddy. It numbers among its members, doctors, lawyers, judges, and many eminent persons. I am not familiar with its principles or teaching; but must concede, and you should acknowledge, that by and through it many have received aid, assistance, relief, comfort, and satisfaction which they could realize through no other religion.

I am not here to deliver a lecture on the subject of Christian Science, but have been requested to introduce to you a gentleman of the legal profession, a distinguished citizen of our neighbor state of Illinois, a gentleman who has been intrusted with several places of public confidence under our national and his own state government. He was released from the grasp of man's silent visitor through this religion, and being conscious of a moral obligation to God, refused man's offer, a nomination for, virtually a re-election to, a remunerative judicial position, that to-night he might explain to you and to me the benefits to be derived from and through the principles and teachings of the Christian Science religion.

The gentleman to whom I refer is the Honorable and Ex-Judge William G. Ewing of Chicago, Ill., whom I take great pleasure in introducing to you this evening.

Correspondence.

Lectures at Other Places.

Constantine, Mich.—William G. Ewing, April 19.

June.

Joy comes, grief goes, we know not how;
Everything is happy now,

Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue,—
'Tis the natural way of living:

Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake;
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache;
The soul partakes of the season's youth,
And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.

James Russell Lowell.

Notices.

Communion Service at the Mother Church.

OWING to circumstances the Communion Service and Annual Meeting of the Mother Church have been postponed until further notice which will be given in our periodicals.

The First Readers of all our churches are requested to read this notice at the services next Sunday.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

A Word to Inviters.

Inviters of applicants to membership with the Mother Church will confer a favor on the Clerk and save dis-appointment to the applicants if they will withhold, until after the semi-annual meetings, all applications that have been sent to them for their signature too late to reach the Clerk before the date for the closing of the entries for admission, and also notify the applicants that their applications have been retained.

All applications should be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

It is not learning, nor eloquence, nor generosity, nor insight, nor the tidal rush of impassioned feeling which will most effectually turn the dark places in men's hearts to light, but that enkindling and transforming temper which forever sees in humanity not that which is bad and hateful, but that which is lovable and improvable; which can both discern and effectually speak to that nobler longing of the soul which is the indestructible image of its maker. It is this—this enduring belief in the redeemable qualities of the vilest manhood—which is the most potent spell in the ministry of Christ.—FRANCES E. WILLARD.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Aching Amputated Arm.

THE *Poughkeepsie* (N. Y.) *Evening Enterprise* published the following despatch from Binghamton, N. Y., some time since:—

The seemingly impossible fact that a man's arm can convey sensation to the brain after it has been amputated was demonstrated at Norwich Thursday, in the case of A. B. Knapp, a prominent resident of that village, who was injured on the railroad.

After the amputation Thursday evening, Knapp recovered rapidly from the shock until suddenly he complained that the arm was cold.

It grew worse, and, though the surgeons and his friends laughed, Knapp insisted that his arm was freezing and aching with the cold.

The severed arm was taken from an adjoining room and placed under a stove without Knapp's knowledge, but he at once expressed relief, saying the arm was getting warm.

Later Knapp again complained that something tied about the wrist was making the arm ache. It was found that a bandage had been tied tightly just above the hand. This was loosened without Knapp's knowledge, and again he felt the removal of the pressure.

The surgeons are puzzled over these indisputable facts, arguing that there is a psychological connection between each part of the body and the brain which cannot be severed by a knife.

The above incident is a clear illustration of the fact that sensation is in mind and not in matter; also that the cause of sensation is mental and not physical. All physical connection with the arm had been severed, and yet the patient, without knowing where the arm was, complained that it was freezing and aching with the cold. It is evident that the arm did not feel for there was no mind in the arm to feel pain and no brain to which the amputated member could convey sensation. Yet the patient's sense of suffering was just as real as any sensation he had ever felt in the arm before the accident took place and the amputation was performed.

The commonly accepted explanation in such instances (which are by no means limited in number) where one has suffered pain which seemed to be located in a severed member, is to the effect that nerves extend, like telegraph wires, from all parts of the body to the brain, and the sensations of pain and pleasure are transmitted thereby. In the case of a severed member, if the nerve which extended to that member is in any manner irritated it reports the sensation, not at the point of irritation but at the end of the nerve, or at that place where the nerve ended before it was severed.

In this instance, however, the explanation does not suffice, for when the severed arm was placed under a stove, without the patient's knowledge, he at once expressed relief. He likewise experienced relief when the bandage was loosened. Thus it was demonstrated that irritation of the nerves which had extended to the arm was not the cause of the sensation, for nothing was done that would, in a material way, remove any such irritation, and yet the sensa-

tion of cold and of pressure disappeared when those conditions were complied with which, according to the general law of mortal belief, would have afforded relief before the arm was amputated.

Is it not clear that the suffering was entirely mental, and that relief came through mental and not material means? While the patient was ignorant of what was done with the severed arm, yet there were those who did know, and their thoughts acting in accord with the general law of mortal belief, sufficed to change the patient's mental condition and the suffering disappeared.

Then the question arises, If the suffering after the arm was amputated was entirely mental, was not the suffering before the arm was amputated also mental, since matter without mind cannot feel?

A correspondent of the *Philadelphia Press*, who has had an experience similar to that related above, writes as follows:—

"My right leg was taken off at the middle third of the thigh nearly thirty years ago, but since that time the sensation of the presence of the toes, instep, heel, foot, or knee is stronger than in the other leg, or stronger than it was before amputation. To me it seems that when the leg is at rest normally there is no consciousness of any sensation at all in it, whereas there is always more or less sensation in the stump. My leg was amputated in such a position that it seems, when I stand, to be flexed with the foot behind me. I have often tried to get it out of the way of a closing door or of persons passing me on the street. To this day I often fall in trying to put my foot on the floor when springing quickly from a sitting position. Year by year, also, there is a sensation of shortening, the foot seeming to come nearer the body. If I make an effort as if to extend the knee a sensation of heat occurs in the stump, although the rest of my body may be freezing."

Professor Gilbert on Biblical Interpretation.

THE recent resignation of Prof. G. H. Gilbert from the Chicago Theological Seminary, is a fact of special interest. To the praise and credit of all concerned, his retirement was effected without the precipitation of a heresy trial, and without the exhibition, by any one concerned, of aught but Christian courtesy and consideration.

The issue presented by Professor Gilbert, in his letter of resignation, is so important in itself and so impending in the minds of the world's religious teachers as to command general attention and stimulate much "silent hour meditation."

This is but one of many events which indicate a world-wide reaction against the restraints of traditionalism.

The recognition of the value of the scientific method in the study of the Scripture is becoming more definite, and beyond all question the teaching of Jesus and the spiritual import of the Scripture is finding a more authoritative place, a larger freedom, every day, and through Christian Science its healing and redemptive power is coming to the people as comes the dawn to a weary watcher.

The following excerpts from Professor Gilbert's letter are taken from the columns of *The Congregationalist*:—

"The demand of the times, which in this case is, I think, a demand of Providence, is that the minister shall be scientific in his methods, and this means, among other things, that he shall be an independent interpreter of the Bible. But when one begins to investigate the Bible scientifically, one becomes conscious of a difference between its teachings and the current traditional theology.

"Hence the embarrassment of many a religious teacher. He must be loyal, on the one hand, to the documents on which his religion rests—his conscience and manhood require this, whatever befall—and he would fain be at peace,

on the other hand, with the doctrines of the church and with their champions.

"Thus the church is divided into two parts, one of which would forever read the Bible in the light of the past, while the other would read the past and the Bible also in the light which the living God gives in the present. The difference between these positions is sufficiently broad and far-reaching to constitute a serious and trying feature of the church life of our day.

"My conviction and sympathy are with those who exalt the Bible far above all traditions and creeds of men, and who seek to interpret the Bible in the modern scientific spirit.

"The Bible, moreover, culminates in the Lord Jesus, who is the full and final revelation of God. To him, not to the church, it is our privilege and our bounden duty to appeal. A creed which was right fifty years ago, because it embodied the best knowledge of the Bible of that day, may be wrong now. The only standard which does not sooner or later become obsolete, the only standard of doctrine and life which God recognizes either for individuals or institutions, is the living Christ. The only heresy to be feared is falling away from him; the only orthodoxy to be desired is loyalty to his teaching. This has been my position in all the years of my connection with the Seminary."

Doctors Need not Go.

"THE Supreme Court of Indiana has decided that a licensed practising physician is not legally bound to attend any patient for whom he is called, although he may have served as family physician for the sick person's family in the past, and he is not liable for damages for refusing to answer calls.

"The case came up from Montgomery County, where Dr. George Weddingfield refused to attend the wife of George D. Hurley, although called three times, the last time by a preacher, who offered to pay the fees in advance. It was charged that the woman's death was due to the lack of a physician's aid, and the doctor was sued for \$10,000 damages."

The above is a clipping from a late number of the *Boston Herald*. Since it is now illegal, according to state enactment, for any but licensed physicians to ask or receive compensation for relieving the sick in Indiana, and since the Supreme Court of that state has decided that a physician need not attend a patient unless he so desires, it is pertinent to inquire what provision the state intends to make for those patients who, for any cause, *cannot* procure the services of a licensed physician?

The incongruity, class interest, and unconstitutionality of all this legislation is so manifest as to call for no comment.

Among the Churches.

Interesting Testimonies at Dayton, O.

The following testimonies were given at First Church of Christ, Scientist, Dayton, O.:—

A lady said: I had been under the doctor's care some three years ago for nervous prostration and other complaints, and finding no relief gave up treatment with them for a time. In September, 1899, I was in such misery that I again concluded to place myself under the care of some eminent physician. My former home was in Kentucky, but I am now living in Dayton. I sought one of the leading physicians of this city, and he assured me if I would be patient he would do all he could to cure me. I

was under his care three months when he thought it advisable to perform a surgical operation, to which I consented, being desirous of regaining my health. I was taken to the hospital where the operation was performed, and returned in December, not very much better. My physician did all in his power for me, was exceedingly kind and patient, and I fully appreciate his untiring effort to relieve my suffering. I remained under his care until June, 1900. As I had a very stubborn disease, for which he could do nothing, and as I felt I must have relief from some source, I turned to Christian Science. I commenced to take treatment and began the study of Science and Health in the latter part of June. The disease which the doctor said he could not cure, and which he admitted, if not relieved, would send me to an asylum, was permanently healed in one week. Other troubles I had were slow in yielding, but I began to see the light at last, and can never be grateful enough to my kind, patient healer for bringing me into Christian Science.

For the benefit of those seeking the Truth, I will relate my condition to prove that Christian Science can heal the most stubborn case. I could not walk one square alone, not on account of weakness, but because of fear. The sweet strains of a band of music would cause intense suffering, resulting in a mental collapse. It was impossible to ride in a street car on account of heart palpitation. In robing and disrobing myself, I would become so nervous that it was necessary for some member of the family to be present with me. My suffering during a storm was almost indescribable.

I called on my physician the other day to tell him that I was now well and had been healed through Christian Science. He admitted that he could do nothing more for me than he had done, as medicine would not reach the case, and the only hope I had was to submit to a second operation. I am convinced that I could never have lived through another ordeal of that kind. He was very courteous, and seemed greatly rejoiced that I had regained my health, and spoke very well of Christian Science. I am extremely grateful that divine Love has led me thus far, and brought such great change and happiness in my home.

A gentleman spoke of an instance of healing of rheumatism in the case of a little girl. Her knee and ankles were badly swollen. She suffered intense pain in the shoulders and hips, and especially in the limbs and joints. She could not lie in bed, hence was made as comfortable as possible in a rocking chair. The suffering was so great that she could not bear the touch of a cover on her foot, and to move her limb or body brought excruciating pain. Under Christian Science treatment, in about one week she was able to be on her feet, assisting her mother with the housework, and in a few days more, started to school. Words cannot describe the gratitude of her parents in having their little one brought out of such intense suffering in so short a time. When a young man, her father lay three months with this same disease under medical treatment.

A young lady spoke out of the fulness of her heart of her great gratitude to Christian Science for the many blessings it had brought to their family. Christian Science had freed her from a severe attack of indigestion, had overcome an attack of grip, and had been of inestimable value to her in dentistry.

The First Reader spoke of a case of healing that came under his observation. He was called to see a little girl five years old. Her mother stated that the child had never been well from birth. The physician had dosed the child with calomel until her mouth was in a terrible condition. There was an abscess on the gum which protruded over the lip, also a large lump on her neck. In a week or ten days' treatment, the little girl was healed, and now is the very picture of health. This is the first time her mother could say she was well.—*Dayton (O.) Herald*.

Christian Science in Dresden.

Christian Science first began to be known in Dresden in January, 1898, when a loyal student from New York came to establish the work. English Sunday services and weekly meetings were first held in a private apartment on the Reichstrasse. In April the increasing number of visitors caused these meetings to be moved to larger rooms in Luttichaustrasse 26. The attendance increased so rapidly, that a first German meeting could be held in the month of June, and in September, 1898, regular German Sunday services and week-day meetings were established, besides the English ones. In the autumn of 1899 our teacher removed to Berlin. Having taught two classes during her stay in our town, she could leave the Dresden work to the care of students. Two Readers, one English and the other German, each thoroughly conversant with both languages, took charge of the services.

As the number of adherents of Christian Science kept steadily increasing, the rooms in Luttichaustrasse 26 after a year were too small, and the time came for our services to leave private apartments and to be established in a home of their own. We secured an apartment in the centre of the town that was meant for business purposes and had a wall taken out, making one large room and leaving two small rooms; the church room being used also as a reading room.

The room has five large windows with pretty yellow draperies covered with white lace curtains. Nice pictures, presents from friends, adorn the walls. The selection from our text-book, "Divine Love always has met, and always will meet, every human need," occupies a conspicuous place. An American organ, a reading desk in white and gold, and comfortable chairs, complete the furnishings.

We held our first service on February 17, the room was beautifully decorated with palms and various other plants, and was entirely filled for the opening services. We had the pleasure of having our teacher and some other Berlin Scientists with us on this day. A small number of us came together on the following day and organized Erste Kirche Christi des Scientisten zu Dresden (First Church of Christ, Scientist, in Dresden).

Our work is steadily growing, and there is more demand for healing than can be met by the Scientists that are at work. Our hearts are filled with gratitude to God and to Mary Baker G. Eddy for the spiritual blessings, the harmony and health we have obtained through Christ, in Science, and to the faithful pioneer who left her native land and has brought the Truth to so many Germans for her patient, untiring labors in showing us the way, in establishing the work among us, and in teaching us how to work.—OLGA BARONESS VON BESCHWITZ, *Clerk*.

Christian Science Chapel at Oneonta, N. Y.

The new home of First Church of Christ, Scientist, on Chestnut Street, is completed and services were held there for the first time, Sunday morning, May 19, 1901, at half past ten o'clock. The property has been greatly improved since it came into the possession of the church, and no other society of that denomination in this section of the state is so well equipped.

The auditorium is thirty-three feet square, and is entered from a vestibule. The walls are artistically decorated, the design of the frescoing being appropriate to the purpose of the room, and rich rugs cover the aisles and open spaces of the floor. A recess is occupied by the platform, upon which are two lecturns. The room will seat three hundred and fifty persons and is supplied with opera chairs. It is heated by a furnace and lighted by gas. To the left of the vestibule, upon entering, is the reading room, made attractive by a grate and mantel, pictures, rugs, and suitable

furniture. This room will be open every day from 2 to 5 P.M. In the rear of the auditorium is a parlor, also well furnished.

The appointments throughout are complete and the rooms are admirably suited to the use of the church.

Christian Science Chapel is the name given the building. First Church of Christ, Scientist, was organized in Oneonta six years ago, and its growth has been constant.

Oneonta Daily Star.

Christian Science in Mississippi.

March 3, 1901, about sixty Scientists congregated at the residence of Mr. H., for the purpose of organizing First Church of Christ, Scientist, Hattiesburg. There were eighteen charter members and two have united with us since. All officers were duly elected.

Twenty-six months ago the writer became a resident of this thriving city. The only Scientist and a stranger in a town of about five thousand inhabitants, imagine the hunger for some one with whom to converse about this beautiful life. God supplies every need. In a few months a little band of us were holding our regular services in the parlor of a devoted Scientist.

The charter is being prepared which will meet all the demands of the state laws and which will give us that protection with which the grand old State of Mississippi lovingly envelops all her religious, educational, and charitable institutions.—MRS. NANNIE C. GATLIN, *Clerk*.

Reading Rooms at Portland, Ore.

The First Church of Christ, Scientist, has opened free reading rooms at 131 Third Street, Hamilton Building. These apartments on the second floor, are sunny, commodious, and charmingly furnished. They consist of three rooms, the walls of which are delicately tinted, harmonizing with the dainty appointments and furnishings. The largest room of the group is the reception room, to the right of which is a cozy reading room where all the latest literature on Christian Science may be found, and is visited each day by many men and women. To the left is a private room, furnished with couches, where one may discuss Christian Science with members of the church, who are always in attendance, or may receive advice and help. Potted plants and fragrant garden blossoms are placed in the nooks and corners, and on table or stand, and pictures of Mrs. Eddy, of the Mother Church at Boston, and Mrs. Eddy's home at Concord, N. H., adorn the walls. The rooms are open daily from 10 A.M. to 5 P.M., and every evening except Wednesday and Sunday from 7.30 to 9. All visitors will receive a cordial welcome.

Portland Evening Telegram, May 18, 1901.

Organization at Greenville, Mich.

First Church of Christ, Scientist of Greenville, Mich., was organized under our state law. Articles of association were filed and charter granted in January, 1901. Our work commenced in 1895, in the home of our First Reader, where we remained about three years.

Seeing the need of larger quarters, we removed to Grand Army Hall, where we organized and worked as a society for nearly two years with very satisfactory results.

When Truth urged us to take an advanced step, by organizing as a church, "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved" (Isaiah, 41:6, 7). Truly we can say that divine Love supplies all our needs.

ROBERT DOLLEY, *Clerk*.

From Our Contributors.

Forbear, Forgive, Forget.

BY WILLIAM BRADFORD DICKSON.

FORBEAR, strong heart, forbear;
Let not the arrow dart
Which wounds the trusting heart;
Forbear, strong heart, forbear.

Forgive, dear heart, forgive;
Let not the tide of strife
Mar thy sweet inner Life;
Forgive, dear heart, forgive.

Face upward to the stars;
Let Love heal all thy scars;
Face upward to the stars;
Forget, true heart, forget.

Reply to a Clergyman's Inquiries.

THE following letter from a clergyman seeking light on the subject of Christian Science and the answers to the questions asked, will be interesting and instructive to our readers.

Mrs. Harriet L. Betts.

Dear Madam:—I have just received a copy of "the tenets to be signed by those uniting with the Church of Christ, Scientist," for which please accept my thanks. And now, as I am anxious to know just what is held by Christian Scientists, I shall be glad to have you answer a few questions, if this be not asking too much.

First. What is meant by "Scriptures" in the first article? Are Mrs. Eddy's writings included in the above title?

Second. In the second article it is said, "We acknowledge one Christ, the Holy Ghost." Are these terms in apposition and identical in meaning?

Third. Does man have any part to play in the forgiveness of sin, or does God act arbitrarily, destroying it simply by His will to destroy it?

Fourth. Does the "atonement" involve the necessary death of Jesus Christ, the Son of God, so that without the shedding of blood, there is no remission of sins?

Fifth. What is meant by the resurrection of human faith and understanding? Is it a resurrection from the dead? And how can a resurrection *seize* great possibilities and living energies of the divine Life?

I ask these questions in order that I may have an authoritative answer to some perplexities which the form of statement in the circular you sent me, has aroused in my mind. An answer will be greatly appreciated. If we are really working for the same end, I see no reason why the herdman of Lot should have followed him in departing from Abraham, and taking another cattle ranch in the plain of Jordan.

Very sincerely yours,

T. P. S.

Rev. T. P. S., D.D.

Dear Sir:—It gives me great pleasure to answer your thoughtful questions to the best of my ability. A letter does not always convey the exact meaning that conversation does, yet the written words are often even more correct.

First:—"The Scriptures" means to Christian Scientists, the Bible alone. They believe in its inspiration; that it is written to convey spiritual truths, and that it must be interpreted by a spiritual consciousness. Often the letter seems as crude and repellent as the burr that encloses the chestnut. Mrs. Eddy's writings are not included in the Scriptures; all that is claimed is that her book, "Science and Health," includes a "Key to the Scriptures."

Second:—Christ and the Holy Ghost are no more identical in meaning to the Christian Scientist than to the Presbyterian. The Unity or Triunity includes Father, Son, and Holy Ghost.

Third:—This question requires careful answering. The point of view greatly changes the conclusion. In the same manner that light destroys darkness, heat destroys cold, and love destroys hate, so God, infinite Good, destroys sin, and therefore may be said to "forgive" it. It is scientifically impossible for opposites to dwell together; meaning, in the same place at the same time. Infinite Good forbids and annihilates evil.

On the other hand, mortals who are believing in the reality of sin and its allies have a great work to do before mortality can be laid off, and sin be disbelieved. Only in this way can they realize its destruction; which is the only pardon that justice can approve. Simply asserting the unreality of evil will not cause mortals to experience goodness. By following the Master, obeying his precepts as set forth in the Sermon on the Mount, as far as they apprehend it; through trial, self-denial, and suffering, they must grow to practically understand the unreality of all that is unlike God, and win pardon. I cannot understand how God, who is All-in-all, "with whom is no variable-ness, neither shadow of turning," who is "of purer eyes than to behold evil," can sometimes will to allow evil, and sometimes will to destroy it. His presence and power annihilate His supposed opposite. When mortals become conscious of this they are pardoned—forgiven.

Fourth:—To Christian Scientists "atonement" means at-one-ment, or the perfect unity of God and man in purpose and achievement. It is not necessary to reconcile the unchanging Father to His child; the child alone needs to become reconciled to his Father. To demonstrate harmony, to convince his brethren that God is Love and gives eternal life to as many as believe on Him; to change the sinning, rebellious, suffering, and unhappy consciousness of man, was the mission of the great Teacher. He saw the vital need of proving that there is an eternal, scientific rule, given by the Father, by which even the "last enemy," death, can be vanquished. This was his highest test. Without it his life-work would have been incomplete. Then, since such a rule exists and its mighty demonstration has been made, all who learn the rule and correctly work the example, must win the glorious result, and become partakers of his resurrection.

Fifth:—Paul spoke of mortal man as being "dead in trespasses and sins." To Jesus this was the awful death. That which is called death is but its outward, visible manifestation. Resurrection from the dead involves spiritualization of thought, word, and deed. This present resurrection is making this old world all over anew. It is sweeping away dogma and human opinion, and revivifying God's own people with a hope and glory before unknown. This resurrection lifts the veil, and reveals a glimpse of human possibilities, inspires faith, illumines the present and glorifies the future. It changes despair to hope, hate to love, and sin to holiness.

The final and complete demonstration over physical death is in the Father's own time and power.

Finally:—No doubt Abraham and Lot separated in order to gain "elbow-room." There was a time when Presbyterians believed there would be more harmony and better results if they separated themselves from the Church of England; yet each body aimed to worship and serve God, though their methods were dissimilar.

The Christian Science system is built on the Scientific declaration that man was "created in God's image and likeness," as taught in the first chapter of Genesis; many other systems are founded on Adam as made from dust, as recorded in the second chapter of Genesis. Christian Science boldly declares the scientific unreality of evil, and

hopes some time to overcome all evil, while other systems bow in submission to calamity and suffering as the will of God. Is it not well that we separate; that each be free to work out the problem, whose successful solution is our highest aim; viz., the eternal and glorious salvation of all mankind?

I trust you will pardon my lengthy reply. It was a great temptation, for seldom will clergymen seriously regard our doctrines. I believe they reveal the absolute truths taught by the Nazarene Prophet. I daily pray that the more spiritual sense of God and man may permeate all human consciousness and revivify all our churches.

Sincerely yours,
HARRIET L. BETTS.

Some First Fruits.

BY C. A. PILLARS.

WHEN Christian Science was first presented to me, I had not attended church for nearly ten years, and never enjoyed reading my Bible. It seemed to me a mass of contradictions. I believed there was a God, but that He took no interest in our petty affairs, seemed evident. The word Christian was a synonym for hypocrite.

But in Christian Science I have found God, and know that He can and does help "all that call upon Him in Truth;" and that at last I have found Christians who are not hypocrites. The manifestation of love in our gathering, was a revelation to me.

Christian Science has proved the Bible consistent, and an endless mine of wealth. It enables me to find happiness in everything: the trees, birds, clouds, and all nature have the freshness and pleasure of childhood's enjoyment. It is indeed true, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Before taking up the study of Christian Science I had attacks of biliousness every three or four weeks, and rheumatism and cramps frequently. I had been in Science for six months before I remembered that the bilious attacks had disappeared, neither have they ever returned. The attacks of rheumatism and cramps have also been totally destroyed.

I consider my almost absolute freedom from physical ills, one of the great demonstrations of the power of Truth, although I have had many other beautiful ones, and have been benefited in every way.

There have been many cases of wonderful healing accomplished in our little church, for people with whom I am personally acquainted. I am young in Science yet, but give a part of my experience hoping that it may benefit some one.

Above the Clouds.

BY G. E. M.

I, too, with the baby lark, know the joy when he sang, "The sun has come out after the rain."

Through a very stormy month, when morning after morning nothing but gloomy clouds and rain greeted our sight, making it almost seem that the sun had gone forever or that we had forgotten its warmth and light, patiently and sometimes impatiently we waited, knowing with scientific certainty that it was there behind the grayness and dampness,—unchanging, still the same.

At last late one afternoon the sun burst out between dark clouds while the air was yet moist with tear drops, and across the eastern sky, from mountain to mountain, glowed the rainbow, that "bright bow of promise."

Oh, the glory of it all! the sweet scent of growing things, the budding trees, the freshness of the spring. I looked

and looked to take my fill, I could not leave the sight, with mortal eyes I gazed on the radiant things of earth. It was indeed a foretaste of things to come,—of Harmony and Heaven.

It held its little lesson. We, laboring under the clouds of sense, impatiently and sometimes patiently waiting, sometimes discouraged and then again catching a ray of light when we look up, and, nearer its source, have learned through the certainty of Divine Science that God is here amid the seeming clouds and darkness, God is here and God is Love.

Let us live in the warmth and shelter of Truth, knowing not the storms, but clearing away the clouds of error in this life, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Reasons for Accepting the Statement that Matter is Unreal.

BY GEORGE D. KELLER.

1. BECAUSE it makes for righteousness and those who accept it are made better physically and spiritually.

2. Because Christ taught the unreality of matter, when he multiplied the loaves and fishes, and destroyed the material manifestation of disease by the power of immortal Mind.

3. Because some of the wisest philosophers for the past two thousand years have taught this truth.

4. Because many of the great natural Scientists of this age, through many years of patient investigation in the realm of matter, have come to the conclusion, "that the entire universe, as known to them, is mind," and "that matter is but the name for the unknown cause of states of their own consciousness."

5. Because Christian Science makes a practical application of this truth, and in thousands of instances has healed all kinds of disease and restored the sick and the sinner to a living faith in God.

6. Because it is the only adequate theory, for the salvation of the human race and the unification of all God's creation. Upon this theory alone can the law of Spirit become universal and the declaration of the Apostle Paul be realized: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

A Business Incident.

BY WALDO P. WARREN.

Not long ago I arranged to take an evening course of lessons in Christian Science; but as the time drew near it seemed almost impossible for me to count on having my evenings, as my business had kept me at my desk almost every night for several weeks. The day before the class was to begin I went to my teacher and told her how impossible it seemed for me to find time to take the teaching. She swept the matter aside with perfect assurance that it would be all right, and smiled, as if to say, "Oh ye of little faith." I left her feeling greatly uplifted with the thought that Christian Science can do anything.

That afternoon, Saturday, the busiest day of the week for me, I was through with my work at half past four, and left the office an hour early,—something I had not done for months. The Saturday before that I had worked till midnight. I hastened to my teacher with the good news, and she took it as such a matter of course that I seemed to see more clearly than ever that it was not a mere chance, but was a demonstration of the wonderful power of Christian Science to solve all the problems of every-day life. The demonstration was complete, for though months have passed since then I have scarce found it necessary to work evenings, even through a far busier period of business.

Testimonies.

Why I became a Christian Scientist.

Christian Science was brought to my notice some four years ago, by the healing of a little girl in my neighborhood (cousin to my wife), who had been confined to her bed for twenty months with what the doctors pronounced chronic dyspepsia. I had gone one day with our best physician to see her, and in coming away I asked him what he thought of the case. He answered that she was a pitiful object and must die. That her lower bowel was entirely paralyzed and the lining of her stomach completely gone. She was a living skeleton. She was fed wholly with fluids, and even these she was able only partly to retain.

After trying all material medicine and every available physician, her parents turned to Christian Science as the last resort, and without having any faith in that. In two weeks' treatment she was completely healed, and has never had any return of the trouble since. Her healing was a miracle to the people of this community and many believed at first, but soon fell away, because they did not understand the Principle that healed her, and Truth demanded more than they were willing to give.

As my wife had been of a sickly and delicate nature from childhood, and at the time of which I am writing was helpless, entirely unable to attend to her duties, and suffering with what the doctors pronounced an incurable disease, I applied to the same Christian Science practitioner for treatment for her. The healing was not instantaneous, but gradual; and by the understanding that we have gained through the study of Science and Health we have since then been able to overcome many troubles.

My wife has been confined to her bed but one day in four years, except at the birth of two children; and she suffered but very little, as she had Science treatment. At the birth of the last child, January 7, 1900, I alone was with her until after the birth. I then went for one of our neighbors to come and dress the child.

Another case was that of my oldest child, a boy of six who had been sickly ever since his birth. I had tried doctors and medicine without avail. I sent him to Newbern, N. C., for present treatment. He was entirely healed and has remained well ever since. I could tell of many beautiful experiences. In a former letter to the *Journal* I have related my own healing—solely through study of Science and Health—of tobacco habit of many years' standing. Christian Science is all in all to me.

J. R. M., Duck Creek, N. C.

The following letters were written by the little girl above mentioned just after her healing. She is now a young lady and has been a firm believer in Christian Science ever since. The entire family are members of the Christian Science Church in their town.

Dear Miss S.:—I cannot wait to get another letter from you before I write. I am so full of joy and gratitude. I am well. I can walk all about the yard and am so happy that I feel I love everybody on earth. Day before yesterday morning, suddenly, such a strong feeling came over me that I called mamma out of the kitchen and told her I wanted to get up. She got my shoes and I put them on myself. Before she knew it I was walking to the chair she placed in front of me. She just held up her hands and cried: "Praise the Lord! Praise the Lord!" I ate some turkey for my supper that night, went to bed, and never even felt it. Oh! I am so happy I want to see you and tell you all about it. I think I do not need any more treatment. Mamma sends her love and says words cannot express her gratitude for her little afflicted child's recovery.

Your loving and grateful,

N. R.

SECOND LETTER.

I received your kind and welcome letter last night and was glad to hear from you. I am getting along all right; feel as well as I ever did in my life. I stuck a knife in my hand the other day while I was visiting one of my aunts. She ran for turpentine and balsam and wanted me to put it on. But I told her to take her idols away, that I would put nothing on it at all. It never hurt me a bit and it is all healed up now and well. The whole neighborhood thinks my healing miraculous. I am going to have the book "Science and Health with Key to the Scriptures."

With much love,
N. R.

Blessings we have Enjoyed.

In June, 1884, I went to Colorado with my husband and two children, each of us with the name invalid plainly stamped on his face. We spent the first summer in a tent at Manitou Springs; but at the close of the camping season we found ourselves no better, if anything still losing strength and courage, so much so that my husband gave up his position as a teacher.

Each succeeding summer was spent in some of the canyons or at some mineral springs, until, in the fall of 1887, after a camping tour of four months, we returned to our home at Colorado Springs with faith in climate all gone, money most gone, but a little courage left. We knew there must be help for us in some way, but wondered what we should do next.

In November of the same year, we went to visit relatives and friends near Kansas City. Love was leading us but we could not then see it. I was visiting a sister, and one morning, after she had prepared a breakfast that would tempt almost any one, but that was scarcely touched, she said, in a half-petulant tone, "Why don't you folks go to a Christian Scientist and be healed and stop this foolishness?" Many times we have in our hearts thanked that sister for those words. She was not a Christian Scientist and is not to-day; but Love was still leading us.

This was the first time we ever heard the words Christian Science. After having a few questions answered, my husband left the house and called to see a lady who my sister told us had been healed in some marvelous way by a Christian Scientist. The lady made it very clear that it was not mesmerism, but that it was God who healed. She gave my husband the address of a healer in Kansas City. As this seemed the only thing left for us, we began at once with the treatment, and immediately saw great improvement. In a few weeks we had the opportunity of receiving class instruction from one of our Leader's loyal students.

My healing was not one of those instantaneous demonstrations; for months, yes, for years, after I first heard of Christian Science, I would sometimes find myself sorely condemning the doctors who last treated me. When I began to see the error as impersonal, and to know that the doctors each and all had done the very best they knew, and that my healing depended upon my forgiving just such errors as that, and in coming out of the past, then I began to be healed. It is Love that heals, and where Love is there can be no hate, or malice, or revenge.

After our class was finished we returned to our home in Colorado; remaining there but a few months, we came on to Salt Lake City, but in the hurry of business found in a booming town, we forgot Science and Health and like Jonah we did not wish to go to Nineveh, and of course, we paid the penalty of mental darkness. We seemed almost to lose interest for nearly three years.

Since 1891 we have been doing what we could to lead others to Christian Science that they may learn that God is very near to all; a present help in trouble.

I have seen the dark shadows of diphtheria, and scarlet

fever, and many other evils, melt away under the sunlight of Truth.—L. R. C., Salt Lake City, Utah.

Health and Happiness due to Christian Science.

All the health and happiness that I enjoy to-day, is due to the Truth as taught us in "Science and Health with Key to the Scriptures." The Bible was a sealed book to me previous to entering Christian Science. To mortal sense, I was the victim of many troubles, one being the fear of death; but that fear has been entirely destroyed.

I have had many beautiful demonstrations, some of which I will relate. Before I speak of them, I wish to say to those who feel a sense of discouragement when errors do not readily yield, Press on, trust in God, and know that He is an ever-present help.

A case that was brought to me seemed a mountain to remove, and as I thought I was too young a student, I gave it to another. But after a number of treatments, with no seeming improvement, the case came to me again, and with the first treatment the diseases began to disappear. Then it was made plain to me, that I should try at least, whenever asked, no matter how difficult the error might seem.

On returning from our outing last summer, my son complained that something was in his eye. As the roads were very dusty, I concluded a little dust had gotten in, and thought very little about it. Next day he was no better, but my material work seemed to occupy so much of my time, and I also had company in the house, that I was not so persistent as I should have been, and not until both eyes were affected did I get right down to hard work. My husband suggested that some one else treat him, but I continued with the case, although the thought came to me that I must give up soon, as the inflammation seemed so great, and he could scarcely use the eyes, although he suffered no pain to speak of. In a few days the trouble began very slowly to yield, and in about a week, it was entirely gone.

For the first few weeks after entering Science (almost three years ago) the thought often came to me, "Why does not this one and that one rid themselves of error, it seems so easy? as several of my troubles had disappeared with reading Science and Health. I was up on the mountain-top, but soon I had to go down in the valley and begin to work, climbing step by step very slowly, it seems at times, and often the steps must be retraced again and again. Words cannot express my thankfulness for Christian Science, and no amount of money could buy my text-book, could I not get another.

CORA L. SCHWEIGART, Tacoma, Wash.

Proofs of the Power of Divine Mind.

A few months ago while walking in the woods, on the shore of the beautiful lake Okoboji, I plucked what appeared to me to be a common weed, and began brushing away the mosquitoes, which were unusually annoying. Soon after, symptoms of poison appeared on my face, ears, and neck. I began to work at once, and in a short time all fear of results disappeared. Under one eye the skin was puffed up like a bubble, and I had to hold my head down to see over it. The second day the burning and itching sensation was gone, and on the third day the swelling had almost disappeared.

I had met a gentleman some time before, who had lost the sight of both his eyes from being poisoned with ivy. The second night on going to bed, the fear that it would settle in my eyes, caused me to declare vehemently, "God is my sight." In a few minutes the fear was gone and I was sleeping.

Another proof of the power of divine Mind to heal and to help, came to me a short time after the foregoing experience. I was walking swiftly along the railroad track,

and in my hurry did not notice that I was stepping on a network of iron bars, until my left foot slipped between them and I was thrown violently down, twisting my foot badly. I saw that I could not get up unless something was done. I realized the Truth, got to my feet slowly and with difficulty, and extricated my foot, which was tightly wedged between the bars. After freeing my foot from the bars, it began to pain me terribly, but I felt that I *must* go on, so I started declaring: "There is no sensation in matter," and after a few steps the foot was as if it had never touched iron bars.

I can only prove my gratitude by striving to bring out in my life more of that love that "hopeth all things, beareth all things" for the sake of our fellow-beings.

ELSIE KELSO, Storm Lake, Ia.

Christian Science an Effectual Remedy.

It is about a year since I took up Science, and then on account of my wife, who had been suffering for over a year with the asthma. For a time our struggles were hard and when they seemed the hardest I fell and broke a bone in my foot. We were alone at home, but our appeal was to God whom we had learned had all power. Help came from the one all present help in every time of need. My sufferings were over in thirty minutes and I was resting easily. On the third day I walked all of a mile without pain, although my foot was black and blue and swollen. Later I met with a similar accident, and in about thirty minutes was relieved of my sufferings. The mists have not all cleared away, but we are striving to learn how to overcome the evil.

On the night of January 28, 1901, we had a call for help from a sufferer taken with a severe attack of grip, high fever, and headache. The request for help came at midnight; at three in the morning he was sleeping and resting nicely. He arose early, ate a fair breakfast and walked out through the day to look after things on the farm. He has since taken a twenty mile ride and is still getting along nicely. I am a reader of the *Sentinel* and am trying to do all I can for the Cause.

J. STEWART, Lima, O.

Rejoicing in Health and Strength.

In December of last year I was a wretched being, suffering from rheumatism, with gout in my feet and ankles which swelled to an enormous size, so much so, that I could get no ordinary boots or shoes on. I had been ill for months, suffering great pain. I consulted several of the best doctors, who stated that I was suffering from acute neuritis, and ordered me all sorts of cures and medicines to no good end. I got no relief.

My guardian angel brought me in contact with a lady whom I knew to be a Christian Science healer. I asked her to treat me, which she kindly consented to do. I read the book and tried to realize the eternal truth, that God is Love, and with Him can be no sickness, sin, or death. In less than three weeks I was a changed being. I am well and rejoice in my strength and health. From a really sick woman I am restored, and know that Life is Good and that I live in God's presence; and I only hope I may of myself, through God, be enabled to help and heal those in sickness and sorrow.

My child, seven years old, has been completely healed of asthma and bronchitis since I came into Science.

A. C., London, Eng.

Then of what is to be, and of what is done,
Why quierest thou?—
The past and the time to be are one,
And both are *now*!

Religious Items.

In an editorial entitled "Named by That Which is Highest," the (Baptist) *Watchman* says: "Why cannot we learn our Lord's lesson, in our intercourse with our fellow-men, and give by anticipation the encouraging and prophetic names to qualities that exist as yet only in embryo, visible, perchance, only to the eye of faith and hope? To call our children dull and stupid and foolish will often go a good way toward making them such. To applaud the efforts of the weak and over-weighted will often enable them to achieve the victory. Their endeavors may seem feeble measured by our own strength, while in reality they are herculean. We must consider circumstances and disadvantages. You who are strong must bear the infirmities of the weak; and one effective way of doing this is to fix upon their best qualities, however slightly developed, and emphasize those. Call a man a saint, though he is only a saint in the making, and the process is just begun; you shall help to hasten the process and have your share in the joy over the finished product. There is joy in the presence of God over one sinner that repents. No angel ever found delight in reminding a penitent sinner of his degradation and guilt; he rejoices to lure him toward the shining seats of the blessed. Call every man by that which is noblest and best in him, and help to create the qualities that God will crown."

The *New-Church Messenger* says: "Who is able to say in absolute sincerity when entering upon some undertaking, however good: 'I seek nothing for myself in this. I am not counting on any special benefits. I simply desire to carry out the divine will—not according to any special plan on which I have set my heart, but in whatever way is really best.' We are more likely to try to force issues; to take the truth or the good, which we say we will serve, determined, if it lies within our power, to make it move along the line of our natural desires, and fulfil hopes on the realization of which we stake our happiness. And if we fail, if the results are slow in coming, if, indeed, our hopes are incapable of fulfillment, there is the temptation to become vexed, troubled, downhearted. This experience is likely to occur, not because we are necessarily insincere or hopelessly selfish, but because until we have advanced well in the regenerate life, it is the way of our nature. We do not, we cannot come at once into that perfect self-mastery which would still all this tumult of natural desires and leave us free to carry out in perfect willingness the will of God."

The (Unitarian) *Christian Register* publishes a sermon by the Rev. Minot J. Savage, D.D., from which the following is taken: "Suppose that socially Jesus ruled the world, ruled the city of New York. Suppose that scorn and contempt and jealousy and hatred were done away with, and that the rich looked upon the poor—the honest, the struggling poor—with tenderness and sympathy and a desire to help. Suppose that the poor, instead of looking up with jealousy and anger, recognized the rights of all, and tried to fill the place assigned as simply and patiently and lovingly as they could. Suppose Jesus ruled the world of society, not by power but voluntarily. Suppose the qualities that were in him had become so strongly intrenched in us that we were wrought over into their likeness. . . . When I ask you to think what kind of a world this would be if Jesus were lifted up and we all drawn into the imitation of his character and living his likeness, I am only asking you to think of the kind of a world that is inevitably coming."

The *Congregationalist*, in an editorial on "Practising the minor virtues," says: "The minor virtues are fruits of obedience to the great commandments of love to God and love to man. They are cheerfulness, gentleness, consideration, and compassion. To some they appear to come as mere gifts of natural disposition, but these are of a

lower and perishable sort. To most of us they are heroic virtues, only won by faith and effort in the service of Christ. It is in trying days that Christian Cheerfulness is tested and that it shines. It is under provocation that gentleness reveals its quality. It is in contest with self-will that our thought of the rights and needs of others comes to proof; and compassion is never so beautiful as in the company of strength."

In one of a series of articles in *The Congregationalist* on "The Primary Christian Realities," the Rev. William Newton Clarke, D.D., says: "We do not know that the Master ever uttered in the hearing of his disciples the great words, 'God is love,' yet somehow it came to pass that when he had gone and they had pondered his message they were able to utter those words for themselves. That was better, I think, than it would have been for him to say it. 'God is love.' It is the condensed substance of his instruction; it is the height and depth of his revelation. While he deepened and purified the sense of God's eternal holiness, he also enabled men to tell one another, with new fulness of meaning, that God is love."

Kellogg Durland, in an article published in the *Boston Transcript* concerning the Salvation Army, says of General Booth: "He is to-day the unquestioned head of an army of 6,800 corps led by nearly 15,000 officers, his subordinates and servitors. In forty-seven countries and colonies the Salvation Army now has its soldiers, commanded by 37,000 local officers. Fancy a single organization supporting fifty-four newspapers printed in twenty-one languages. And one man is the moving spirit, the actual as well as theoretical leader. Lord Wolsley, the recently retired commander-in-chief of the British army, after an hour's talk with General Booth, is said to have remarked: 'If that man had not been what he is he would have been the first soldier in Europe.'"

The *Congregationalist* publishes the following in its "Closet and Altar" column: "Whatever our past life may have been, at whatever point of life and progress we may be standing, if we would not destroy what we still have left of spiritual apprehension, if we have any desire to grow in spiritual growth, the first thing to be done is to face conscience—to be entirely honest with ourselves, to cease from excusing ourselves to ourselves, cease from subterfuges and self-deceptions, and bring ourselves, our desires, our past lives, our aims, our characters into the light of conscience and of God, and there desire to have them searched, sifted, cleansed."

The Rev. Walter A. Tuttle says in the *Universalist Leader*: "The moral life can be grasped by him alone who will tread the lower life beneath his feet. The moral heights are scaled by him alone who can walk the pathway of self-sacrifice. But character is worth all it costs. To be able to stand up among your fellows with a clean record and with the consciousness that your heart is just as white in God's sight as your reputation is in men's; to stand with the strength to do right, though the heavens fall; to stand a centre of helpful, loving influences—it is worth fighting for."

George Willis Cook says in the *Christian Register*: "We cannot be Christians of the modern type if we are content to live in our own Christian fidelity, but that is to be only the beginning of a life of service to mankind. In order to experience individual salvation, we must also realize around us a social regeneration. The Christian life, in fact, is not merely individual, but social and communicative. It is for each in all and all in each."

The Rev. Herbert E. Wise says in the (Baptist) *Examiner*: "The function of the preacher is to bring God, as revealed in His Word within the moral consciousness. Heart experience in the full measure of the Hebrew use of the term, is essential to true knowledge. The heart was understood, not as the seat of mere emotion, but as the seat of

practical wisdom. A heart knowledge denotes conviction, experience, fellowship."

The Rev. George H. Dryer, D.D., says in the *New York Christian Advocate*: "With no lack of respect for others, the American is the mightiest Christian people on the globe in numbers, in intelligence, in material resources, and in possibilities of effective work for Christ. If evangelical Christendom is to be the controlling factor in the religious development of the new century, then no nation has a responsibility equal to ours."

The (Unitarian) *Christian Register* says: "The beauty of holiness does not lie in separation, but in a more perfect union with our kind; not in giving over nature to the devil, but in recognizing the divine everywhere in nature; not in exclusiveness, but in inclusiveness, and in sweeping the nature free from those obstructions that prevent the recognition of God."

The *New York Observer* says Christianity might be called love in action. It makes itself visible in character. But it never stops there, for a Christianity that is vital enough to be seen in the life, goes out ceaselessly in some unselfish form of ministry.

The (Unitarian) *Christian Register* says: "Fifty years ago most people would have regarded him as a fool who should say that touch, sight, and hearing represented nothing but mental states. Now such knowledge is commonplace."

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental Notes.

The two Senators from South Carolina, Tillman and McLaurin, engaged in a joint debate recently, and, stung by mutual taunts, they agreed then and there to resign their seats in the United States Senate and go before the people in a campaign for re-nomination and election. Both are Democrats, but Senator Tillman represents the Bryan element, and Senator McLaurin represents the element which favors the present administration policy to quite an extent. In South Carolina the voters at the primaries of the Democratic party virtually choose the United States Senators, the action of the Legislature being merely a ratification. A stirring campaign was promised, but by the conservative action of Governor McSweeney, it was averted. On May 31 he notified Senators Tillman and McLaurin that he would not accept their resignations. A canvass between them, he said, would result in bitterness, stir up the people just at a period when they are trying to get together for the material progress of the State, and would be a campaign of personalities instead of education.

The Cuban constitutional convention on May 28, adopted a report by a vote of 15 to 14, accepting the provisions of the Platt amendment to the army bill passed by the United States Congress some weeks ago, by which the relations of Cuba to the United States, under the proposed independent government of the island are defined. The report, which carries with its adoption the acceptance of terms offered by Congress, does not, however, accept the Platt amendment unconditionally, but in the light of the interpretation of certain clauses, which the Cuban commissioners claim to have secured in their recent visit to President McKinley.

At a meeting of President McKinley with his cabinet on May 31, it was decided that the Cuban convention must accept the Platt amendment "substantially," and without interpretation or modification, before the administration will approve the constitution.

According to a bulletin of the recent census Rhode Island, with 407 inhabitants to the square mile in 1900, is the most densely settled State, while Massachusetts comes next with not quite 349 to the square mile. New Jersey, with a little more than 250 inhabitants to the square mile, is third, and Connecticut, with somewhat more than 187 to the square mile, is fourth. Four other States had more than one hundred inhabitants to the square mile in 1900, namely: New York, 152.6; Pennsylvania, 140.1; Maryland, 120.5; Ohio, 102. Alaska has on the average one-tenth of one person to the square mile and Nevada only four-tenths of one person. Hawaii has not quite 24 persons, ranking between Maine, with 23.2, and Arkansas, with 24.7.

The Supreme Court of the United States substantially sustained the government's chief claim in the Porto Rico cases, May 27, declaring that Porto Rico is territory "belonging to the United States, but not a part of the United States within the revenue clause of the constitution. The Foraker act is constitutional so far as it imposes duties upon imports from Porto Rico."

Five cadets were recently dismissed from the West Point Military Academy because of their participation in a demonstration of disapprobation of the superintendent of the Academy on account of his strict stand against hazing. An appeal was made to the Secretary of War to reverse the sentence of dismissal, but he refused to interfere.

A dispatch received at the War Department from General Chaffee at Taku says that the transports Summer and Lennox sailed May 27, and that all the troops that are to leave China are off for Manila.

Foreign News.

China has accepted the indemnity terms imposed by the powers and has agreed to pay four per cent interest on the amount due until the debt is paid. The powers began making immediate arrangements to withdraw their armies. The embarkation of the German troops will begin June 20, and transports for the removal of the British troops arrived at Tongku last week. The government of Pekin was partially surrendered to the Chinese on May 29.

During the summer the one thousandth anniversary of the death of King Alfred the Great will be celebrated at Winchester, England. A large statue of King Alfred will be unveiled, and a museum of early English history will be opened as a memorial of the great king. John Fiske, the American historian, has accepted an invitation to deliver an address in connection with the Winchester celebration.

Lord Kitchener reported on May 31, that on Wednesday, May 29, there was severe fighting between the garrison at Vladfonteln, forty miles from Johannesburg, and a force of Boers under General Delarey. The Boers were finally driven off leaving 35 dead, and the British killed and wounded numbered 174. Of the British killed four were officers.

St. Petersburg advices state that Dr. Hendrik Müller and Dr. Leyds, representing the Boer republics, have appealed formally to The Hague Arbitration Court, promising to abide by its decision regarding the issues involved in the South African war.

The census of Scotland gives that country 4,471,957 inhabitants, a gain of 446,310 since 1891. For the first time in its history since the taking of censuses began in Great Britain, Scotland has more people than Ireland.

British authorities report that the total number of Boer prisoners held by them was 18,578 up to May 29.

Industry and Commerce.

The following is the pointed way in which President James J. Hill of the Great Northern Railway, discusses twentieth century commercial questions: "The fight is on the high seas. The great traffic contest is between the Pacific on the one hand, and the Suez canal and Cape Horn on the other. Our fight is international; our problem is to get the commerce of the Pacific Ocean; we are doubling population every thirty years; we have multiplied more during the past thirty-five years than during the three hundred preceding; the coming millions will not go to New England, with its rocky and unproductive hills, nor will the South take much of the increase with the exception of the Latin influx from Southern Europe; the great increase will be in the valleys of the Ohio, Mississippi, Missouri, and westward. What will these people produce? The three

great staples of traffic, food, fuel, and shelter, but food in the main. The problem is to place the great surplus staples of Central and Western America at the door of the Orient, and bring back from the latter anything that we can use. By what route shall it go? Shall America handle it, or Europe? by the Suez and the Horn, or by the Pacific? The purchase of the Burlington by the Northern roads is accomplished. The Northern Pacific has not changed hands. We railway managers are largely automatons in the shuttle—we must move as nature and commerce dictate. As between roads and magnates it is the survival of the fittest. Who is the fittest, which road, what route? That which geography, gravitation, climate, production, population, commerce, and progress select, control, and support."

The steamship Korea, which was launched at the Newport News Shipbuilding Company's works, bears the distinction of being the largest steam vessel ever built on this side of the Atlantic. With a length of 572 feet 4 inches, and a beam of 63 feet, she will displace 18,600 tons on a draught of 27 feet. Some idea of the size of the Korea may be derived from the fact that from the top to the bottom of the bare hull is a distance of 40 feet, while the distance around the rail is nearly a quarter of a mile. She is to be fitted with engines of 18,000 horse-power, sufficient to propel her at a speed of from 18 to 20 knots. The Korea will accommodate 1,400 passengers, of whom 200 will be first-cabin passengers. She is designed for the Pacific Mail Steamship Company to ply between San Francisco and Hong Kong.

Judge Gary, the chairman of the United States Steel Corporation, on returning from his inspection of the plants of the company, said: "Everywhere they are crowded with orders and many of them are way behind in their execution. I did not see any signs of discontent among the workingmen. It is to our interest not to antagonize organized labor, and we intend to see that our employees are properly paid and cared for. There are no disputes pending as to the recognition of labor unions, and we expect none."

General News.

The city of Chicago started a pawn-shop about a year and a half ago, of which Hon. John V. Farwell, head of the great dry goods house of John V. Farwell & Co., is president of the board of directors. He gives a most encouraging report of its work. During its first year the shop loaned over a quarter of a million dollars, and Mr. Farwell says that, "considering the results achieved, the directors have no hesitation in saying that the stock will undoubtedly earn ten per cent per annum, and that semi-annual dividends at the rate of six per cent per annum (the maximum allowed by law) can be regularly and safely declared."

It is said that the list of things prohibited in war by the law of nations has been condensed as follows: First. You must not kill or maltreat unarmed prisoners. Second. You must not violate flags of truce in any manner or for any purpose. Third. You must not poison the water supply of an army; you may interrupt or cut it off, but you must not poison it. Fourth. You must not use poisoned or explosive missiles, or those made in such a manner as to cause unnecessary suffering from wounds.

A magnificent oak tree at Athens, Ga., not only owns itself, but possesses other property. It was owned many years ago by Colonel W. H. Jackson, who, in his childhood, played around its massive trunk and in later years grew to love it almost as he would his own child. Fearing that after his death the old oak would fall into the hands of persons who would destroy it, he recorded a deed conveying to the tree "entire possession of itself and of all land within eight feet of it on all sides."

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Violins and Violin Making.

Rapidly Growing Interest in this Art in America.

THERE is a rapidly growing interest among Americans not only in violin music, but in the instruments themselves. There are to-day ten persons learning how to play on the violin where there was one student of the instrument a dozen years ago. The astonishing popularity into which this musical instrument has sprung has led to the present widespread interest in the violin itself. The violin is much more than a musical instrument; it is a work of art. In fact, it is the only musical instrument which has an art history, and which is alike of interest to the art collector and the practical musician.

A good musician always insists on playing on a good violin, but the difference in instruments is so marked that the great artist players sometimes search for years before they find an instrument which is exactly suited to them individually. Since the market value of violins ranges from one dollar up to ten thousand dollars, it is seen that there exists a wide range for selection, so far as price is concerned.

Musical antiquarians are still wrangling over the question as to who invented the violin, although it is now quite generally recognized that this instrument acquired the form in which it has been known for the past three centuries through the genius of Italian artists. Before the year 1600 a few violins of great beauty and exquisite tone had been made in Italy at Brescia and Cremona, but a steady improvement in their design continued to be made for another hundred years, until the highest point in the art was reached in the instruments of Stradivarius about the year 1700.

It is said that more thought has been expended in trying to make improvements in the violin than in any other single direction, but instead of excelling those of the greatest of the old masters, their productions have been but in few cases even approached. These old Italian makers had the same genius that their old painters possessed.

The essentials in the making of a fine violin are: The selection of wood of a proper graining, elasticity, condition, and age; the shaping of the wood into the graceful curves, and the proper thickness which shall allow of the most perfect vibration; the artistic finishing of the wood carving, and, finally, the covering of the instrument with a varnish which shall add beauty to its appearance without injuring the freedom of the tone. Be it said, however, it requires genius to exercise the judgment and skill necessary for doing these things properly. The perfect violin is the product of the artistic temperament, and all the science in the world will not avail to make a good instrument if the divine spark is absent.

A most practical matter in connection with the subject of violins is the question of the kinds of instruments that one meets with in this country. It may as well be admitted in the first place, however, that in no civilized country on earth is there such ignorance concerning violins

as in the United States, and in most cases the retail dealer is nearly as ignorant as the purchaser.

Genuine violins by the great Italian masters, Stradivarius, Guarnerius, Amati, and Bergonzi, are as rare in this country as paintings by Raphael, Michael Angelo, Titian, or Murillo. There are a few undoubtedly genuine instruments of this class on this side of the water, but most of the so reputed ones are but copies by less renowned makers. A New York violin connoisseur recently said that he saw two probably genuine violins by Stradivarius among about a hundred instruments which he found in the possession of collectors and musicians, and which their owners firmly believed to be genuine.

It is seldom that a well-made violin by an inferior maker, and which bears some resemblance to one from the hands of a great maker, is ever allowed to shed lustre on the true maker's name, but it is foisted off as the work of the greater man. A genuine specimen of the handiwork of the great makers cannot be bought under two thousand dollars. Of the violins constructed by the second and third rate makers, a very considerable number are in the hands of our good musicians and the few collectors who are scattered over the country. Such violins are worth from two hundred to two thousand dollars, depending on condition, tone, and name attached. They are usually better in tone than in looks.

Hundreds of European violin makers have been laboring incessantly at their art during the past two centuries, and they have produced hundreds of thousands of instruments which may now be termed old. Among all these, really fine old violins are rare. Modern Europe turns out annually probably one hundred thousand new violins, and among them all fine new instruments are equally rare.

Nine tenths of all the violins which have been made within the past one hundred years, and which are still being made, come from the neighborhood, of Markneukirchen, or Mittenwald, in Germany, or Mirecourt, in France. One factory in the latter town sends out twenty thousand instruments a year. Most of these violins bear the same relation to the really fine instruments by good makers that chromos bear to the paintings of great artists. It is said that near Markneukirchen there are about thirty thousand people who are dependent on the violin industry, and the majority of the cheap violins come from there.

The question arises as to the kinds of violins made in America, and the answer is that, while a few instruments are made here, and they range in excellence from the toy violin whittled out of common wood with a jack-knife, by persons who have no knowledge of the art, up to the finest productions of modern times, yet these American-made violins are relatively few in number, and probably not two in five hundred of the instruments sold in this country were made here.

For a hundred years the self-taught American violin maker has been at work, but most of his productions have

been but mediocre, and, so far as appearance goes, vastly inferior to the instruments produced in the great violin-making centres of Europe, where the traditions of the art have been transmitted through successive generations.

There have, however, settled in the United States many German and a few English violin makers, some of them men of the very highest ability, who have brought with them the best European traditions of the art of violin making. Two or three of these artists have produced some violins which have been pronounced by excellent judges to be unsurpassed by new instruments of any other modern makers.

In fact, it has been said more than once in London, that most critical of all centres of violin worship, that the best violins of modern times have been made in America. Certainly the prices received by their makers have been far higher than any foreign maker has been able to obtain, and that, too, in direct competition with the best of the European productions.



Unfortunately, not all the violins of even the best makers are of the same excellence as regards tonal qualities or beauty, and there is no single standard of value which may be placed on one man's instruments. One of the greatest of these makers received sums varying from one hundred to five hundred dollars for his instruments, and some of the highest priced ones quickly found their way over into Europe.

I have seen some of these American made instruments which even in their new state had tones that were really finer than most old violins of any but the very highest rank. Such violins are rare, however, but are to be had for the seeking—and a goodly sum of money.

One thing which has been detrimental to the production of many fine violins in the United States is the fact that the good makers are good repairers of old instruments, and they are called upon to do so much of this latter work that they have to sandwich in the time, so to speak, to make new ones. Probably on the average not over two dozen really high-class American violins are made in a year, and in individual years some of our best makers do not complete a single instrument.

When one of these men has a violin in process of manufacture, the growth of that instrument is watched with eager eyes by a dozen musicians or amateur collectors, each begging to be allowed the first trial, and he is considered a lucky man who becomes the favored one. Nor do they always wait until the violin is completed; when it is still lacking the varnish, the strings are put on the instrument and its tone is tested, and an unusually fine quality of tone in this condition will call forth offers for the violin, even before it is seen what will be its final voice after the beautiful coloring has been applied.



In Europe there are many art connoisseurs who collect violins just as they collect paintings. Some such collections have been made in the United States. The best known of these are the Hawley collection, gathered by the late Mr. Hawley of Hartford, but purchased after his death by a Californian; and the collection of Mr. Sears of Boston. Mr. Hawley carefully guarded his treasures, but Mr. Sears pursues the generous policy of lending his violins to some of the numerous Boston musicians. Thus the instruments are kept in good playing order, and the musicians have the use of treasures which might be a long way beyond their purses.

In regard to the collecting of violins, at least in this country, I will say that it is much more sensible and far safer for the connoisseur to make a collection of the best instruments that he can find by our modern makers, and the

identity of which can be established with certainty, rather than to accumulate the older treasures which command high prices and are of uncertain authenticity and value.

There are some modern violins which may be had at prices ranging from two hundred to five hundred dollars, which are equal in tone to any of the instruments which are in the market at five times these sums, and these are really the most satisfactory violins to be obtained for moderate outlays. We have the testimony of many eminent authorities on the violin that an instrument made of properly selected and seasoned old wood, will become about as good as it ever will be after twenty-five years' playing; so what is the use of paying high prices for the wear and tear of a century?

The general impression seems to prevail, and I think mainly due to the newspaper paragraphs on the subject, that really valuable violins may be picked up at small prices in the stores where they sell such instruments, or in out-of-the-way places. During some fifteen years' experience as a violin collector, I have never yet known of an instance, from personal knowledge, where a rare instrument has been obtained in this manner. Nearly all the violins that one sees are of the chromo type, and I would as soon think of finding a rare painting in a store where picture prints and chromos are for sale, as I would expect to find a rare old violin in the ordinary shop where fiddles are sold.

FRANK WALDO, Ph.D.
In the *Boston Herald*.

First Declaration of Independence.

THAT there was a prior Declaration of Independence to that of July 4, 1776, will be surprising information to the general mass of people in the United States and elsewhere. It is certainly a record not included in text-books or standard American histories. In Charlotte, N. C., however, a Declaration of Independence from Great Britain was drawn up and signed more than a year before the United States of America's first Fourth of July, and May 20 is still a legal holiday in the state of North Carolina, while in Charlotte it is a day of great celebration with parades, meetings, and patriotic speeches.

The history of the Charlotte or Mecklenburg Declaration of Independence as accepted by the people of that locality is as follows:—

In the months of March and April, 1775, some of the more energetic men of Mecklenburg County, N. C., held meetings to agitate the question of opposing Parliament's claim to impose taxes without representation and regulate the colonies' internal policy. The sense of the people being for a resistance to Parliament's policy, Thomas Polk, then colonel commandant of the county, was directed to issue an order calling upon each captain of the militia to call a company meeting, each company to elect two delegates to meet in general committee on May 19, 1775. To these delegates ample power was given to adopt such measures as they thought necessary to defend the colony's rights, and to make common cause with the people of Massachusetts, already aflame with resentment against the mother country. Various leaders addressed the committee before its assembling, urging a firm stand.

What the committee had originally decided to do is not clear, but about this time there reached the North Carolina community the echo of "the shot heard around the world" from the engagement at Lexington on April 19. That was decisive. The whole assemblage was stirred to its depths by the news. The old account of what occurred says: "The speakers addressed their discourses to the spectators as well as to the general committee, and those who were not convinced by their reasoning were influenced by their feelings and all cried out: 'Let us live independent!'"

Let us declare our independence and defend it with our lives and fortunes.' "

A committee composed of the men who had planned the whole proceedings was appointed to draw up resolutions. These read:—

I. Resolved, That whosoever, directly or indirectly, abets, or in any way, form, or manner countenances, the invasion of our rights, as attempted by the Parliament of Great Britain, is an enemy to his country, to America, and to the rights of men.

II. Resolved, That we, the citizens of Mecklenburg County, do hereby dissolve the political bonds which have connected us with the mother country, and absolve ourselves from all allegiance to the British crown, abjuring all political connection with a nation that has wantonly trampled on our rights and liberties, and inhumanly shed innocent blood at Lexington and Concord.

III. Resolved, That we do hereby declare ourselves a free and independent people; that we are, and of right ought to be, a sovereign and self-governing people under the power of God and the General Congress: to the maintenance of which independence we solemnly pledge to each other our mutual co-operation, our lives, our fortunes, and our most sacred honor.

IV. Resolved, That we hereby ordain and adopt as rules of conduct all and each of our former laws, and that the crown of Great Britain cannot be considered hereafter as holding any rights, privileges, or immunities amongst us.

V. Resolved, That all officers, both civil and military, in this county, be entitled to exercise the same powers and authorities as heretofore; that every member of this delegation shall henceforth be a civil officer and exercise the powers of a justice of the peace, issue process, hear and determine controversies according to law, preserve peace, union, and harmony in the county, and use every exertion to spread the love of liberty and country until a more general and better organized system of government be established.

VI. Resolved, That a copy of these resolutions be transmitted by express to the president of the Continental Congress assembled in Philadelphia, to be laid before that body.

There was some discussion, and after sitting in the court house all night, neither sleepy, hungry, nor fatigued, the delegates adopted the resolutions about two o'clock on the morning of May 20, and led by Abraham Alexander, chairman, appended their signatures to the document.

A few days later, Capt. James Jack of Charlotte was dispatched with the account of the proceedings to the Continental Congress at Philadelphia. According to the Charlotte version, the president of Congress "returned a polite answer to the address which accompanied the resolutions, in which he highly approved of the measures adopted by the delegates of Mecklenburg, but deemed the subject premature to be laid before Congress." At this identical time Congress was preparing a petition to the king, which was signed by every member on July 8, 1775, stating in part: "We have not raised armies with the ambitious design of separating from Great Britain and establishing independent states."

The original Mecklenburg Declaration of Independence is not now in existence. That, together with all the records of the general committee which signed it, was burned in April, 1800, in the fire which destroyed the house of John McKnitt Alexander, the secretary of the general committee and the custodian of all its records. After the fire he prepared a copy of the Mecklenburg Declaration for his friend, General William R. Davie. This copy, which is now in the archives of the University of North Carolina, has admittedly errors in the text and omits the sixth resolution. Mr. Alexander added a certificate vouching for its substantial accuracy, but qualifying his statement with the proviso: "That the foregoing statement, though funda-

mentally correct, may not literally correspond with the original record of the transactions of said delegations."

That there were those in North Carolina who did not sympathize with the work of the convention is attested by a curious poem in the *Mecklenburg Censor*, which was printed about that time.

When Mecklenburg's fantastic rabble,
Renowned for censure, scold, and gabble,
In Charlotte met in giddy council,
To lay the constitution's ground-sill,
By choosing men both learned and wise,
Who clearly could with half closed eyes,
See mill-stones through a spy or plot,
Whether existed such or not;
Who always could at noon define,
Whether the sun or moon did shine,
And by philosophy tell whether,
It was dark or sunny weather;
And sometimes when their wits were nice,
Could well distinguish men from mice,
First to withdraw from British trust,
In Congress they the very first;
Their independence did declare.

When the royal governor of North Carolina heard of the resolutions adopted May 20, 1775, he addressed the Executive Council upon "the late most treasonable publication by a committee in the County of Mecklenburg, explicitly renouncing obedience to his majesty's government, and all lawful authority whatsoever." Five days after this address the governor wrote to Earl Dartmouth: "The resolves of the committee of Mecklenburg . . . surpass all the horrid and treasonable publications that the inflammatory spirit of this country has yet produced."

Although the original document is lost, there is abundance of proof of its formulation and adoption in personal statements and writings preserved from the early years of the nineteenth century.—*Denver Republican*.

Increased Use of Wireless Telegraphy.

The value of wireless telegraphy as a means of communication at sea and between ships and shore stations was again made plain by the recent experience of an English Channel mail boat. During a late voyage messages were received on board from the lightship stationed twenty odd miles off Dunkirk declaring that the lanterns could not be illuminated the next night unless speedy aid were sent from the coast. This appeal was repeated by the steamer to the station at La Panne, and the required assistance was sent in season to make the necessary repairs.

This is one of many instances that demonstrate the importance of this new aid to navigation. In the cruise of the *Ophir* the British convoying ships have used wireless telegraphy with great success in communicating their progress and the hour of probable arrival. In naval manœuvres great tactical advantages have been secured through the certain information furnished by it over long distances from connecting groups of scouting ships. It is now claimed that direct and undisturbed messages have been received at points separated two hundred miles.

The great improvements made in the system and the reduced cost consequent upon the simplification and surety of methods and upon its more general employment will undoubtedly cause its installation in the higher classes of passenger and freight steamers, on board lightships, and at light-houses, life-saving depots, and signal stations. Its use will not be confined to the business or sentimental demands of passengers, because of its possible great value in giving early information of accidents or, in the case of continued fogs, in picking up the approximate distance, if not the bearing, of dangerous points on the coasts. Should economical directors of transport lines seek to defer this employment of the system, underwriters and governments may be depended upon to require it in the interest of ships and of their crews and passengers.

New York Herald.

The Lectures.

At New Bern, N. C.

An audience which occupied every seat in the Court House last night (Friday, May 17) listened to the Hon. William G. Ewing of Chicago, who spoke on the subject of "Christian Science, the Religion of Jesus Christ."

L. J. Moore, Esq., introduced the speaker, in a most happy manner.

Judge Ewing's style of speech is conversational, taking his listeners at once into his confidence, and impressing each one that the speaker is thoroughly in earnest and sincere in his belief, and is only surprised that any one can see differently from him.

Throughout his lecture of about an hour and a quarter, Judge Ewing received the close and undivided attention of his audience, many who were not Scientists seeming to be very appreciative listeners.

The space within the rail where the speaker stood, was beautifully decorated, large baskets of roses being most prominent. There were Scientists present from Kinston, Goldsboro, Pamlico, and Jones Counties.

New Bern Daily Journal.

Mr. Moore's introductory address was as follows:—

Ladies and Gentlemen:—It gives me pleasure to present to you this evening a distinguished fellow-citizen from the State of Illinois. He comes among us to speak upon a subject in which we are interested, but about which we know little. I believe we shall be enlightened when we hear Judge Ewing lecture upon the subject of Christian Science. Judge Ewing is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston. He gave up a lucrative practice as a lawyer, and other important interests, that he might proclaim to the world what he had found to be the best thing on earth for man. He has been honored by the people among whom he lives. He has been a Judge of the Superior Court of the state, and held many honorable positions of trust and profit.

I will not detain you further, but present to you Judge William G. Ewing of Chicago, and beg you to hear him for his cause.—*Correspondence.*

At Joliet, Ill.

Before a large audience Mrs. Annie M. Knott of Detroit, stood on the stage of the Joliet Theatre last night (Thursday, May 9), and expounded the principles of Christian Science.

C. W. Brown introduced the speaker. He said in part: "We are to listen this evening to an address upon Christian Science. I am asked to make a few introductory remarks. There is a manifest incongruity in the giving and in the accepting of the invitation, and it is but fair and proper to state that I am not a Christian Scientist, nor in accord with, nor a believer in, the society's distinguishing tenets. This may be a misfortune, arising from ignorance or misconception, but in either event it is not wilful.

"However, the attitude of intellectual growth to-day is one of alert inquiry. Men stand with every sense keenly aroused to detect and recognize the truth whenever it comes, whatever its guise. Bigotry and intolerance are surely being relegated to the outer darkness, where they belong.

"Creed and dogma are disintegrating—are losing much of their cohesive force. But true religion does not suffer in these changes. Pure religion is not a formula—it is rather the concept of one's relation to the infinite—the soul's inquiry, whence it came and whither it goes. To be, to exist without some form of faith, is to be a derelict adrift on a shoreless, sunless, starless sea, without belief, without compass, without anchor, without hope.

"Christian Science now comes and in apparent sincerity claims to present, not new truth—truth is never new—but new light, and the same earnest spirit of fair inquiry should turn both eyes and ears toward the voice proclaiming a brighter dawn.

"It has already won to its ranks many men and women of great culture and irreproachable lives, whose honesty of belief is beyond suspicion."—*The Joliet News.*

At Salem, Ore.

Monday evening, April 22, the people of Salem and surrounding country had the privilege of listening to a lecture on Christian Science, by Dr. A. A. Sulcer, of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., who appeared here under the auspices of Second Church of Christ, Scientist, of Salem. Dr. Sulcer spoke at the new Grand Opera House, to a large and most attentive audience of representative people, including a number of physicians and other professional men and women. The lecturer presented his subject in a most unpretentious manner, yet with clearness and elegance of language. The discussion of mental therapeutics and the healing power of Truth, from the lips of an old-time medical practitioner, made the doctor's remarks doubly interesting, and set many minds to thinking.

The speaker of the evening was introduced to the large audience by Associate Justice C. E. Wolverton, of the Oregon Supreme Court, with a few remarks, in which he commended the courage of the speaker and hoped that such discussions of the higher religious and scientific subjects would result in great good.—*Correspondence.*

Lectures at Other Places.

Oakland, Cal.—A. A. Sulcer, May 9.

Wilmington, N. C.—William G. Ewing, May 16.

Fort Wayne, Ind.—Mrs. Annie M. Knott, May 16.

An Expert Penman.

RILA KITTREDGE of Belfast, Me., champion small writer of the world, has retired from the field, leaving his record of forty-six thousand words written with a common steel pen on an ordinary postal card for ambitious microscopic penman to equal or excel. Up to two years ago he wrote a great deal, but now, being within a few months of ninety, he has given up the laborious practice of writing volumes upon small cards, his hand being less steady and his eye less bright than in his best days.

Mr. Kittredge has long been famous for his penmanship. He is a Vermonter by birth. His practice of miniature chirography began early in life, and many a time he has gone without his dinner rather than leave unfinished a piece of work.

His first serious competitive effort was made in 1887, when some one sent to the *Belfast Journal* a postal card upon which six hundred words had been crowded, and defied any one to beat it. A few days afterward Kittredge handed in a postal card upon which he had written one thousand words, and this being beaten he produced one with three thousand words.

The three-thousand-word postal card ended the competition, but Mr. Kittredge kept on crowding his letters and words into still smaller space, turning out in succession cards bearing six, ten, and twenty thousand words. His finest work was done in 1889, when he wrote forty-six thousand words upon an ordinary postal card, and the entire text of the New Testament, about 181,000 words, upon four postal cards.

He has written several presidential inaugural addresses upon postal cards, and has always considered it easy to

write the Lord's Prayer eight times within the space covered by a five-cent nickel. He wrote one of Gladstone's speeches upon a postal card and sent it to the statesman, who wrote a letter in reply, thanking Mr. Kittredge and praising his skill.

Mr. Kittredge never used any magnifying glasses or other aids. He has always worn a pair of ordinary spectacles, such as most elderly men use, and all his writing has been done with an ordinary steel pen and common black ink. He has competed with many would-be champions who have used magnifying glasses and sharp-pointed hard lead pencils, and he has easily beaten them all in spite of their advantage in the matter of equipment.

His writing is distinguished by its beauty and the artistic arrangement and uniformity of the letters. Each letter is separate and distinct, and some framed specimens were shown at the Paris Exposition. He says that his eyes naturally magnify.—*National Watchman*.

Charles Kingsley's Love for God's Creatures.

Charles Kingsley's love for all God's creatures was remarkable. He spoke of them as his friends. On his lawn dwelt a family of natter jacks (running toads), who lived on from year to year in the same hole in the green bank, which the scythe was never allowed to approach. He had two little friends in a pair of sand wasps, which lived in a crack of the window in his dressing-room, one of which he had saved from drowning in a hand-basin, taking it tenderly out into the sunshine to dry; and every spring he would look out eagerly for them or their children, who came out of or returned to the same crack. The little fly-catcher, who built its nest every year under his bedroom window, was a constant joy to him. He had also a favorite slowworm in the church-yard, which his parishioners were warned not to kill, the mistaken idea being prevalent in Eversley that slowworms were poisonous. All these tastes he encouraged in his children, teaching them to love and handle gently without disgust all living things, toads, frogs, beetles, as works and wonders from the hand of a living God.

His guests were surprised one morning at breakfast when his little girl ran up to the open window of the dining-room holding a long, repulsive-looking worm in her hand, "Oh, daddy, look at this delightful worm!"

Baptist Standard.

A Valuable Tree.

There is an orange-tree at the agricultural department which, tradition says, has produced revenue sufficient to meet all the expenses of that department for the last thirty years. Its history is interesting. About 1870 an American woman told Mr. Saunders, the expert on pomology for the department, that she had enjoyed the most delicious oranges while in the vicinity of the City of Bahia, Brazil, and believed he would do well to procure some of the budded fruit as an experiment in this country.

The secretary of agriculture requested our consul at that point to send him twelve budded trees. They came in due time, and were in turn budded on small seedlings for distribution. This is one great tree that survived, and, while they did not thrive in Florida, they did on the Pacific coast, and to-day the navel or Bahia orange, the father of that industry in California, owes its existence to the single tree now standing in the glass house in the agricultural grounds.

Of the crop of about twenty thousand carloads for 1901 at least fifteen thousand of them were of the navel variety, while the revenue varies from three to five million dollars a year. The statement of this fact, a single tree having produced sufficient revenue to sustain the department for a period of thirty years, never fails to awe the tourist, and causes him to beg for a single leaf from the wonderful money tree.—*Chicago Tribune*.

Notices.

Communion Service at the Mother Church.

OWING to circumstances the Communion Service and Annual Meeting of the Mother Church have been postponed until further notice which will be given in our periodicals.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads June '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for July, August, and September.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

A Word to Inviters.

Inviters of applicants to membership with the Mother Church will confer a favor on the Clerk and save disappointment to the applicants if they will withhold, until after the semi-annual meetings, all applications that have been sent to them for their signature too late to reach the Clerk before the date for the closing of the entries for admission, and also notify the applicants that their applications have been retained.

All applications should be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

An elderly woman who for years has lived out on the Old York road tells a characteristic anecdote of the late Lucretia Mott, who was formerly a neighbor, and whom she knew very well. "Lucretia had a fine apple orchard," she said. "Her apples were the best grown anywhere around. The orchard was separated from the road by a stone wall, and people in passing would often climb over the wall and take some of the fruit. This was a source of great distress to Lucretia, who was one of the best women that ever lived. That she should place temptation in the way of others troubled her greatly. Finally she decided upon a plan to ease her conscience. At intervals along the top of the wall she had baskets placed, filled with choice apples. On each basket was a sign which read: 'Thou shalt not steal.' Then, underneath, was another sign, reading: 'Help thyself.' This was characteristic of the old abolitionist."—*Philadelphia Record*.

Begin with a generous heart. Think how you can serve others. Then you shall find resources to grow. Your own portion shall not be left desolate. Strength shall be shed through you. Do the utmost with what you have; and it shall go far enough.—O. B. FROTHINGHAM.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Less Startling Demonstrations.

In this distinctly utilitarian age, it is not surprising that the question of practical value should be promptly presented to every progressive idea claiming recognition and approval.

The symmetry, plausibility, and free flow of a theory count for much less than they have in times past, and they will not long float a system of thought which is not supported by satisfactory evidences of genuineness and substantial worth.

This mental attitude of the world must not be forgotten in considering the history of Christian Science, for it makes it the more apparent that the movement could not have reached its present proportions had it not been prepared to meet every fair test imposed. All efforts to explain its phenomena fail, and fail utterly, if its undeniable demonstrations are ignored. Christianity is no longer an appeal to credulity but to reason and observation, and in venturing its all upon the verification and attestation of scientific tests, Christian Science has assumed a position which would be insanely hazardous, if it were not prepared to substantiate its claims with indisputable proofs. The ability of the blind man to face his contemptuous questioners with such entire self-possession, was based upon a definite personal experience of the authority and value of the Master's teaching, and because of this his logic, "whereas I was blind, now I see," was simply unanswerable.

The world's thought of the relation of demonstration—so-called miracle—to ultimate truth, or causation, is revealed in the constant use of the term *supernatural*; when describing unusual phenomena. The universal and abiding sovereignty of the one spiritual law is practically denied, and causation is classified as primary and secondary, the latter being in command, save in cases of exigency which call for its annulment by superior authority.

The universe thus becomes "a house divided against itself," and the assertion of the divine immanence,—that God is the only causation, "in whom all things consist," is really, though perhaps unconsciously, given up.

Demonstration, from this point of view, is the manifestation of a spiritual force which comes to the world's rescue in time of need, and which gives evidence of the impulse of God, rather than of the spiritual apprehension of man.

In opposition to all this thought, Christian Science affirms the oneness, harmony, and invariableness of spiritual law, and declares that demonstration is not an abnormality of the spiritual life, but its natural and inevitable expression. It is to spiritual apprehension,—the "knowledge of God,"—what radiance is to the sun.

The common thought of a miracle, as unnatural and foreign to ordinary experience, may linger among Scientists in the form of an unfortunate predisposition to identify demonstration with the more marked phenomena of healing, or preservation from ills.

Less tragic but equally important experiences are thus relegated to obscurity, and we fail to realize the encourage-

ment, the stimulus, and the joy, which they ought to bring us, and which they otherwise would.

Who shall estimate the significance to the individual and to the race of that quiet determination to commit the life and its keeping, in every experience and event, to the hands of God; that knowing entry upon a secret and ceaseless struggle for the realization of the Christ ideal of purity; that willingness to bear in love all the possible misjudgment of those who love us, all the persecution of those who know and love us not, which attend all enlistments in this war for truth? And yet these demonstrations have all been made by many who perchance bemoan the fact that they have no personal proofs of the power of Truth, worth the mention. The bravest, the most heroic acts are ordinarily a composite, representing unnumbered calls to the ideal, and unnumbered quiet, unselfish determinations for its achievement, and the nourishment and satisfaction of life must be gathered by many of us, as the bee gathers its sweets, from a myriad blossomings. Life's most splendid demonstrations are sometimes chronicled in spiritual strength and maturity, rather than in events.

The demonstration which is imperatively demanded to-day of all religious propositions and pretensions, may be phenomenal and startling, such as the immediate healing of the sick and sinful; these count for much, and they must be made; but there is another type of demonstrations which are no less surely exacted, and which are woven into the web of our life character. They make their appeal in the gentleness, the loving-kindness, the humility, the patience, the broad-mindedness, the repose, the good cheer and good sense that betoken a disciplined will, a glowing heart, a noble, unselfish spirit. And these, our best possessions, that win always, convincing and capturing when all other appeals fail, these all are composites which register in their golden chambers the unnumbered little devotions, self-denials, and endeavors which, alone and unseen of men, we have made when we were led by the Truth within,—the silent Christ.

From Day to Day.

"TAKE therefore no thought for the morrow: for the morrow shall take thought for the things of itself," was one of the hard sayings of the Master. Like that other command to be perfect as God is perfect, it is classed with the impossible things and does not inspire the effort that could and should be made. Instead of saying it is impossible not to take thought for the morrow, the wiser course would be to regard that condition of faith and trust in God which is free from care and anxiety, as an ideal well worth striving for, and if it cannot be reached to-day, it is good to know that its realization is even a little nearer than it was yesterday.

Perhaps the reading of the Revised Version, "Be not therefore anxious for the morrow," etc., makes it seem more possible and more in keeping with mortal man's thought of a consistent and practical view of life and its duties. But even this requires much more than one is able to perform in his own strength. It requires no argument to convince a person that he is unnecessarily anxious as to what the morrow may bring forth. He knows that a part of his anxiety is uncalled for and the other part does no good, but how to help himself he knows not. The exercise of the human will has not dispelled his fear and anxiety, and he is beginning to realize that he must look higher than himself if he would escape the error of adding to-morrow's burden to that of to-day.

It is acknowledged by all Christian people, of whatever creed or profession, that nothing can do so much for man, as faith and trust in God. Then whatever adds to the measure of his faith, increases his trust in God, and encourages greater reliance upon His promises, bestows a blessing

that cannot be estimated according to the human measure of values.

That Christian Science has brought and is bringing such a blessing to hundreds and thousands of those who were almost ready to sink beneath the heavy burdens that had been thrust upon them, is a fact that cannot be denied, if the testimony of honest and intelligent men and women, scattered throughout the world, is to be accepted. Their testimony would be accepted on any other question, then why not on this, which is of most vital importance?

Christian Science strongly emphasizes the Scriptural teaching that "God is no respecter of persons," that with Him there "is no variableness, neither shadow of turning," that He is unchangeable, "the same yesterday, and to-day, and forever," and that He is the cause and Creator of all that really exists. In proportion as man is impressed with this fact, he is content to live in the present. He knows that to-morrow cannot change God, neither can it cause man to become less than God's image and likeness. He understands that all good is from above, and that all discord and suffering is from beneath. God's grace is sufficient for him to-day, and because he is assured that God cannot change and that his faith in God will not decrease, he knows that he will not be left comfortless on the morrow. Whatever shall be required of him he will be given strength and wisdom to perform.

Now what are the results of this faith and trust in God? Does it cause man to become careless and indifferent? Rather does it produce the opposite effect. He is more careful and more deeply concerned about the affairs of to-day. Because he is in a measure, at least, relieved of his anxiety for the future, he can the more faithfully devote himself to the performance of his daily duties and to the enjoyment of the blessings bestowed upon him by his heavenly Father, infinite Good.

One who has discerned the fact that God is the divine Principle of his being, knows that health, happiness, and prosperity are in accordance with God's laws, and to him the all important thing is present obedience to those laws. He knows that a man can and will reap only as he has sown, hence if he is to-day faithful to the light that is given him he has no cause for anxiety about the future. This assurance brings contentment with the present and the future is filled with joyful anticipation. He lives from day to day, rejoicing in God's goodness and looking forward, not to multiplied trials and burdens too heavy to be borne, but to a more complete and more beautiful unfolding of the Truth of Being. Thus he is enabled to rejoice evermore, while he prays without ceasing, and in every thing gives thanks, knowing as he does that "all things work together for good to them that love God."

The June Number of "The Arena."

ONE of the leading features of the June *Arena* is a symposium on Christian Science which is editorially referred to in that magazine as follows:—

"In line with the absolutely impartial policy of *The Arena*, we give space in this number to an officially authorized presentation of the doctrines of Christian Science, to offset, as well as it may, the criticisms of its teachings and methods of propaganda that have hitherto appeared in our pages. The first of the two articles is by a prominent thinker and scholar who has been identified with the movement, and the second is from the pen of the accredited press representative of this growing church. They are therefore authoritative, and are commended to the attention of every one interested in the new spiritual development of our era."

Purchases for reading rooms should be made from the nearest News Company. Copies of this issue procured from the News Companies will be supplied at reduced rates, and are returnable within three months if unsold.

Among the Churches.

Progress in Reading, Mass.

A brief report of one of our recent Wednesday evening meetings may be of interest to the Field as an indication that we are finding the Truth a very present help in time of trouble.

Following the leader's opening remarks, a lady arose and said:—

"I did not come into Christian Science because of physical healing, but because after I had attended two Sunday services in the church here in Reading, and in the mean time read *Science and Health*, I was assured it was the Truth which Jesus taught, and which he referred to when he said, 'Ye shall know the Truth, and the Truth shall make you free.' In those two Sunday services and the first reading of *Science and Health*, I learned more about the Bible, about who and what God is and man's true relation to Him, than I had learned in all my life before. During the two years I have been interested, I have had many, many proofs of the physical healing in myself, my family, and my friends. A demonstration which occurred recently I would like to give.

Early last Friday morning a trouble asserted itself, and although I worked hard denying the error, it rapidly grew worse, and at ten o'clock I was obliged to go to bed. At noon it was so much worse I could hardly move or speak, but I thought, God *will* help me, and after that an error, or wrong thought, was uncovered to me and instantly the trouble left me. I was able to get up immediately, eat heartily, and do a large afternoon's work, and I never should have known that such a difficulty had manifested itself. Now was not God a very present help in time of need? And is it any wonder that people say over and over again that words will never express the gratitude they feel for all that this Truth has done for them?"

A business man cited references from the Bible and our text-book showing that Jesus taught his followers to cast out devils and heal the sick, and they obeyed. "These are present possibilities," said he, "which can be proven by every one, because we do not have to demonstrate a problem in its entirety before we begin to see satisfying proofs. In the degree that we become conscious of and subservient to God's laws, in that measure can we reflect these laws which bring only love, health, and freedom." He also gave one proof that God's laws are manifest by those who have but a partial knowledge of His power and presence.

A telephone message was received telling him that a friend was suddenly attacked with a very severe and painful trouble which entirely incapacitated him for business. He treated him, and very soon afterward learned that his friend had been entirely liberated from the suffering, and that not a trace of the discomfort remained.

Another gentleman stated that he wished to be a witness to the efficacy of Christian Science. He was mentally and physically wrecked and confined in an asylum. While there a student of Christian Science came to him and in nine weeks he was entirely healed. With the freedom from bodily ills came also a greater blessing, freedom from bad appetites and passions.

A gentleman who had been treated by a Scientist in Reading said, "It is out of a heart filled with gratitude that I come out here to-night to tell you all of the great benefit I have received from Christian Science treatment. I can hardly call myself a Scientist, so recently have I come among you. Six years ago I was stricken suddenly ill with what my family physician called nervous exhaustion. Sleep practically deserted me and I was very much depressed. For five years I doctored and traveled, spending winters in Florida and summers at the seashore and in

the country. Insomnia was my greatest trouble, sometimes getting as little as half an hour and rarely more than three hours sleep for a night's rest. I employed the best doctors in my own state (Maine) then three in New Hampshire. I came to Massachusetts with like results, also was four months in one of the best sanitariums in the state. Two years ago I came to Somerville and built a house, my friends thinking this might tend to take my mind from myself. I was so poorly that I never saw my house but twice during its construction. I was convinced that I should never live in it, and took but little interest. About one year ago my attention was called to Christian Science by a kind neighbor, just as I had about decided to try mesmeric treatment as a last resort. My wife, having a leaning towards Christian Science induced me to try that first. My case yielded slowly and I was many times discouraged, but aided by the loving patience and sympathetic help of my healer, I was led on and up, and in about eight months was able to discontinue treatment. I now consider myself well, physically, having gained over twenty pounds in flesh. Harmony has been brought out in my daily life, hate has been taken from the heart, and the appetite for tobacco has been destroyed. My wife in the mean time has been healed of a severe chronic trouble. These are some, but not all, the physical helps that I have received. From my earliest childhood I had been associated with the church in various ways, studying the Bible and trying to understand it. There were many passages that were never explained satisfactorily; now the Bible is to me a new book. Through Science 'the crooked is made straight,' the rough places smooth, and my spiritual perception and understanding have been illumined."—E. D. HALL.

New Reading Room in Brooklyn, N. Y.

A progressive step in the growth of the cause of Christian Science in Brooklyn was the opening of the new Reading Room of First Church of Christ, Scientist, in the Temple Bar Building, on the corner of Court and Jorolemon Streets. This building, just completed, is the largest and finest architectural structure among the office buildings in the business section, and because of its central location and freshness proved a desirable place for a larger reading room. Before the completion of the building, ample floor space was secured on the third floor, opposite the elevators, and this was suitably partitioned into nine rooms, consisting of the reading, literature, and reception rooms, and rooms for the First and Second Readers and practitioners. The rooms are tastefully carpeted and decorated, richly furnished in mahogany and golden oak, and appropriately embellished with pictures, mottoes, palms, and flowers. A handsomely framed life-size picture of our Leader, a gift of love, has a prominent place in the reading room, just opposite the large centre table upon which the literature is displayed.

At an early hour on the morning of April 18 the Scientists gathered, and with reading from the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, followed by prayer and brief remarks by the First and Second Readers, the rooms were consecrated to the cause of Truth, with the fervent desire that tired humanity might find in them, through the study of the writings of our Leader, the satisfying, restful, spiritual light and life contained therein.—NORMAN E. JOHN.

Reading Room at Toronto, Can.

The reading room of First Church of Christ, Scientist, Toronto, has, up to the present, been in the church building, at corner Simcoe and Caer Howell Streets; but in order to meet the requirements of the greater activity which is becoming more clearly manifested in the Christian Science movement, and realizing that a reading room located in

the business centre of the city will confer greater opportunities for the promulgation of Christian Science, in January last a search was commenced for suitable quarters, and now a large and beautiful room has been opened in the Confederation Life Building (one of the most commodious business structures in Toronto), corner Yonge and Richmond Streets, where visiting friends will be heartily welcome. Hours 9 A.M. to 5 P.M.

W. SPAULDING.

The Great Siberian Railway.

RUSSIA has succeeded in keeping herself "in the public eye" for some time, and the end is not yet. Not only in politics, diplomacy, and multiplied internal disturbances has she been making history, but in industrial and commercial development as well.

The building of the great Trans-Continental railway is an undertaking of such colossal proportions and world-engaging significance that its very suggestion would have amazed the dreamers of relatively recent times, and yet it is going on to its completion, and a five days' trip to Liverpool will soon be the only "floating interval" between America and the shores of "far Cathay." In anticipation of the approaching holiday trip, the following description of the conveniences provided for the journey is of interest. The ride from Moscow to Port Arthur will consume about fourteen days, and the train on which we are to travel is described as follows, in the columns of the *Literary Digest*:

"The trans-Siberian express is composed of six coaches, one first and two second-class, a saloon-coach containing a dining-room and a library, and a baggage car. The cars are heated by means of hot water, and are lighted both within and without by electricity.

"The train is capable of carrying eighteen first-class and forty-eight second-class passengers. The dining-room contains nine small tables, and is capable of seating twenty-eight persons at one time.

"Adjoining the dining-room is the library, which is like a little *salon* elegantly furnished, with a bookcase containing about a hundred books in the Russian language, besides numerous foreign works, maps, periodicals, and the newspapers of the principal cities of the route. The best official and private publications regarding Siberia are also to be found here. Besides reading, travelers can while away the time with music, for there is a piano, or seek amusement in cards, dominos, or chess, the favorite game of the Russians.

"One of the coaches contains a bath-room with enameled tub and a very complete arrangement for shower-baths. Like all the other toilet-rooms, floor and walls as high as windows are covered with decorated porcelain tiles. The rest of the walls and the ceiling are covered with wood paneling. Hot and cold water for baths and douches are provided by means of a reservoir placed on top of the coach.

"Besides all this there is a gymnasium with all kinds of apparatus for exercising all the muscles of the body, including a chamber velocipede. Finally, for the use of the tourist-photographer, of whom there are multitudes at present, a dark cabinet has been fitted up with all the necessary paraphernalia.

"Besides the usual number of conductors, each train is provided with a mechanic, an electrician, a *chef de train*, cooks, waiters, and two men for the lighting and heating."

Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things. Commit thy daily cares and anxieties to Him, and He will strengthen thy faith for greater trials that may come.

DR. PUSEY.

From our Contributors.

Christian Science.

BY EUNICE POND ATHEY.

UNTOLD are the mercies, untold are the blessings,
Untold the glad songs that ring out to-night;
Singing of peace, health, harmony, gladness,
Brought to our hearts by this radiant light.

Infinite tenderness, infinite mercy,
Dwells in the stillness and power of thy might;
Lifting the sad, and the sick, and the lonely,
Out of all sorrow into the right.

Fair Investigation.

BY H. W. N.

MANY of us no doubt, as is the case of the writer, have an intense feeling at times to say or write something of our experience in Christian Science, and yet without being aggressively doubtful feel that a statement of our physical and mental demonstrations cannot be narrated *positively* enough to satisfy our own conscience that our words are entirely free from self-deception; in other words, that we are sure in our own hearts that we believe all we say.

Following this, we naturally have some diffidence in speaking about all the love and beauty we see for ourselves in Christian Science, fearing that our words may savor of preaching without proof of our sincerity.

Despite the above, a few thoughts struggling for utterance may be of help to some others who are attracted to Christian Science and seem unable to find a starting-point.

At a recent Wednesday evening meeting in New York, one of the speakers thanked Christian Science for the enlarged view it gave him of God, and he showed by what system of education he was training his mind to get away from the circumscribed, finite idea which most men have of God. He collected and collated all the names and expressions used in the Bible and Science and Health employed to signify God, then he very graphically showed how they all meant that "God is All in All," and that ALL, meant God.

This is doing scant justice to his remarks, but it is sufficient for our purpose. In like manner take pages 616, 617, 618 Index,—[God]—in Science and Health and study that. It will be a revelation. (Revelation—an unveiling, an unfolding.)

We all, if we look into Christian Science with an *open mind*, will grasp the fact that it is logical, consistent in its reasoning, and not at all antagonistic to the thought of our great modern idealistic philosophers.

Mrs. Eddy and thousands of her followers have given proof positive that they are able to heal the sick through prayer. The results are beyond question. The sceptic questions the process. Some say advanced mesmerism, imagination acting on the nerves, change of blood circulation, etc. But, what does this form of explanation amount to? It is only a vague, undemonstrable theory against actual good results. Why not, therefore, be generous minded, and start out with the postulate that Christian Science teachings may be true.

Read the Bible and Science and Health and see what a sense of peace will come to you. Without making any assertions about the reasons for such a change, the writer in his own case can say that he read Science and Health for a whole year and could not see any sense in it, or how it gave a spiritual interpretation to what he considered the rubbish of the Bible; but after that time—to be exact, in August, 1899—he talked with some wise Christian

Scientists who somehow or other started him on a fresh line of thought, with an "open mind" for such truth as there might be in Christian Science, and immediately following that, he grew from a thin man of somewhat peevish health and irregular functions, into a stout, healthy, happy man.

To get the spiritual import of the Bible, it must be read with love instead of a carping criticism searching for inconsistencies. It must be recognized that the Scriptures were written by Orientals, of a different method of thought and expression from ours, in a language that has been obsolete for hundreds of years, and that the translations we now read have a context very much colored by the meanings given to them by the translators, who may possibly and probably have very often missed and misstated the turn and inflection conveyed by the original writer. We shall find the Scriptures helpful and consistent if we read the Bible narratives in the same spirit of love that we read a letter from a dear one in a foreign land, in which this one talks familiarly of customs and manners with which we are not personally acquainted. If the letter has become soaking wet and much of the writing blurred and undecipherable, should we try to invent all manner of foolish theories as to our dear one's meaning? On the contrary, we should try to fill in the missing meaning with all the good, kindly thoughts actually written.

The good, kindly thoughts are what Jesus and the prophets have been trying to convey; not even the cynical person can attribute worldly vanity or hope of material gain to them. Their words are utterly meaningless from a material standpoint.

Take a few of the sayings of Jesus, for instance: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him;" "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life;" "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Now, unless the only real Substance and Mind is Spirit, and unless the physical is unreality,—the inverted or distorted image,—what possible explanation can be made of these and other Scriptural sayings?

In view of the fact that following the attempt to obey the teachings of Christian Science, a very great improvement in the life of the writer is to be observed, and that hundreds of others bear testimony to similar experiences, it certainly seems that Christian Science is worthy of kind and generous investigation, an investigation upon the assumption that it is the truth until proven false.

Not Opposed to Christian Science.

BY EMMA GOULD EASTON.

It is a sweet thought to me that no one is really opposed to Christian Science. Where there is opposition, whether from a theological or a medical standpoint, investigation always shows that it has arisen from a mistaken report, or from the action of some one who has taken the name without the nature of Christian Science, and whose conduct would be disapproved of by Scientists themselves.

The early Christians were not tortured and put to death for what they did, but for what the people with whom they were surrounded *thought* they did. They said, "these Christians would like to burn our cities; they are a danger to the community. They sacrifice their children alive to propitiate their gods." This was the direct opposite of the truth, but one repeated it to another, till it was generally believed and accepted as the truth. The fundamental trouble, then as now, was lack of fair-minded investigation.

Those who object from a medical standpoint to what they

believe to be Christian Science say it is a menace to the community because Scientists refuse help themselves in time of sickness, and prevent others from seeking help. What are the facts? It is now well known that Scientists obey the law as regards vaccination and the reporting of so-called contagious diseases. As for nursing, when a person, who is being cared for by a nurse as well as physician, decides to put himself under the care of a Scientist, he is not required to suffer inconvenience from lack of nursing while the demonstration is being made, though in most cases, the Scientist in charge would think it wise to substitute a nurse who was a Christian Scientist in addition to her other qualifications. This is in order that the patient may have Science read and explained to him, and at the same time be cared for by one in whose thought health rather than sickness is uppermost.

The difference, then, between a patient under medical treatment and one under Christian Science is not the difference of one who is law-abiding and one who is not, or of one who is properly cared for and one who is not, but of one who is looking to drugs for healing and one who looks to the fulfilling of the promise in Jeremiah: "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

The charge that Christian Science is forced on people would be too absurd to answer were it not that many of the objections seem to be based on that supposition. In ninety-nine cases out of a hundred the practitioner has never seen the patient till he comes to his office and asks for treatment, the patient in most cases having heard of some good work done by the practitioner.

The theological objections are even more groundless, for the theology of Christian Science is based on the Bible and the teachings of the Master, and that platform is (or should be) a broad one on which all Christians can meet in friendly greeting.

When one thinks of the Leader of the Cause the very word objection is objectionable, and not to be thought of, for any one who sees in her any other than a self-sacrificing, loving, and lovable Christian woman, sees what comes wholly from false report and misconception. To those who feel that they owe their happiness and even their lives to her book, *Science and Health*, she is a thousand times more beautiful. I have a cousin, not a Christian Scientist, who has known her from girlhood, he having been born and having lived his long life in the vicinity of her birth-place and present home, who said of her a while ago, "She has only fulfilled the promise of her youth in taking the stand she has before the world," referring to the high degree of spirituality manifested by her from her earliest days. She was his father's pupil, and "a favorite one, too, intellectually," he wrote me recently.

The Advantages of Attending a Christian Science Church.

BY FLORENCE MAGIVNY.

CHRISTIAN SCIENTISTS who formerly belonged to an Orthodox Church are frequently asked, What advantage is there in attending a Christian Science Church?

A Christian Science service is so entirely different from that of any other that it stands quite alone.

One of the advantages to be considered is its choice of preachers. The Bible and the Christian Science text-book are the only preachers. Both books reveal the Truth to man. These preachers have no human views to promulgate, they indulge in no sensationalism. They are not trying to please any mortal, but only to give the Truth, as Jesus taught it. They preach that he came to save the sick as well as sinners. Hence we hear the Truth about ourselves and are correspondingly benefited.

Another advantage is in the character of the sermons preached. The Bible texts and their correlative passages from *Science and Health* constitute our sermons. The several sections into which the subject is divided, are not even named, lest human hypotheses should find an entrance. Carefully and logically the subject is developed, until we behold the beautiful symmetry of the whole. These sermons teach the Word of God, and give the spiritual interpretation of the Scriptures and thus impart a thorough knowledge of the Bible. They proceed from Genesis to Revelation, and show the relation of our text-book to the Bible.

While listening to these sermons, man learns his true relation to God as his loving Father, who never sends sin, sickness, or death, and that no power, outside his own belief, can make him subject to these errors; also that Jesus came, not to save sinners by his crucifixion, but to demonstrate the great fact that God is the Life of man, and that no material condition has power to destroy it.

Finally, the healing power of these sermons is beyond question, since thousands have testified to their effect. The realization of the presence of God alone is often so strong in the minds of those present, that many people are healed of severe maladies while attending a Christian Science service. The thought is different from the worldly concept; here we turn from the material side of our lives to behold spiritual things. Sin, sickness, and death are not preached as realities, but we are taught how to meet these errors, how to overcome trouble and sorrow, financial reverses and all the ills of mortal belief. Always and unceasingly this one keynote is sounded, the allness of God and the nothingness of error, until, at last, the listener finds himself in harmony with the Science of Being.

Milton's View of the Supremacy of Good.

BY A. C. S.

THE medium must be clear if the light is to penetrate, so exaltation of thought must precede inspiration. In no other poet do we see so clearly the conscious effort to make his life true and pure, as we see it in Milton. While still a boy, he discerned the spiritual law of Good, and at twenty he said of himself, "I am enamored of moral perfection." So pure was his college life, that his companions called him "The Lady." He felt that he was to be a great poet, and, with this thought there was with him constantly the thought that his life must be a poem in its purity, sincerity, and truth. So clearly was this purpose manifested in his life, that another poet says of him, "Thy soul was like a star, and dwelt apart." So it is divinely natural that we should find in his work the discernment of the inspiring, encouraging truth of the following passage, which is really the keynote of his masque, "Comus:"—

Against the threats
Of malice or of sorcery, or that power
Which erring men call Chance, this I hold firm]
Virtue may be assailed, but never hurt;
Surprised by unjust force, but not enthralled;
Yea, even that which mischief meant most harm
Shall in the happy trial prove most glory.
But evil on itself shall back recoil
And mix no more with goodness, when at last,
Gathered like scum, and settled to itself,
It shall be in eternal restless change
Self-fed and self-consumed.

Sorrow.

BY MOWBRAY MARRAS.

SORROW appears
Crowned with her diadem of tears.
To us she brings
The knowledge of those spiritual things
From which all wisdom springs.

Testimonies.

Light in a Moulding Room.

Many a time I rise early to read something from the *Sentinel* or *Journal* before going to my work among men who do not believe in Christian Science, for I have felt the need of being fed with Truth and Love so that I can talk to the men in the spirit of love when they talk rough to me and use profane language, so that they could see by my way of talking that I loved God too much to take His name in vain, even when the same things happened to me as to them. I did not work a week before they saw the difference, for they soon told me they noticed I did not swear. I have gone to my work oftentimes refreshed by reading some one's experience, or some word from our Leader in the *Journal* or *Sentinel*, and yet I did not know then as I do now of the practical value of these things.

I have found, in the short experience I have had in following the teachings of Science, that things I have longed to be free from and could not get rid of with all my will power, I am free from to-day, and in work at which I failed I have succeeded because it taught me that I have dominion over my work and not my work over me.

I am a moulder by trade, and before I knew of Christian Science if I got burned I was laid off for six weeks or two months, now I am not laid off at all. Last week I got two of my fingers burned in the red-hot sand, and I never told a man in the shop about it. I still continued to work away in the heat, though error tried to make me think I could not. I just held on to Truth as I was taught, and as far as I understood, for it is only what I have proved in my own mind that I know is Truth.

Have I made a mistake in rising early in the morning for Truth and making use of what I had received and proving what I had felt to be true? Whenever I have asked the men if they would like to read a *Sentinel* or *Journal* if I would let them have one, I have always met with this reply, "Certainly, I shall be only too glad to get one to read," and to-day I have hardly a *Journal* or *Sentinel* left. You good friends who write for our publications don't know who is reading your messages. You may be across the ocean but we are here drinking in the Truth just the same. It is helping us, and I desire to help you by telling you a little of what good I have received. Some one may be in the furnace, and it may, according to the seeming, be very dark to them and you may be just the one God has chosen to help a brother out. I have been there, I know what a loving message from God through one of His children will do. I know how it lightens the weight when you have no one to talk to until you find some one in your neighborhood who understands as you do.

It has been a dark way to me, but it was God's way, and I would not ask it to be changed to-day if it could be. I have leaned on God and found Him just as Jesus said, that He would never leave me nor forsake me.

I for one shall be glad when I can get a *Sentinel* six days of the week, for I long for it before it comes and often read it half through before I eat my supper after coming home from work. I always get some thought to work on. It is the steady work that keeps me bright. Let me cease working and I would rust, and it takes quite a bit of rubbing to get me to shine again, for rust doesn't come off at a single stroke.

"By this shall all men know that ye are my disciples, if ye have love one to another." Love is my only remedy for evil thinking. When my brother or sister thinks differently from what I do, I continue to follow Truth and Love and do not criticise them but love them. One thought that has helped me to overcome that difficulty, for it was a difficulty with me, was to think that I might have been

even more bitter and acted worse than they, if I had been in their place. And so I say, "Father, forgive them; it's only their misunderstanding of Truth and Love that makes the difference; therefore help me to love them still as Jesus taught me to love them, that all I may have to show them, and all they can see is love, that love may be the one attraction, for God is Love."

ANDREW H. RUNDSTALLER, Toronto, Can.

Healed after Twenty-five Years of Suffering.

I deem it my duty and privilege from a sense of gratitude to Christian Science and for the sake of others to send my testimony to the *Sentinel*:

For twenty-five years I suffered on account of fainting fits which I have since learned were caused by heart disease. My medical advisers kept this knowledge from me, but told my relatives that I might die at any moment. These "faints" used to come on very suddenly and I would be quite prostrated for a time and lose consciousness. It was not an uncommon occurrence for me to fall down when walking, and even when shaving in the morning, sometimes giving myself bad bruises.

I consulted several physicians of standing, but none of them told me what was really wrong with me, but said that they could not do me any permanent good. The medicine they prescribed failed to benefit me, for these "faints" continued to get worse each year till August, 1899. I forgot to mention that I have had as many as six of these attacks before one o'clock in the day. In August, 1899, Christian Science was brought to my notice by my son, who was arranging to visit Boston to receive class instruction. He then commenced to give me treatment. I must confess I had very little faith in it and did not interest myself as I might have done.

Treatment was continued till the following December, 1899,—four months,—when I was entirely healed. I have not had a return of the trouble since. I must thank Christian Science for having done this for me.

I am reading "Science and Health with Key to the Scriptures," also some of Mrs. Eddy's other writings. Although not calling myself a Christian Scientist, I wish to express my gratitude to Mrs. Eddy, the Discoverer and Founder of Christian Science, for all it has done in freeing me from the fetters that had bound me for twenty-five years. I am seventy-five years old, an age at which, to mortal sense, material aid does not help one much.

HENRY GIBBS, Sydney, Australia.

The Seed of Truth Sown in Austin, Pa.

Four years ago this winter, my husband took his little boy to the city of Buffalo. The child was nearly blind. His eyes had been operated on several times, but with all the care of the best physicians no lasting benefit had ever been received. Later on the boy was again placed under medical care; but it happened that the father secured rooms in the home of a Christian Scientist, where Christian Science was recommended to him. He would not listen, but did say that if Science could heal him of a stomach trouble with which he had suffered for several years, he might venture to place his child under their care.

Some doctors had pronounced the trouble cancer of the stomach, one had said the cords holding the stomach in place were worn out, but the general verdict was—no help. They could make him more comfortable, that was all. Doses of morphine were taken day and night, but he could neither sleep nor eat.

Such was his condition when he walked into the practitioner's office, and in reply to the question whether he came for treatment he said he did not know; he had no faith in it at all; but a lot of women's whims had sent him there. He guessed he had come to please them.

Should this kind lady ever read this article, she will see a little of what her stand for the Truth has done in Austin, Pa., and not only here, but each one interested has told the good news, and so it has spread to many other towns and villages. He returned home perfectly healed, after having one treatment. At that time no one in this town of over three thousand inhabitants knew anything of Christian Science, but Science and Health soon found its way into several homes.

A little more than a year ago I came to Austin and was soon followed by my sister. We began to read the lessons in our home with two families besides our own represented. To-day, although we have not yet an organized church, we can count on at least six families who have taken a firm stand for Science, and many more are interested and in sympathy. I have not time to tell of all the healing done in Austin. Many discords, not of the body, have been banished, and harmony realized. Numerous cases of fever, and well-nigh every ill that affects mortal man have been overcome through the Truth.

Within the last few months two little ones have been born under Christian Science treatment. One mother scarcely knew a pain, and the following morning she arose and attended to many household duties, going up and down stairs, etc. She continued to do these things every day and has been quite well and strong.

Another mother sat up the next day, the third day was about her house, and has felt perfectly well ever since. These demonstrations give us great courage and joy.

DELIA H. HORN, Austin, Pa.

Christian Science and Dentistry.

I have been the recipient of such great good from Christian Science that I feel it my duty to speak a word of gratitude through the pages of our *Sentinel*.

It has been my privilege to receive class instruction from one of our Leader's loyal students. When leaving the class, our teacher said, "Be very careful when giving a testimony that you have made it your own." I feel that I have made this one in dentistry my very own.

The work was commenced January 7, and finished March 20. It consisted of nearly all possible kinds of dental work, and caused me neither inconvenience nor pain. Neither anæsthetic nor medicine was used.

From childhood my front teeth have been widely separated, the space between being wide enough for another tooth. When the appliances were made the first half drew together quite rapidly, then almost stopped. The dentist said the bone had become very hard and that it would require at least a year to absorb enough for the teeth to come together. I was preparing to move away from Chicago and told the dentist I could not remain a year on account of my teeth, that he must do something to hurry the work. I felt that I could not hurry matter with Mind while depending on material surgery, but that I could use Mind to prevent pain or bad results. The dentist said the only thing he could do was to remove a portion of the bone, and use rubber bands. He said it would be very painful, and wanted to know if he should use an anæsthetic. I declined and he began working. He said if I could not stand the pain he would use something to deaden it, but there was no pain.

He said it was the best operation he had ever performed, and added, "You did not even flinch." Why should I flinch, when I was not being hurt?

The teeth came together in a short time. I had one tooth extracted, live nerves cut into and taken out, old fillings removed and new put in, teeth filed off and crowns put on. I have sat three hours at a time with one filling.

One day the dentist said, "Now get to work with your treatment, for I am coming to a live nerve and it is a

terrible one." I told him if he would keep his mind on his work and not on me we should both get along better. He seemed to think I had a remarkable power of endurance. I asked him if he thought I would sit quietly and allow him to hurt me without a protest. He said, "No, I believe you have been free from pain and I know you have had no fear. It would be a blessing to me if all my patients were Christian Scientists," and expressed a very great desire to learn more about it. The word thankful is insufficient to express one half my gratitude to Mrs. Eddy and my teacher.

MRS. FLORA A. JUSTUS, Toledo, O.

Healed by Reading Science and Health.

I am reminded of a bit of early history of Methodism. In the "Illustrated History of Methodism" by the Rev. W. H. Daniel, A.M., pages 172 and 215 we read, "the Methodists were stoned in the streets. In newspapers and pamphlets of all kinds, they were painted as unheard of monsters, impostors, and seducers. . . . One Edward Greenfield, a tinner of Cornwall, Eng., was arrested, John Wesley presented him to the court demanding of what offence he was guilty: 'Why, sir, he says his sins are forgiven,' was the reply of the magistrate. 'But for a magistrate and a clergyman to cast this man into prison for such an offence, is bigotry and tyranny,'" declared John Wesley.

Now that Christian Science methods are healing the sick they, too, are being persecuted; history is repeating itself. One thing I am convinced of, that Mrs. Daniel F. Beatty used to wear glasses, had violent sick headaches and chronic indigestion; over one year ago she bought a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and was healed by reading the same, and has been well ever since, is now in perfect health, and has no further use for her glasses. Seeing the wonderful results of Christian Science in one's own home, God's love to man is convincing. "And He sent them to preach the kingdom of God, and to heal the sick." This passage of Scripture has been fulfilled in our home. "Bless the Lord, O my soul, and all that is within me, bless His holy name."

COLONEL DANIEL F. BEATTY, Washington, N. J.

Christian Science in Childbirth.

I wish to give my testimony in regard to what Christian Science did for me recently in a case of confinement with my first child. I was under treatment for about two weeks before the birth took place. About 4.30 P.M. I had a few slight pains. My sister-in-law came in, and she said there was no need of them, that if the healer were here they could be stopped. I sent for the healer and she arrived here about six o'clock. During that time slight pains continued at intervals. About ten minutes after the arrival of the healer, our child was born. I experienced but very little pain, the child weighed nine pounds. The next day I sat up in bed and ate a hearty dinner, and the second day I stood on my feet. I gained right along; but on the fourth day I was taken with chills which came on so severely and with so much fear that I had extra covering put on. Then I went to work, and soon saw that I did not need the extra covering. I threw it off and turned to God. In a few minutes my temperature was normal. I feel very thankful to Mrs. Eddy for the benefits I have received in Christian Science.

MRS. LAURA CHARNLEY, Manawa, Wis.

It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage.—PHILLIPS BROOKS.

Religious Items.

In an editorial *The Congregationalist* says: "It has been apparent for some time to admirers of John Watson, D.D., that he was something more than a clever story writer and interpreter of humble life. Again and again he has revealed a power of insight in penetrating to the heart of shams and follies, and a courage in rebuking them with shafts of irony or open wrath which have set him forth as having proportions like unto the prophets of old who rebuked Israel. Of this sort was his sermon on Middle Class Pharisees, just preached to the Synod of the Presbyterian Church in England, in his official capacity as moderator. Acknowledging freely that he was a middle class man preaching to other men of his class, and first pointing out distinctly the virtues of his class, he proceeded to strip naked the smug egotism, the worship of respectability and the aversion for the outcast and the poor of the middle-class Christians of his time. With Frank T. Bullen, he says that the average church to-day is altogether too respectable for an artisan or laborer to venture in it."

In an article in the (Methodist) *Christian Advocate* on "The Relation of the Church to the Poor," Thomas Blake says: "So far as the Church of Christ is concerned there ought to be no middle wall or partition between the rich and the poor. The failure of the Church to reach the masses may be due largely to the fact that such a barrier exists. The up-town movement of the churches into more fashionable neighborhoods, together with the select audiences attending these churches, indicates a state of things at variance with the true spirit of the Gospel. It was the crowning feature of Christ's work here on the earth that the poor had the Gospel preached to them. It was preached to them by one who, though rich, had made himself poor for their sakes, that they, through his poverty, might be made rich. No wonder the common people heard him gladly."

The *Universalist Leader* publishes the following: "The editor of *The Homiletic Review*, Dr. D. S. Gregory, in considering 'Some Lost Notes in Present-Day Preaching,' observes: 'There is manifestly in many quarters a subtle and pervasive Universalism, a lack of faith in retribution for sin, especially in future retribution for sin.' Subsequently in the same article Dr. Gregory remarks: 'No rational exegesis can get away from Christ's two-fold teaching: that sin unrepented of will be visited with a penalty awful beyond the power of human language to express, and endless in duration.' There are other hard sayings under the section treating of man's lost condition and imminent peril of judgment and perdition.' But the above are a sufficient text for some further present-day preaching."

The London correspondent of the (Episcopalian) *Church Standard* quotes extracts from the London *Daily Express* to show that Christian Science is growing in interest among the fashionable people, and then says: "From a very different quarter comes the statement that Trinity College, Cambridge, seems favorable to the growth of Christian Science. In a letter to a friend, Mrs. Butler, wife of the Master of Trinity, remarks that she has often taken her children to a dentist 'trusting to Christian Science to overcome any pain or fear,' and gives details of successful experiments in this direction. Another disciple, also from Trinity College, testifies to the efficacy of this cult as applied to chilblains."

A story is told of a Scottish minister touring in Belgium, who, on arriving at Bruges, looked about for the cloak-room. His acquaintance with the language of the country was, however, so imperfect that he failed to make the porter in attendance understand what he wished. Being a man of resources, it flashed across his mind to try a Latin phrase likely to be understood in a Roman Catholic country. "requiescat in pace," said he, pointing to his property. The

porter smiled, nodded his head to show that he caught the traveler's meaning, snatched up the portmanteau and took it off to the place where "left luggage" was kept.

The Rev. W. S. Pryse, D.D., says in the *Homiletic Review*: "In the seven petitions of the Lord's Prayer we have the model of all true prayer. It is the perfect and universal prayer. It is equally suited to all conditions and periods of human life. All alike, young or old, rich or poor, ignorant or learned, may find in it a true expression of their wants and of communion with the heavenly Father. Brief as it is, it presents the true spirit, the decisive reason, the right method, and the complete substance of prayer. It is a prayer which is never outgrown, which never loses its pertinency, whose freshness and beauty never fade."

In an editorial on "Kindler Judgments," the (Baptist) *Watchman* says: "The kindler estimates of our fellows that we take with maturer years are apt to be more nearly just than those harsh judgments we were so ready to pronounce in youth. We see that a great many factors enter into human conduct; that few persons really act from unmixed motives, and that it is easier for people to deceive themselves than any one else because in the case of self-deception no one is watching them. The French maxim 'to know all is to forgive all' is very far from the truth, but to know all is to forgive much."

In an editorial on "The Faith that Comforts," the (Methodist) *Christian Advocate* says: "The stoic may bear everything unmoved, but to reach that condition of callousness he has done violence to his nature. There are those who, when deprived of one friend or one trusted support, seek to forget the past by fastening their affections or hopes upon another; but they only subject themselves to a series of disappointments. In the hour of bereavement and the lonelier hours or years that follow, the only consolation is that found in the Christian religion."

The (Methodist) *Christian Advocate* says: "Tenderness is an element of greatness. A prominent feature of the character of God, as manifested in Jesus Christ, is compassion. At the grave of Lazarus 'Jesus wept.' As he entered the deep shadows of his passion he looked down on the city of Jerusalem, which had stoned the prophets and killed the messengers of God and was ready to put him to death; but instead of heaping reproaches on the wicked people he wept over them with tender compassion."

The rector of St. Andrew's Church, Duane Street, New York (Roman Catholic), has inaugurated a service for newspaper men at half past two in the morning, with an attendance of about seven hundred men—newspaper workers, telegraph operators, and post-office employees. The *Churchman* notes that before this service could be held, the archbishop was obliged to ask authorization from Rome.

The *Boston Herald* says: "It is stated that there are now more than one hundred and twenty converted Jews preaching in Protestant pulpits in the United States to-day, and that there is scarcely any denomination which, among its ministry, does not contain at least one converted Jew. The number of converted Jews in the United States is estimated at forty-five hundred."

Phillips Brooks once said: "There is no authority short of God. Look up to Him, expect His teachings. And though clouds of uncertainty may come, never let them make you turn your eyes away in discouragement, or think that on the earth you can find that guidance which is not a thing of earth, but which must come to us from heaven."

The *Boston Transcript* says: "It is stated that preaching is disappearing more and more in the Russian Church. Sermons are given only on rare occasions. The priest who wishes to deliver a sermon must first submit it to the approval of his bishop."

The Presbyterian General Assembly, in session in Philadelphia, opened debate on May 23, on the question of revising the Westminster creed. The General Assembly is the national legislative body of the Presbyterian denomination.

The Congregationalist says: "He who, having lost one ideal, refuses to give his heart and soul to another and a nobler, is like a man who declines to build a house on the rock because the wind and rain have ruined his house on the sand."

The (Baptist) *Examiner* quotes the Rev. Charles E. Jefferson as saying: "No braver man than Jesus ever lived and he never struck a blow. Saul of Tarsus never joined an army, but he said: 'I have fought a good fight.'"

The (Baptist) *Examiner* says: "We have no right to allow trouble to overwhelm or drive us to despair or sour our disposition, so long as the divine goodness has provided a way of escape from its burden."

The (Baptist) *Standard* says: "Sleep not, nor work, nor play, with God's smile removed from the life because of your unwillingness to turn yourself in affection toward Him."

"Many a man who has shown the courage of his convictions lacks the courage to change his convictions," says the (Baptist) *Watchman*.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Political and Governmental Notes.

Senator Chauncey M. Depew is reported by a Chicago press dispatch to have made the following statement regarding a third term for President McKinley: "There is absolutely nothing in the way of a third term for President McKinley, in my opinion. The country has been phenomenally prosperous under his administration. Universal confidence is reposed in him and there is a vast national pride in the results of his work. The third term is not a bogie, and there were entirely outside circumstances in the cases of Washington, Grant, and Benjamin Harrison that prevented a precedent being set for the nomination and election of a President of the United States for the third term."

A Washington dispatch to a Republican newspaper says that the Republican managers are preparing to materially increase that party's strength in the House of Representatives at the next congressional election, owing to the fact that the recent decision of the Supreme Court gives Congress absolute control of insular affairs, and extra strength in the lower house is much desired. The new burden of responsibility placed by the Supreme Court upon Congress, and the additional opportunities for legislation, will, in the opinion of some of the political leaders, make the congressional elections of the future a great deal more important than they have been in the past.

A constitutional convention convened in Richmond June 12, is dealing with the question of disfranchising negro voters in the State of Virginia. There is said to be little sentiment among the white people against such action, but Governor Tyler has taken his stand in opposition, and in an authorized interview said: "I am opposed to any measure curtailing the right of suffrage. I do not believe that those who are required to exercise all the duties of citizenship, including the payment of taxes, should be restricted in voting."

Foreign News.

A dispatch to the *New York Herald* from St. Petersburg quotes the following from an article on the policy of the Powers in China from the *Stock Exchange Chronicle*, which is said to represent accurately public opinion in St. Petersburg: "Russia is the one country which emerges with credit from the most deplorable spectacle of feebleness ever exhibited by civilized peoples. The Powers went out to seek gold, but they returned empty handed with a promise from the Chinese to raise a loan. And the disillusion is all the greater because never before has an attempt to bring the Powers together and make them forget their quarrel so poorly succeeded. It is vain to seek any positive results from all these marches and demonstrations. The Chinese question was never further from being settled. We have not

pacified China. The security of foreigners is not guaranteed or assured. The sphere of commerce has not been extended. The belief of China in the mutual distrust of the Powers has been in no wise shaken. There will probably be fresh surprises in China again and again, and next time what nation will care to take up the leading role which Germany so lightly assumed with military and diplomatic results which can be little envied?"

Andrew Carnegie signed a deed June 7, transferring ten million dollars worth of five per cent United States Steel Corporation bonds, in accordance with his offer, to the universities of Scotland. The gift becomes immediately available. The trustees of the fund are the Earls of Elgin and Rosebery; Lords Balfour of Burleigh (chief secretary for Scotland); Kelvin, Reay, and Kinnear; Sir Henry Campbell-Bannerman, A. J. Balfour, James Bryce, John Morley, Sir Robert Pullar, Sir Henry E. Roscoe, Thomas Shaw, M. P.; Richard B. Haldane, M. P.; the Lords Provost of Edinburgh and Glasgow, the provost of Dunfermline, and one trustee from each Scottish university.

Maitre Labori, the distinguished French advocate who so ably and courageously defended Dreyfus, and who so nearly lost his life at the hands of an assassin because of his faithfulness, was given a reception by the members of the British Bench and Bar in London on June 5, such as Englishmen were never known to give any other representative of the French nation. All the legal members of the British Cabinet, all the justices of the High Court of Judicature, the Lord High Chancellor, and the most distinguished jurists of the capital were present and rivalled one another in doing Labori honor. It was a tribute to honesty, courage, and true manliness.

The Japanese newspapers state that the Russian military authorities at Vladivostok have been advised officially from St. Petersburg that the Russian government has made overtures to Japan offering the latter the ports of Dalny and Port Arthur in the event of Japan offering no opposition to the acquisition by Russia of an "ice-free port" in Korea, presumably Masanpo or Port Lazareff. Building operations at Port Arthur and Dalny have been suspended by the Russian government pending Japan's reply.

A Pretoria dispatch dated June 5, says that Colonel Wilson with 240 of Kitchener's scouts surprised and routed four hundred Boers belonging to Beyer's command, killing 37 Boers, capturing one hundred prisoners, and taking eight thousand cattle and a large quantity of supplies. The British losses are stated to have been three killed and 15 wounded.

From Count von Waldersee the Berlin War Office has received the following dispatch, dated Tientsin, Tuesday, June 4:—

"I have now resigned the functions of commander-in-chief, and to-day am leaving China by way of Tokio. Strict measures have been taken here to avoid collisions between the different contingents."

Industry and Commerce.

A large delegation of members of the New York Chamber of Commerce visiting in England has for several weeks past been treated with the utmost cordiality by the commercial bodies of London. On June 5, the London Chamber of Commerce gave a banquet to the New York Chamber of Commerce at which prominent statesmen and business men of both nations were present. Among the Englishmen were Lord Chief Justice Alverstone, Lord Lansdowne, Minister of Foreign Affairs, Lord Brassey and James Bryce, M. P. Among the Americans were Ambassador Choate, General Alger, Admiral Erben, Andrew Carnegie, and J. P. Morgan.

J. P. Morgan has given three remarkable collections of textile fabrics to the Cooper Union Institute in New York. Abram S. Hewitt, in speaking of the collection, says:

"Their artistic value may be gauged from the fact that the German Government asked the privilege of borrowing six of the specimens in order to copy and photograph them. The fabrics acquired by Mr. Morgan form a remarkable group, as they cover the whole history of weaving between the Middle Ages and the sixteenth and seventeenth centuries."

The first electric suburban railroad in Russia has been opened for traffic. It connects the manufacturing city of Lodz, in Russian Poland, with Zgierz and Pabianice, and is 13½ miles long. The road is owned by a company of Polish merchants and manufacturers, and was built at a cost of \$560,000. The charter provides that the Government shall receive a share of the profits, and that the road and all equipments shall become the property of the Government at the expiration of twenty-eight years.

The King of Italy has instituted a new order, to be known as the Knights of Labor, the gold cross of the order being given to those who have helped on the progress of the working classes, and who have invented improvements to assist skilled labor. The cross bears the inscription: "To the Worth of Labor."

General News.

J. K. Taylor, supervising architect of the new United States mint at Philadelphia, speaking of the security of the gold vaults, says: "The vaults are built on the solid rock underlying the city. Fortunately it came to the surface here and extends under the building and clear across the street. We found early in our work that there would never be any danger of tunnelling, as the rock is so full of springs that the smallest opening is immediately flooded. The would-be tunneller would be drowned. The vaults are built of solid steel; the gold vault being seven inches in thickness, while the silver vaults are an inch thick. It is not necessary to take so great precautions with the silver, as it is so bulky and heavy it could never be carried away except with drays. Even now there are big ingots of silver lying about the hallway just covered with tarpaulins. But we have no fear of its being stolen."

For the last seven years Vassar College has been trying partial self-government by the students themselves. The enforcement of the rules presented by the faculty to regulate the routine of college life has rested with the students' association, acting through a committee in which each class was represented. In cases of infraction of the college rules the committee has usually persuaded the culprit to wiser courses, and only twice has it resorted to the extreme penalty of social ostracism. The system has worked admirably, and recently at the request of the student body the faculty voted to extend it so that the students hereafter may make rules for themselves as well as enforce them.

The New York cup defender Constitution was dismasted in a trial off the Rhode Island coast on June 4, in a manner very closely resembling the wrecking of the Shamrock's spars a short time ago when the challenger was so badly disabled that a long delay in the date of holding the races had to be asked. The damage to the Constitution will not delay the races further, as the owners have a duplicate mast and set of spars, and the damage was not so serious, either, as to be beyond repair.

It has been decided to dismiss all the six hundred female students of Armour Institute, Chicago, at the completion of the Spring term, and thereafter co-education will be a thing of the past at that school. The course will in future be strictly scientific.

A severe frost visited Idaho and Oregon on June 6, the mercury falling to six degrees below the freezing point. In Oregon there was snow. In the parts of these states embraced in the frost area, all fruit and vegetables are reported to have been killed.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Where the Corks come from.

Vast Cork Forests of Spain and Portugal.

THE application of cork as a stopper for liquid vessels is said to be of great antiquity. The earliest record extant of its use in Europe is that mentioned by Horace, who asserts that the Romans had corks as stoppers for their wine amphoræ. Certain of the uses of cork were known to the ancient Greeks and Egyptians; but whether they used cork for stopping the mouths of their liquid vessels, history does not say.

It was not until the year 1760 that the Spaniards first began to work their cork woods with some degree of regularity for the making of corks. Although, perhaps, corks were more or less in use from the time glass bottles were first invented, in the fifteenth century, yet it was not until two and one half centuries later that the Spaniards began to prepare cork for bottle stoppers, which they did in a forest situated at the northeast of the Tiguerras, on the Muge. The cork industry has since gradually risen to be one of the first magnitude, its chief centre in Spain being in Catalonia, where many thousand persons are employed.

The cork forests of Spain cover an area of six hundred and twenty thousand acres, producing the finest cork in the world.

The cork tree is indigenous, it attains to a height varying from thirty-five to sixty feet, and the trunk to a diameter of thirty to thirty-six inches. This species of the evergreen oak is often heavily caparisoned with wide-spreading branches, clothed with ovate, oblong evergreen leaves, downy underneath, and the edges slightly serrated. Annually, between April and May, it produces a flower of a yellowish color, succeeded by the acorns. These when ripe in the autumn serve as an article of food, resembling chestnuts in taste.



Over thirty thousand square miles in Portugal are devoted to the cultivation of cork trees, though the tree virtually abounds in every part of the country.

The methods in vogue in barking and harvesting the cork in Spain and Portugal are practically the same. The barking operation is effected when the tree has acquired sufficient strength to withstand the rough handling it receives during this operation, which takes place when it has attained the fifteenth year of its growth. After the first stripping, the tree is left in this juvenescent state to recuperate, subsequent strippings being effected at intervals of not less than three years; and under this process the tree will continue to thrive and bear for upward of one hundred and fifty years. If the bark is not removed artificially it will on maturity split and dismantle itself. This is caused by the fresh growth of bark forming underneath.

The bark is stripped from the tree in pieces two or three inches in thickness, of considerable length, and of such width as to retain the curved form of the trunk whence it has been stripped. The bark peeler or cutter makes a slit in the bark with a knife perpendicularly from the top

of the trunk to the bottom; he makes another incision parallel to and at some distance from the former, and two short horizontal cuts at the top and bottom. For stripping off the piece thus isolated, he uses a kind of knife with two handles and a curved blade. Sometimes, after two cuts have been made, he leaves the tree to throw off the bark by spontaneous action of the vegetation within the trunk.

The first process through which the bark passes after stripping is that of boiling. This is sometimes done in the woods, but more frequently in the cork factory, in large specially constructed cauldrons, in which the bark is left to boil for upward of an hour, causing an increase of thickness (generally of one fourth to one fifth), elasticity of the cork, and dissolution of the tannin and other substances. The cauldrons in which the cork is boiled are of copper. The boiling of the cork can also be effected by steam, for which purpose it is introduced into a wooden box lined with copper or zinc, which is filled with water and steam injected therein. The steaming of cork sometimes hardens it and makes it brittle. The loss of weight effected by boiling the cork varies between twelve and forty per cent.



In making corks it is necessary to take away the hard crust or raspa, for which a tool is used with a short handle and curved blade.

Before cutting the slabs into strips they are cooked for about half an hour so as to facilitate the cutting, and piled up soon afterward in a damp place, so as to preserve the softness until ready to operate upon. The slabs are divided into three strips, the width of which is equal to the length of the corks, and in such a way that, if the cork be placed in the position occupied by the slab on the tree, they would have their fibres running alike. The workmen cut the strips by means of a knife with a flat surface and curved edge. They then have the edges cut, and are ready to be made into corks.

The squares pass into the hands of a workman who is furnished with a knife composed of two pieces—one of them similar to an ordinary knife, and the other a blade the edge of which fits into the first. He holds the knife by a small iron catch to the table in front of him, and, giving the square a circular movement the result is that a cork is made in a few seconds. The squares are usually boiled for about a quarter of an hour. They are then deposited in a cool place, and four or five days afterward they are sorted and kept damp until required.

Machines are also employed to make corks, and all consist, at the base, of a knife, the blade of which is placed horizontally, joined generally to a piece of wood, to which a backward and forward movement is given similar to that of a carpenter's plane. In moving, the knife turns the square cork, which, being attacked by the knife, takes off a strip of cork more or less thick, according to the distance from the axle of the cork to the edge of the knife. If these are parallel, the result is that the cork is cylindrical; and if not, it becomes conical. The corkmaker or workman has several large baskets in which he places the cork according to size or quality; but this first classification is

not sufficient, and the corks are placed upon a table and more carefully sorted. To classify the corks according to size, wooden boxes are employed, the bottoms of which can be taken out or put in, having a kind of grating of wood. The boxes are suspended by ropes to the ceiling, and the workman gives them a swing backward and forward, by which operation the smaller corks drop out at the bottom. With this apparatus worked by one man, one hundred thousand corks are classified for their size in one day.

The corks are worked in a solution of oxalic acid or binoxalate of potash. As soon as washed, they are placed out to dry gradually in the shade, in order to enable them to retain the silky gloss which the cork has when it is damp. For packing, thirty thousand corks constitute what is called a bale; but for transportation across the ocean, bales of from five thousand to ten thousand corks are made.

The bark of the cork oak is composed of two distinct concentric layers—an inner sheet, which is the active part of the bark, and corresponds with the fibre of other trees, and a thicker, outer zone, composed of light, compressible, spongy substance, only slightly permeable to liquids, and constituting the cork proper. Wherever on the body of the tree the inner sheet, or “mother” bark, is destroyed, no further formation of bark or wood takes place; and even a narrow decortication clear around the tree would cause it most certainly to perish. The other coat, or cork, is inert, and does not contribute to the active functions of vegetation; and this explains how it is possible to strip the cork oak of its corky envelope without endangering the life of the tree.



The cork or bottle stopper trade is still the chief cork-consuming factor; but this branch of the industry is not free from the encroachments of rivals, and numerous inventions have been introduced to the public with the idea of obviating the trouble sometimes experienced in drawing the cork bottle-stopper. Some of these new stoppers certainly possess this advantage over the cork stopper. The specific qualities of the cork stopper, however, are too unique in themselves to admit of their being totally annihilated. Imperviousness to air and water is a rare quality which cork possesses over any other known material; besides, corks convey no disagreeable taste or flavor to the liquid they retain. These, coupled with such other qualities as compressibility and elasticity, are virtues which it would be difficult to find in any substance outside the range of cork.

Considering the number of newly invented stoppers now in use it would be reasonable to anticipate a pro rata decrease in the consumption of cork. However, on comparing the past with the latest trade returns of Spain and Portugal, no perceptible change appears to have taken place in this respect. This can probably be accounted for by taking into consideration the increasing progress in some branches of science, and the large draughts made upon cork to supply the demand from this source, which may more than counterbalance any falling off in the supply to the principal branch of the cork industry.

In Spain, beehives, kitchen pails and other culinary utensils, and also pillows, are made of cork. In Italy, images and crosses are carved out of it, and footpaths are paved with it. In Turkey, it forms cabins for the cork cutters and coffins for the dead. In Morocco, it appears in the form of drinking vessels, plates, tubs, and water conduits. In Algeria, shoes, armor, boats, and various articles of furniture consume their share. The Portuguese use cork for structural purposes, such as roofing houses and lining wells, and also in articles for domestic use.

Some of the thick soles of Chinese shoes are made of cork. Beckman tells us that “among the Romans cork was made into soles, which were put into their shoes, in order

to secure the feet from water, especially in winter; and, as high heels had not then been introduced, the ladies who wished to appear taller than they had been formed by nature, put plenty of cork under them.”

Much of the cuttings left by cork cutters is sold to color makers, who burn and prepare them into what is called Spanish black.

Cork appears to the eye very porous, but the pores do not open into one another, and it allows no ordinary liquid to percolate through it.—*Boston Herald*.

The Next Great Awakening.

HISTORY would seem to warrant the generalization that periods of great intellectual and spiritual activity have been preceded by periods of exploration and discovery, of invention and of expanding commerce; that is, by extraordinary material development. The law of growth for the individual seems to be also the law for the nation—first the physical, then the mental and moral; or, as Paul puts it, first that which is natural, then that which is spiritual.

The nineteenth century was characterized by a material development altogether marvelous and scarcely less than miraculous. It has left to us the heritage of a more or less refined materialism and of an intense commercialism. The question arises whether in the twentieth century, as in earlier ages, the great advance along physical lines is to be followed by a new advance along intellectual and spiritual lines.

The advent of the new century has been hailed, both in Great Britain and America, as a fitting time for a new awakening to the things of the spirit, a keener appreciation of realities which sustain no relations to the yard-stick, the scales, or the crucible; a deeper sense of values that are never quoted on the Stock Exchange. Extended efforts have been made on both sides of the Atlantic, and especially in England, to arouse the conscience and to quicken the religious life. But as yet we hear of no extraordinary results—nothing corresponding in the remotest degree to the great awakenings which occurred in the sixteenth, seventeenth, and eighteenth centuries, and in both the first and second half of the nineteenth. These great movements, which lifted whole nations to a higher plane, did not come uncaused or at haphazard. It is as easy to invoke them as to “call spirits from the vasty deep”—

But will they come when you do call for them?

Not simply for the calling. Means must be adapted to ends. The laws which govern such movements must be obeyed.

These movements differed widely in character, in method, and in the conditions and causes from which they sprang. And yet the study of them reveals the fact that *each of these great religious awakenings came in connection with the preaching of previously neglected truth which was precisely adapted to the peculiar needs of the times*. A rapid review of these movements will, I think, suffice to establish the above generalization.

THE SIXTEENTH CENTURY.

At the time of the great awakening known as the German Reformation, the individual was wholly overshadowed by the church; his conscience was subject to her authority, his liberties were sacrificed to her absolutism, his salvation depended on her sacraments. Luther regarded the personal relation of every soul to Jesus Christ as fundamental, and the central truth preached by him and the other reformers was justification by faith. The prevalence of this teaching, heretofore neglected, established the importance of the individual, won for him liberty of conscience, and made his salvation subjective,—a matter of character. Thus the peculiar needs of the times called for a truth which

had long been lost to sight, and the great awakening came when it was powerfully preached.

THE SEVENTEENTH CENTURY.

The next great spiritual movement came in the following century, and is known as the Puritan revival. Civil power, which, under the feudal system, had been widely distributed among the nobles, was now centralized in the king, who claimed by divine right an authority superior to all human control. He was, moreover, the head of the Church as well as of the State. Men could easily understand the meaning of sovereign power and the enormity of offending against it, for they had an illustration of it embodied before their eyes. Then it was that the Puritans contended for the *Divine* sovereignty, insisting that God was the Head of the Church, and that the conscience was answerable to Him. This had been a neglected truth, and the new emphasis laid on it made God real to men, and brought home to them the reality and sacredness of His law.

THE EIGHTEENTH CENTURY.

The next great revival was that in which the Wesleys and Whitfield were the great figures. Religion had lost all spirituality. Isaac Taylor calls the church of this period "a fair carcass." Blackstone says that he went to hear every preacher of note in London, and that there was not one whose discourse indicated whether he was a follower of Confucius, or of Mohammed, or of Christ. Religion seemed to consist in its outward and formal observances. The great spiritual truths of Christianity were neglected. It was then that the Wesleys and Whitfield emphasized the necessity of a deep spiritual experience, and the agency of the spirit in regeneration and sanctification. With the proclamation of these neglected truths, the popular conscience was quickened.

FIRST HALF OF THE NINETEENTH CENTURY.

The central figure in the great religious movements of the first half of the nineteenth century was Charles G. Finney. The doctrine of the Divine sovereignty had triumphed. The Church was separate from the State; men were accountable to God in matters of conscience, but men had lost the balance between God's sovereignty and man's free agency. Multitudes were waiting for God to come and convert them. Then Finney thundered forth the neglected truth of man's free agency and guilt, and the retribution due to sin; and again the conscience was aroused.

THE LAST HALF OF THE NINETEENTH CENTURY.

During the early years of the second half of the century profound changes took place. The industrial revolution produced radically new conditions. Men began to live at a much more rapid pace. A change took place in the nervous organization, and men grew keenly sensitive to suffering. Philanthropic movements were multiplied. We became more considerate of dumb animals than our grandfathers had been of human beings. It was only a few generations since the most enlightened court in Christendom had sentenced men to be boiled to death in oil. Now cruelty to a horse or dog was a crime.

Such a change in human sensibilities could not fail to demand a modification of the stern theology of the Puritans. The divine Love had had small place in the pulpit. The "terrors of the Lord" were the chief reliance to persuade men.

When the great religious awakenings of the second half of the century came, a new note was heard. Mr. Moody was the great figure in that movement, and the burden of his preaching was the neglected doctrine of the love of God. It was precisely the truth needed, and it took hold. Notwithstanding the headlong rush of business,

men stopped and turned aside to hear of the Divine love. It persuaded multitudes who had become indifferent to the staple presentations of the pulpit. Again the preaching of neglected truth, peculiarly adapted to the times, made God and the great spiritual verities real to men.

THE TWENTIETH CENTURY.

If our generalization in regard to the great awakenings of the past four centuries has been sustained, does it not afford a reasonable basis for future reckoning? And if neglected scriptural truth precisely adapted to the peculiar needs of our own times can be pointed out, is there not a strong presumption that the next great spiritual awakening will come when this truth is faithfully preached?

It is quite obvious that the great questions peculiar to our times are social. The industrial revolution has produced a social revolution; we have passed, within three generations, from an individualistic to a social or collective type of civilization. Relationships which a hundred years ago were few and simple, are now become many and complex. New questions concerning rights and duties have arisen. Society is gaining self-consciousness, which marks one of the most important steps in the progress of the race. We are beginning to see that society is an organism which lives one vast life, of which every man is a part. We are gaining what Walter Besant calls "the sense of humanity." We are discovering that life is something larger and farther related than we had thought; and with this perception of wider and multiplied relations comes a new sense of social obligations. That is, a social conscience is growing, though as yet it is uninstructed.

Now, if the limitations of space permitted, it could be shown that in their adaptation to the peculiar needs of our times, the social teachings of Jesus, which have been neglected for many centuries, are as close-fitting as a glove.

There are multitudes in our churches who have read these teachings a thousand times without sensing their meaning. Even religious teachers have declared that the Sermon on the Mount was not practicable, and therefore could not be applied to modern society. There are many who call Christ, Lord, but do not the things which he says.

What truths are better calculated to arouse the sleeping conscience, awake men to the fact that God is really in the world, concerning Himself with men's every-day lives, measuring their acts by His immutable standards, and preparing to call them to account than precisely these social teachings of Jesus which are so exactly adapted to the times, and which are so commonly neglected?

God is the greatest fact, the greatest reality in the universe. And for a life to take no account of this greatest of all facts is the greatest of all possible blunders. How can men be made to see this, if not by showing them that the great social disorders of the day are due to the disregard of the social teachings of the New Testament?

It is not proposed to make a religion out of man's obligations to his fellows, to put love for man in the place of love to God. It is, however, both reasonable and Scriptural to test the one by the other. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

If there are men whose lives are a lie because they profess love to God and show none to their fellow-men, how can such men be more easily convicted at the bar of their own conscience than by testing their relations to God, not by their professions, but by their known relations to their fellow-men—the latter being judged, not by popular standards, but by the social teachings of Jesus?

There is every reason to believe that when these teachings are clearly apprehended and faithfully proclaimed, the great spiritual awakening of the twentieth century will come.—DR. JOSIAH STRONG, in *Social Service*.

The Lectures.

At Northampton, Mass.

Rev. William P. McKenzie, C.S.B., a member of the Board of Lectureship appointed by The First Church of Christ, Scientist, in Boston, gave an address in the Academy of Music last evening (Tuesday, May 28) on "Christian Science, the Panacea for the World's Unrest." A large and appreciative audience was present, which comfortably filled the Academy. The lecturer was introduced by Rev. G. C. Cressy, D.D., of the Unitarian Church, who said in part:—

"When I was asked yesterday to preside at the gathering this evening, I canvassed the situation mentally to determine the grounds for the request; and I concluded that they were probably these: First, because I am not a Christian Scientist, and second, because I am entirely willing that others should be such if they wish. The attitude of many even in this day of comparative toleration toward views new, contrary to tradition, or even simply out of accord in any way with their own ideas, is illustrated by the incident of the landlord in the suburbs of Boston, incredible as it may seem, who gave as a disadvantage of location to the visiting applicant the fact that the nearest neighbor was heretical in his religious views.

"I am glad to preside here to-night for one reason at least; being, as you perhaps know, an idealist in philosophy, and somewhat a believer in the possibility, if not in the present accomplishment, of 'Mental Healing.' I insist that between all who believe in the superiority of mind over matter there should be harmony and fraternity. I will go farther, indeed, and say that between all seekers after truth, however our individual views and interpretation of that truth may differ, there should be complete harmony, sympathy, co-operation, and fellowship.

"There is one fact which is very frequently overlooked, and that is, that every creed, cult, system of thought or institution which has prospered, has attained its measure of prosperity, never through the falsity of its teachings, though it may involve much which is not true, but always through the truth which it contains and the truth which it teaches. No one can deny the rapid progress of Christian Science during the last few years, and this has been through the truth which it teaches or the spirit for which it stands, which, however we may disagree with its beliefs in detail, commands our respect. We may regard it pre-eminently indeed, as a protest or reaction against the crass materialism and commercialism of our age; an attempt, at least, to lift man to the higher plane of spiritual life wherein is the only source of righteousness.

"The sons of Massachusetts have ever believed in human liberty, in the exercise and enjoyment of individual rights. We presume to select him who shall minister to the soul, him also who shall minister to the body; and we do not propose that the state or a majority of its citizens, if we are indisposed in health, shall tell us when we shall summon a physician, who he shall be, or of what school forsooth he must be, or even whether or no we shall employ a physician at all. We insist on exercising our personal rights and enjoying our personal liberty, and so long as we do this without infringing on the freedom and rights of our neighbor, the privilege must and shall be maintained. Another characteristic of our state is the willingness of its people to listen with interest to the thought and convictions of all who believe they have something which will help and uplift humanity, and it gives me pleasure to introduce to you one so well qualified to speak on the subject of the evening, Rev. William P. McKenzie, C.S.B., of Cambridge, who will lecture on 'Christian Science, the Panacea for the World's Unrest.'"—*Northampton Daily Herald*.

At Asheville, N. C.

The Opera House was filled from stage to door recently by those eager to hear Judge Ewing of Chicago speak upon Christian Science. He was introduced by ex-Attorney-General Theo. F. Davidson in the following words:—

Ladies and Gentlemen:—I congratulate you and myself upon the opportunity presented to us to hear to-night one of the distinguished men of the country, a gentleman worthily bearing a name honorable in the annals of our people for generations, a gentleman who has received marked distinctions from his countrymen in recognition of his virtues as a citizen, his character as a jurist, and his position as an advanced and profound thinker. I know that it will add to your interest and pleasure to hear that he is of good old North Carolina family,—a fact that he is not at all disposed to have forgotten, even though the accidents and misfortunes of his life have compelled him to live in Chicago.

It is a subject for great satisfaction, I am sure, to all of us that he is here to present his views upon one of the most interesting questions evolved by the wonderful mental and philosophical activities of the age.

Christian Science has passed the period of ridicule. It has by the intrinsic power and the sweetness of its doctrines; by the zeal, devotion, disinterestedness and exalted character of its advocates, won a secure place in the highest regions of the thought of the age, and to-day invites acceptance and challenges the investigation of the world. If there were no other, the fact that the doctrines and rule of life avowed and practised by Christian Scientists have received the unqualified and enthusiastic support of hundreds and thousands among the best and most intelligent men and women throughout the land, would be sufficient to commend it to the fair and sympathetic consideration of every fair-minded person.

The Asheville Daily Citizen, May 23, 1901.

At Richmond, Va.

Judge William G. Ewing lectured on Christian Science at the Academy of Music in Richmond, Sunday afternoon, May 19, to about four hundred people, among whom were many representatives of the various churches, a few ministers, and other professional men.

This was the first lecture on Christian Science that has been given here since the commencement of services in the home of our First Reader December 16, 1900, before which little was known of Christian Science. Friends from Norfolk, Newport News, Petersburg, and Lynchburg attended the lecture.

Judge Ewing was introduced by Mr. Garland Pollard, a brilliant young lawyer of our city.

Judge Ewing prefaced his remarks by saying that it was a coincidence that his conversion to the Christian Science faith had taken place in this city sixteen years ago, when he came here, broken in health, without hope of recovery. He had embraced the faith then at the solicitation of friends and placed his life in the hands of God. He said that within three days he was sufficiently recovered to return to his home in Chicago, and since then he has enjoyed good health.—*Correspondence*.

I have, like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the keynote of my life. It is this,—always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom, like Aaron's rod, with flowers."—HELEN KELLER.

Is Erie Drying Up?

TRADITION has it that once upon a time, for a single day, since civilization obtained a footing on this continent, the bed of the Niagara River was dry and the cliffs down which the mighty waters have since plunged without cessation stood forth naked and black and frowning and grim. The phenomenon was explained on natural grounds. The same thing may happen again under similar circumstances, though such an occurrence would attract more wondering visitors probably than does the great cataract now as it roars and surges and flashes in the sunlight from century to century. It must suggest to most people a surprise of hardly less degree to be informed that Lake Erie is in danger of becoming so shallow as to offer serious obstacles to navigation. We can conceive of the Niagara being dammed at its source, but few have ever dreamed that the vast expanse of water which furnishes it its life current would ever perceptibly shrink.

That is the startling report, however, that a chief engineer of the marine department of Canada has just made. He has returned to Ottawa from a tour of inspection of the upper lakes, and states that Lake Erie is lower than was ever known to be the case before. This condition is due, he thinks, to a series of dry seasons, to the drain made by the power development works at Niagara Falls, and to the fact that dredging the Tonawanda Canal has made it easier for water to escape from the lake. He considers it imperative that the United States government adopt remedial measures at an early date, else navigation upon its present basis will be seriously interfered with.

He offers no suggestions as to what remedies should be applied. The seasons are not likely to remain always dry, though when a body of water like this great inland sea is appreciably affected it is about the most startling commentary yet noted upon the policy of stripping the country of its rain-gatherers in the forests of the Northwest. Lake Erie at best is one of the shallowest of the great chain. There are three divisions in its floor, increasing in depth toward its outlet. The upper portion has a level floor with an average depth of about thirty feet. The middle portion, taking in the principal part of the lake, has a mean depth of from sixty to seventy feet. The lower portion varies from sixty to two hundred and forty feet. These measurements were taken a number of years ago and are not applicable to the reduced depth that has been reported.

The area of the lake is ninety-six hundred square miles, or more by nearly a fourth than that of the State of Massachusetts. But it drains only a narrow margin of country around it and receives no rivers of importance, the Maumee being the largest on the America side. It is more than three hundred feet higher than Lake Ontario. It is one of the most important factors in our system of lake navigation and furnishes business for many flourishing towns and cities. The present report concerning it may be a false alarm, a passing sensation, though we do not expect representations for the sake of sensation from scientific gentlemen in government service. No harm can come from a careful investigation of the conditions, to say the least.—*Boston Transcript*.

The Largest Stationary Engine.

WHAT is asserted to be the largest stationary engine ever built in this country has just been completed in East Pittsburgh, Pa., by the Westinghouse Machine Company for the New York Gas, Electric Light, Heat, and Power Company. Seven others of equal size are to be built for the same company. These engines are rated at 6,000 horse-power each, but on occasion they will be capable of delivering 10,500 horse-power. We quote below part of a description con-

tributed to *The Iron-Age* (May 2) by its Pittsburg correspondent:—

"Some idea of the proportions of this monster engine can be obtained when it is said that more than 10,500 separate pieces of different kinds of metal were used in its construction, and that the whole engine completed weighs more than 1,500,000 pounds. The following are the dimensions: Height from floor line to the top of the cylinder, 37.25 feet; width across front, 41 feet; width from front to rear, 23 feet; diameter of fly-wheel, 23 feet; weight of main shaft, 136,000 pounds; diameter of shaft, 26 to 29½ inches. For shipping, the engine will require thirty cars. The base of this engine, cast in three pieces, weighs one hundred tons. Upon this base are set the three A-frames, with irregular flange-tops, upon which are set and bolted the cross-head guide-frames."

Circumscribing the engine frame are three iron platforms, connected with each other by spiral iron stairways, and to the ground by means of a stairway descending from the lowest platform. There are one high-pressure cylinder, 43½ inches in diameter, and two low-pressure cylinders, each 75½ inches in diameter. The stroke is 60 inches and the speed 75 revolutions per minute. The engine is condensing and a vacuum of 26 inches is maintained at all times. We quote again:—

"The main shaft is of open-hearth, fluid compressed, hydraulic forged steel, the connecting rods are of the same material, and both were supplied by the Bethlehem Steel Company. The shaft is 29½ inches in diameter at the fly-wheel pit and 26 inches diameter at the bearing; it has a 10-inch hole through the centre of that portion located between the bearings and a 9-inch hole at the bearings.

"The fly-wheel centre is of air-furnace iron, the arms and rims of cast steel. The central portion is cast in five segments, each consisting of two arms and 72 degrees of the rim. These are jointed by I-links shrunk into pockets in the sides and are bolted to the hub. The rim is strongly reinforced in such a way as to give practically three rings running together, each self-supporting as to centrifugal force. . . .

"Though this engine is somewhat more powerful than either of the two recently built for the Bay Ridge Station of the Kings County Light and Power Company, the fly-wheel is considerably smaller, a construction possible in this case because the cranks are arranged in the best position to give an even turning movement—cranks being separated by 120 degrees—a condition that is not possible to attain in any two-cylinder engine."—*Literary Digest*.

Notices.

Communion Service and Annual Meeting.

THE Annual Communion Service will be held in the Mother Church on July 7.

The Annual Church Meeting of the Mother Church will be held Tuesday, July 9, at 10 A.M. The place of meeting will be duly announced.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Resolutions for the Day.

THE following poem was written by the Rev. Mary Baker G. Eddy in childhood, and recently appeared in the *People and Patriot* of Concord, N. H.

To rise in the morning and drink in the view
Of blossoms that dwell in the vale,
And scatter their fragrance and charms ever new
O'er hillside and flowery dale.

To gaze on the sunbeams enkindling the sky—
A loftier life to invite—
A light that enlightens my spiritual eye,
And inspires my pen as I write.

To form resolutions with strength from on high
Such physical laws to obey,
As reason with appetite, pleasures deny,
That health may my efforts repay.

To kneel at the altar of mercy and pray
That pardon and grace through His Son,
May comfort my soul all the wearisome day,
And cheer me with hope when 'tis done.

To daily remember my blessings, and charge,
And make this my humble request;
Increase Thou my faith and my vision enlarge,
Clothe me with Christ's righteousness.

To hourly seek for deliverance long
From selfishness, sinfulness, dearth,
From vanity, folly and all that is wrong—
With ambition that binds us to earth.

To kindly pass over a wound, or a foe,
(And mem'ry but part us awhile)
And breathe forth a prayer that His love I may know,
Whose goodness my sorrows beguile.

If these resolutions are acted up to,
And faith spreads her pinions abroad,
'Twill be sweet when I ponder the days may be few
That waft me away to my God.

Mrs. Eddy's Successor.

WE desire to correct an error which inadvertently appeared in the following statement by Mrs. Eddy as it was published on page 604 of the *Sentinel* for May 23, 1901. In the fourth line from the bottom, we failed to capitalize the word "his." This destroyed Mrs. Eddy's meaning, as she referred to God and not to the Christ.

In a recent interview which appeared in the columns of the *New York Herald*, the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, stated that her successor would be a man. Various conjectures having

arisen as to whether she had in mind any particular person when the statement was made, Mrs. Eddy gave the following to the Associated Press, May 16, 1901:—

"I did say that a man would be my future successor. By this I did not mean Mr. Alfred Farlow nor any other man to-day on earth.

"Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind."

"Great Masterpieces."

WE are glad of the privilege of publishing the following endorsement of the above entitled work by the Rev. Mary Baker Eddy:—

"The World's Great Masterpieces," published by The American Literary Society, New York City, I consider *par excellence*. In its convenient arrangement for the reader, its grasp of classics, and its rare literary selections it has few peers. I am glad to recommend it to all Christian Scientists and to the *literati* of the world.

MARY BAKER G. EDDY.

From our knowledge of this work and its promoters, we are satisfied that it is entirely meritorious, and that those connected with it are honorable business men.

We know of no reason why Christian Scientists should not encourage this enterprise if they so desire.

The Law Suit Decided

THE action at law against Rev. Mary Baker Eddy for alleged libel resulted in a verdict in her favor in the Suffolk County Superior Court on Wednesday, June 5, 1901.

Judge Bell, who presided, delivered his opinion at the conclusion of all the testimony included in the plaintiff's case, and without hearing any testimony whatever on the part of the defence.

This opinion was to the effect that, regardless of whatever may have been the conjectures of others as to the meaning of the Scriptural passage complained of, there was no evidence that Mrs. Eddy had the plaintiff in mind, or that she used the words as relating to her. He therefore directed the jury to return a verdict for the defendant.

The following is republished from *The Boston Journal* of June 8, 1901:—

"It was for the purpose of making clear the attitude of Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, regarding certain points that came out in the testimony submitted by plaintiff in the trial of the Woodbury-Eddy libel case, just finished, that a *Boston Journal* reporter asked Mrs. Eddy for a statement.

"Mrs. Eddy referred the matter to Edward A. Kimball of Chicago, who has been on here during the last three months assisting in the preparation of Mrs. Eddy's case in the courts.

"Mr. Kimball said:—

"Mrs. Eddy does not wish to make any statement relative to this subject. She has solemnly declared from the first that she did not refer to the plaintiff when writing about the Babylonish woman, and the only dignified and consistent course open to her is to rest peacefully on that declaration, and let others contend, if they will."

"What about the statement that Christian Scientists regard her as being infallible?"

"Mrs. Eddy does not believe or teach or want any one else to believe or teach, that she is infallible. She and we believe in the infallibility of God only."

"Does she think that she is the 'woman clothed with the sun' spoken of in Revelation?"

"She does not. She does not teach or want any one to teach that. On the contrary, we do not believe that the word 'woman' means any particular woman, but rather refers to conditions of thought, or the revelations of truth."

"Why did not the witnesses explain what your belief is about Mrs. Eddy?"

"Because there is no formulated belief on the subject. She discovered Christian Science and founded or established 'Christian Science' as a religious belief or faith. It may be said in a general way that Christian Scientists regard her as the one who has perceived this great spiritual science and as one who by reason of her moral and spiritual culture has become the logical, beloved, and well-equipped leader of this denomination. She is generally recognized as being one of the foremost religious teachers of the age. She says that she has never taught, privately or otherwise, any theories concerning generation or any of the phenomena of existence contrary or in addition to those which have been uniformly presented in her classes and stated in her books. In her work 'Retrospection and Introspection,' she writes: 'We do not question the authenticity of the Scriptural narrative of the Virgin Mother and Bethlehem babe and the Messianic mission of Christ Jesus; but in our time no Christian Scientist will give chimerical wings to his imagination or advance speculative theories as to the recurrence of such events.'"

"An effort was made to show the exercise of unusual control by her over the affairs of the church. What do you say about that?"

"The by-laws of our church are originated by Mrs. Eddy and adopted, or rejected as may be, by the church. No by-law can be enforced unless the church does enact it. These by-laws do seem to lodge with her considerable discretion or veto power, but this is not for any other purpose than to maintain the integrity of the denomination and its affairs. As a matter of fact, she never exercises any of the privileges provided for, except in the interest of the church; and all our branch churches are independent organizations."

"There is considerable comment about Mrs. Eddy's income and the financial affairs. What are the facts?"

"There are over five hundred church societies in our denomination. None of the usual provisions have been made for the financial support of a central denominational organization, the per capita contributions and pew rent being applied to the immediate expenses of the Mother Church. Other denominations take up quarterly or annual collections for this purpose. We have none. The only money we get for such purposes is derived from the sale of literature, including Mrs. Eddy's works. I think that during the last five years a very large part of her means has been devoted to the advancement of the cause."

"What do you expect to be the result of this verdict?"

"I cannot predict. I am convinced that people generally realize that Mrs. Eddy was ever a tender, loving teacher, intent upon the genuine welfare of her students."

"To whom did your people think the message referred?"

"I do not know. I can only say that I have never yet talked with any one who said he thought it meant a person."

We commend to all Christian Scientists the well-known saying, "Silence is golden." Our ways should be through the paths of tranquillity. No possible good can come of any continued discussion of this subject. Our progress is gained through the exercise of peaceful methods of thought and speech, and the entire teaching of Christian Science admonishes us to avoid all semblance of contention and extravagance of thought and word.

While all Christian Scientists have reason to rejoice

because of this vindication of our Leader and our cause, they should wholly refrain from anything in the nature of exultation. Let us rather heed the precepts of the Sermon on the Mount.

"Thou shalt Love thy Neighbor as Thyself."

The foundation of mortal discord is a false sense of man's origin.
—Science and Health, p. 158

THE significance of our Lord's injunction is to be determined largely by our understanding of its concluding phrase, and the inference is more than suggested that we have not been in the habit of regarding our neighbor's interests in the same way that we have our own.

However unwisely and unwell we may love our immediate own, it is probably true that most of us love them as well and wisely as we do ourselves.

Life is full of exhibitions of that purposeful self-sacrifice, that anticipation of possible need, that ceaseless ministry to love's "undying hope" which saves so much family life from becoming uninteresting and commonplace; but our neighbors, those with whom perchance we simply touch elbows, whom we sometimes wish location or incidental association had not presumed to impose upon our attention, the commoners who live among thieves perforce, and hence fall among them all too frequently, do we love them, or even think of loving them, as we love ourselves? and if not, why not?

Apart from the satisfaction of vanity, self-love is a ministry to real or fancied needs, and in an important sense these have instigated, as they explain, that aggregation of personal endeavor which has registered itself in the world's civilization. True, there has ever been a genuine altruistic impulse, but it has followed civilization rather than led it. The great bulk of the world's practical work,—the digging and dredging, the mining and making, the engineering and erection of that colossus which we call civilization,—what has led to it all but the individual desire to acquire the place and means which would satisfy personal want and ambition? For himself and for his own, man has braved every danger, made every sacrifice, assumed every risk, borne every burden, for man has loved himself from the beginning. Yet this is not all mean and unworthy; much of it has been manly and heroic else it would not have been so far approved by the Master as to make it a type and measure of the love we ought to show to others.

Among the crowning characteristics of this self-love is its constancy. How difficult to elicit a judgment, or prompt an impulse that does not, in some way, reveal the earmarks of personal interest!

Another, is its far-sighted thoughtfulness. It looks ahead, plans and provides for possibilities, is alive to the main chance, seeks its own, and so far determines and directs the activities of the business man that he is said to live, move, and have his being in the lookout for number one.

So, too, alacrity and prompt and unwearied regard for every link in the chain of its purpose,—these mark the self-love which we all express, and all these manifestations would be authorized and approved had we but the *true self* in mind, for our attitude toward this self will be reflected in our attitude toward our neighbor. Man is to be redeemed from selfishness, not by ignoring self, but by correcting his sense of self; and his sense of self but voices his sense of God.

With the old thought of what God is and what we are, it were practically impossible to fulfil this injunction of the Master, for our hands are manacled, our wish defeated, by a sense of limitation in supply. The resources of the material self are felt to be restricted and inadequate to the needs of all, and the spirit that leads to unfair, unjust

competition is a child of this sense. The love of our neighbor as ourselves is not consonant with a competitive struggle for existence,—hence the ethical significance of all economic strife and tragedy; but when we come to know God aright, and awake to our true selves, then we recognize that our one resource is spiritual, inexhaustible, immediate; then we gladly receive the loaves from our Lord's hands and break them unsparingly to our neighbors. Our love for them is no longer restrained and thwarted by self-reserve, its only limitation is their need, and the constancy, forethought, alertness, and devotion to details, which has always characterized our love and service of self, will be exhibited in our love and service of others. Man's inability to love his neighbor *as himself* is the outgrowth of his misapprehension of himself, and his misapprehension of himself is the resultant of his misapprehension of God.

Here Christian Science becomes the helper of every aspiring soul, by begetting such a realization of the divine nature, such an assurance of the possibility and naturalness of man's reflection of that nature, that the fulfilment of our Lord's commands is rescued from the domain of unattainable ideals, and made the blessed and beneficent experience of every-day life.

Among the Churches.

Corner-Stone Laid at Los Angeles.

Wednesday, May 22, witnessed the laying of the corner-stone of the new temple of worship of First Church of Christ, Scientist, of Los Angeles. Work on the building was begun in February, but owing to the non-arrival of the corner-stone, its laying was unavoidably postponed many weeks. So that when the Science friends from the sister church in this city and from the surrounding cities and towns, assembled with the members of this church to witness the laying, they beheld a structure already walled and domed, rapidly progressing toward completion. The church is modeled after the Corinthian Greek order, and already expert opinion has passed the judgment that its architecture is perfect.

The brief exercises took place at high noon, under one of those clear, cloudless skies so common in beautiful Southern California. John P. Filbert, C.S.D., First Reader, conducted the exercises, assisted by Mrs. Lizzie Filbert, C.S.B., Second Reader. The stone was a block of white Vermont marble, inscribed on the front with the words, "Jesus Christ himself being the chief corner-stone," and on the side with the date, "1901."

The programme was as follows:—

1. Reading: 91st Psalm.
2. Hymn: "Saw ye my Saviour?" by Rev. Mary Baker G. Eddy.
3. Silent prayer, followed by the Lord's Prayer and its spiritual interpretation.
4. Address by First Reader.
5. Reading of Scriptural references, and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and from "Miscellaneous Writings" by the same author.
6. Laying of corner-stone.
7. Scientific Statement of Being in unison.
8. Doxology.

Mr. Filbert's address was as follows:—

Fellow-citizens, Friends, Christian Scientists:—In behalf of First Church of Christ, Scientist, of Los Angeles, we bid you a cordial welcome on this long hoped and prayed for, memorable occasion, the laying of this corner-stone, the first of this denomination in this city, prophetic, however, of many more to follow. How has God smiled

upon your efforts! And to-day your hearts are made glad in reward of the faithful sacrifices you are making for God. They are known and are blessed by His right hand of righteousness. This temple begun, will be finished. Its walls stand figuratively for the salvation of mankind, its gates for the praise of God.

A word in favor of architectural harmony will not be amiss and I hope not out of place. Every stone and piece of timber fitting exactly; arches, spans, and pillars, from basement to dome, speak louder than words, of architectural skill, beauty, and symmetry, representing figuratively the Church Triumphant over sin, sickness, and death. The true significance of Church is given us in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

The accomplishment of this object, the building of this church, is made possible by the great First Cause, the divine Principle, which we denominate as God. Jesus says: "I can of mine own self do nothing." Christian Scientists, loyal to the Divine energy, guided by unerring Principle, we shall triumph over the false evidences of physical sense.

We are not unmindful of the fact that we are indebted to our beloved Leader, Mary Baker G. Eddy, who has taught us how to overcome error and demonstrate the Truth in all the affairs of life.

Would to God that all men had eyes to see, and ears to hear the overture of the angels of God, who are rejoicing with us that the stone which the builders rejected has become the head of the corner.

C. L. LAWRENCE, Clerk.

The Work in San Francisco, Cal.

The pioneer worker possibly feels a deeper gratitude and a keener sense of rejoicing over the events which mark the progress of our much-loved cause than the younger disciples who have not experienced the trials and difficulties attending the earlier days.

We are glad to acknowledge our share in the general rapid growth of the present time.

The purchase of a building lot (corner Sacramento and Scott Streets) in our best residence district at a cost of nineteen thousand dollars is an important step forward in our local work, and opens the way for higher demonstration. The building of our church we feel is not far distant.

The substantial foundation upon which the visible church is built is already manifest, that is, the works. Goodly numbers bear witness at our Wednesday evening meetings to the practical results attained through the power of Truth as taught in Christian Science.

The attendance at our services is between three and four hundred, and as I look upon this earnest congregation I realize how beautifully God has prospered His work here, in spite of the long years since it was first begun, for the workers were few and the obstacles many.

The few who were gathered together and held meetings that year made possible the organization of a church in July, 1889. Regular services were held for two years, when it seemed wise to discontinue the organization, though meetings were held informally until our present church was formed in October, 1895.

The work has gone steadily forward since then. We have had lectures for the public by Mr. Kimball, Dr. Fluno, Judge Ewing, and Dr. Sulzer. These lectures were listened to by fine audiences and have done much toward awakening a greater interest in the subject. The last lecture was most fruitful in results.

The attitude of the press, as well as the general thought, has grown more kindly and just during the past year. Prejudice is yielding to enlightenment, and all barriers to the progress of our cause are gradually being removed.

SUE ELLA BRADSHAW.

From Our Contributors.

Dr. Holmes on Critics and Criticism.

BY E. RAY INMAN.

I AM an earnest student of Christian Science and an interested reader of the *Journal and Sentinel*, for which, by the way, I am under obligations to dear friends, who, by their practical application of the teachings of Christian Science, and their demonstration thereof, have compelled, in the mind of a former scoffing unbeliever, the conviction that Science contains an element which is generously conducive to that peace which passeth understanding, to harmony, love, happiness, and success; an element which seems to be rather conspicuously absent from man-made doctrines.

Since coming into Science, I have been considerably interested in the criticisms emanating from non-Scientists, and am reminded of a passage from "The Autocrat of the Breakfast Table" (written about 1857), which seems to me to be quite prophetic of the criticism to which Christian Science has been subjected, and I think a part of it is particularly apropos. It is as follows:—

"Did you never, in walking in the fields, come across a large, flat stone, which had lain nobody knows how long, just where you found it, with the grass forming a little hedge, as it were, all round it, close to its edges,—and have you not, in obedience to a kind of feeling that told you it had been lying there long enough, insinuated your stick or your foot or your fingers under its edge and turned it over as a housewife turns a cake, when she says to herself, 'It's done brown enough by this time'? What an odd revelation, and what an unforeseen and unpleasant surprise to a small community, the very existence of which you had not suspected, until the sudden dismay and scattering among its members produced by your turning the old stone over! Blades of grass flattened down, colorless, matted together, as if they had been bleached and ironed; hideous crawling creatures, some of them coleopterous or horny-shelled,—turtle-bugs, one wants to call them; some of them softer, but cunningly spread out and compressed; . . . but no sooner is the stone turned and the wholesome light of day let upon this compressed and blinded community of creeping things, than all of them which enjoy the luxury of legs—and some of them have a good many—rush round wildly, butting each other and everything in their way, and end in a general stampede for underground retreats from the region poisoned by sunshine. *Next year* you will find the grass growing tall and green where the stone lay; the ground-bird builds her nest where the beetle had his hole; the dandelion and the buttercup are growing there, and the broad fans of insect angels open and shut over their golden disks, as the rhythmic waves of blissful consciousness pulsate through their glorified being. . . .

"There is meaning in each of those images. . . . The stone is *ancient error*. The grass is *human nature* borne down and bleached of all its color by it. The shapes that are found beneath are the crafty beings that thrive in darkness, and the weaker organisms kept helpless by it. He who turns the stone over is whosoever puts the staff of truth to the old lying incubus, no matter whether he do it with a serious face or a laughing one. The next year stands for the coming time. Then shall the nature which had lain blanched and broken rise in its full stature and native hues in the sunshine. Then shall God's minstrels build their nests in the hearts of a new-born humanity. Then shall beauty—Divinity taking outlines and color—light upon the souls of men as the butterfly, image of the beatified spirit rising from the dust, soars from the shell that held a poor grub which would never have found wings had not the stone been lifted.

"You never need think you can turn over any old falsehood without a terrible squirming and scattering of the horrid little population that dwells under it.

"Every real thought on every real subject knocks the wind out of somebody or other. As soon as his breath comes back, he very probably begins to expend it in hard words. These are the best evidence a man can have that he has said something it was time to say. Dr. Johnson was disappointed in the effect of one of his pamphlets, 'I think I have not been attacked enough for it,' he said; 'attack is the reaction; I never think I have hit hard unless it rebounds.' . . .

"Do you think I don't understand what my friend, the Professor, long ago called the *hydrostatic paradox of controversy*?

"Don't know what that means? Well, I will tell you. You know that if you had a bent tube, one arm of which was the size of a pipe-stem, and the other big enough to hold the ocean, water would stand at the same height in one as in the other. Controversy equalizes fools and wise men in the same way,—*and the fools know it.*"

It would be hard to find a better putting of the situation than this. And now, another quotation from the same genial philosopher, which is conclusive evidence that, if he did not recognize the important part being played by a woman in the revivifying of our creeds, he at least was cognizant of the opportunity for it:—

Would that the heart of woman warmed our creeds!
Not from the sad-eyed hermit's lonely cell,
Not from the conclave where the holy men
Glare on each other, as with angry eyes
They battle for God's glory and their own,
Till, sick with worldly strife, a show of hands
Fixes the faith of ages yet unborn,—
Ah, not from these the listening soul can hear
The Father's voice that speaks itself divine!
Love must be still our Master: till we learn
What he can teach us of a woman's heart,
We know not His, whose love embraces all.

Belief in Science cannot be induced by words and argument, any more than a belief in it and knowledge of it can be dissipated by them, for it is *not* a matter of intellectual, but of spiritual discernment.

True Responsibility.

BY ELLA W. HOAG.

INTO the life-problem of every Christian Scientist, there comes, sooner or later, the question as to what true responsibility includes.

When Christian Science comes to us, waking us to the sense of activity, showing us that each must indeed work out his own salvation, it finds many of us so tinged with the prevailing thought that Jesus did our work for us, that we are apt to meet with temptations from the opposite direction.

The danger of making ourselves responsible for our neighbors' problem, may assail us and we may fail to remember that all we have to do is to let the light shine and then the light will do its own work.

An illustration, so much used as to seem hackneyed and yet always a strong one, came to me with a new force in connection with this thought. It was that of the lighthouse keeper. He stands steadfastly at his post, thinking only of his own duties; his work is to keep the lamp full of oil, trimmed, and burning, and the glass surrounding it, clean and bright, both within and without, free from everything that could render it less than clearly transparent.

He wastes no time in running along the pathway of the light to see what good it may be accomplishing, or to count the number of those who are failing to avail themselves of its benefits.

His only care is to keep the light burning, knowing full

well that only thus can a blessing go out to those who come within its beneficent rays.

The application of the illustration is of course very simple and plain. The true Christian Scientist works steadily at his post, filling his lamp with the pure oil of Truth, as found in our text-books, the Bible and "Science and Health with Key to the Scriptures," and then by applying their teachings, he keeps it trimmed and burning, as well as the glass clean, purifying it from all false atmosphere both within and without. Then the light must shine and certainly there should be no responsibility in regard to its work.

If precious moments are spent in watching to see what the light is accomplishing, the lamp will be very apt to grow smoky and dim, giving out only a flickering ray. On the contrary, work faithfully done, unhampered by distracting curiosity, even though it call itself by a more attractive name, will result in a bright and shining light. To be sure, some may flee from its beams, lest their evil deeds be exposed; others may seek only a temporary advantage from its rays; but many will be most deeply grateful for its protection, recognizing that by accepting what it reveals, they shall be saved from hidden rocks and reefs, and directed into a safe haven.

Passing Thoughts.

BY A. C. S.

"BUT how can one help being envious?" "The Vision of Mirzah" had just been read to a class of young people and Addison's imagery interpreted, when the above question was asked. The birds that hovered over the bridge across which humanity streamed were interpreted as symbolic of the dark thoughts that hover about us: the raven of sensuality; the buzzards of envy, slander, and strife. The question has remained in thought until an answer came. Cannot envy be met by the realization that each is in his place; each has his own work to do and all work is valuable. We cannot see another's problems, nor can we know the trials of positions that seem to be desirable. "The place where you are is the place for you to be until the Master of the feast bids you take a step higher." To do our work well requires consecration of effort, and this implies no leisure for the contemplation of the lives of those seemingly more fortunate. If they have reached a higher plane, this should encourage us; if others have proved the all-sufficiency of Love's supply, their proof should be our encouragement. All are now children of God, heirs to the infinite riches of Mind, and with God there is no respect of persons, neither is there change, so all may prove the richness of His love if we but destroy fear and distrust. These thoughts shut out the light which would reveal the unfailing supply at hand.

"How can we help being envious?"

Another answer comes. Does not the thought that we are one in Christ destroy this claim of mortal mind? If part of the one body, can we say that, because unseen, our word is unimportant? Each is needful to the other; each has work necessary to the whole. Ruskin said that all one's life is a music if one but touches the notes rightly and on time. Each has his own notes. The leader and the music must take the undivided attention in order to "touch the notes rightly and on time." If a neighbor has a more important part in the grand symphony of life, it is, because faithful following of the principle of music has given him the place; but each part is essential; no part that contributes to the universal harmony is insignificant.

Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.

That which Satisfies.

BY ANNAH CROZIER.

A CERTAIN poet has said:—

Man wants but little here below,
Nor wants that little long.

Science tells us that man wants a great deal, he wants it now, and wants it through eternity. Jesus said heaven is within, heaven is at hand. St. Paul said now is the day of salvation, now is the accepted time. So we may infer that it is possible to experience a state of happiness here and now, and man will come into a condition of bliss when he understands he wants the real treasures of the infinite, and not the unrealities of the finite. He wants the Life that is eternal; the Intelligence that is omniscient; the Good that is omnipresent, and the Love that is omnipotent; the real living Love; the life-giving Love; the Love that enables man to demonstrate the at-one-ment with God, and causes him to relinquish the so-called pleasures of sense for the real joys of Soul (for the Psalmist sang: "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore"). He wants the Love that is not partial, is no respecter of persons, but that gives beauty, sweetness, purity to all, and clothes all with majesty and power; the Love that robs the grave of its victory and death of its sting; the Love that gives the delicate tints as well as the gorgeous coloring to the sunset; the Love that wipes out the trail of the serpent, and reveals man as having dominion over all things.

This Love, man adores. He is aroused by its beauty, touched by its voice, attracted by its charms, and satisfied with its wealth. This is the infinite Love in which all God's children are united, their voices blending in one grand harmony,—the harmony of soul, the *Love-created* harmony, in which the very stars sing together, and the sons of God shout for joy. It is Love that man wants, for Love is God and God is Love.

Drudgery.

BY A. R. W.

ONE morning, while doing some work which I considered drudgery, I found relief from pain and weariness in this thought, "Whatever it is your duty to do, can be done without harm to yourself" (Science and Health, p. 384).

As I went with grateful heart about my work this sentence came to me from "Retrospection and Introspection," p. 36, "He must be ours practically, guiding our every thought and action; else we cannot understand the omnipresence of Good sufficiently to demonstrate, even in part, the Science of the perfect Mind and divine healing."

In the light of this shining sentence I saw that to admit there was drudgery was to do one of two things: either to call work done with our tender loving Father drudgery, which is blasphemy, or to say that we can do work apart from Him, which is idolatry.

And then this verse grew clear to me, "Who can understand his errors? cleanse Thou me from secret faults." Surely this was a secret fault, so hidden, so secure in its disguise, that it had walked with me for years unrecognized.

Thanksgiving.

BY BERT POOLE.

ETERNAL God of Life and Truth and Love,
I thank Thee who hath to my soul conveyed
A consciousness of spiritual birth.
To see Thy face, mine eye is turned above
And sees the light of clear, diviner sense
To use in aid of mortals on the earth.

Testimonies.

The Experience of two Physicians.

My husband and I took up the study of Christian Science about two years ago. Previous to that time, we had both been in the practice of medicine. We knew of almost all the remedies for my ailment, for we were of the eclectic school, and after trying them, we found man and man-made remedies utterly powerless to relieve my terrible suffering.

Physicians in Cincinnati and Detroit told me that if I were enough better in from three to four years to feel that I had improved just a little, I might consider myself fortunate. One of these good men said to me after I had explained my symptoms, which were purely mental, "Why, I have been wrestling with just these same terrible conditions for four years, and only now am beginning to feel that life is worth living." This was poor consolation. A few evenings after my experience with this doctor, I remembered we had not tried all known remedies, for Christian Science was unknown and untouched by us, though about nine years ago in the city of Newport, Ky., a dear friend talked with me about the goodness and allness of God, and that Christian Science healed sin as well as sickness. So like a tired, sick child I turned to God for help and found Him truly a God of Love and Power.

After my first treatment hopeless fear, fear of every thing and every body, began to diminish. Noises that would almost drive me mad were unnoticed, strong dislike for certain individuals was turned to tender love and compassion, and step by step have I journeyed upward in thought until self-will, self-love, self-justification, and self-righteousness have become less in their seeming power, until at times, at least, I have the consciousness of Good. I have learned that infinite Love has infinite channels, and that if none of these channels are obstructed by sin in myself it will be an abiding consciousness.

After three months experience in Christian Science, my husband closed his office, we took class instructions, and have earnestly studied the works and writings of our beloved Leader. We have proved in our experience that God as revealed in Christian Science is the only Physician.

True it is a wonderful thing to be healed of pain, but to be healed of sin in thought, word, and deed brings that peace that passes all (human) understanding.

We have had many long nights and struggles with error, but just as surely as God is Love, just so surely did the morning dawn, and so we echo the hopeful refrain of many who have "come out of great tribulations:" "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

With grateful acknowledgment to God for our dear Leader, Mrs. Eddy, and for the help and cheer of our beloved church with its Readers, students, and members, I lovingly submit this testimony.

EVA W. PFUNTNER, Detroit, Mich.

Many Reasons for Praising God.

In the truth of Christian Science I am a new creature. Each day I am enjoying privileges I had been deprived of for years. I was indeed a wreck, living for months at a time on what little nourishment could be taken through enemias of beef juice. Hygiene, electricity, massage, stomach pump, and in fact, every remedy or treatment known to *materia medica*, was tried only to leave me worse and increase my suffering.

At last the only nourishment taken was oil which the nurse rubbed on the abdomen, and the bowels had not moved naturally for ten years.

Finally the physicians said nothing more could be done for me. During all these years of suffering, "the ever-

lasting arms" were beneath me, sustaining and keeping me as our Father alone can sustain and keep.

I fully believed in Divine healing, and at times felt that God *would* heal me; but as the years passed, and I steadily grew worse, my faith almost gave out. At such times this precious promise was often given me: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

Christian Science was indeed an unknown path, for I was as ignorant of its teaching as a babe. I had never met a person who believed in it or read an article in favor of it, until I incidentally learned from a letter that Christian Scientists trust in God alone. I said to myself, "If there is anything in Christian Science I will have it."

On the 17th of September I began treatment. To-day I can eat all the good, wholesome food I want and as many times a day as appetite demands. I am gaining flesh and strength daily. My heart is full of love and praise to Almighty God; for what but the power of God could have wrought such a change?

I have been slow to grasp these blessed truths. I have passed through many struggles, and but for my healer's loving patience and tender forbearance, I should have given up. My husband has been a great help to me, reading Science and Health when I could not read it myself, and he has tried to help me put away all the old thoughts and grasp the new. I had been so thoroughly schooled in all the laws of hygiene, and read so many health journals, that I had much to forget. Since my awaking in Christian Science, the days have been long and full. God has wondrously sustained me, and showed me that divine Love meets every human need, and my heart is full of gratitude for this revelation. One most wonderful demonstration of God's power and willingness to help His child, was the spending of a day in the city tramping around the shops, endeavoring to make one dollar do the work of two. I started in the morning realizing that the task before me was impossible in my own strength, but claiming His promise, "They shall run, and not be weary; and they shall walk, and not faint." During the day I knew nothing of the poor old body. I seemed to be spiritual. My decisions were clear and quick, and I seemed to find everything I wanted with very little trouble. I came home at night not one bit nervous, and slept quietly all night. I shall never forget that day. I walked the streets praising God in my heart for this new life, light, and power that had come to me through the teaching of Christian Science. I bless the day that I heard the glad tidings which was the means of bringing to my life a joy unspeakable!

MRS. FLORENCE B. DEAN, Danielson, Conn.

God a Present Help in Trouble.

For a long time I have felt that I must in some way express my great debt of gratitude for Christian Science. I became interested through being healed of neuralgia, rheumatism, heart and bronchial trouble, and a fear of losing my mind, but the physical healing was nothing compared to the spiritual uplifting. In July of 1899 my husband insisted upon my trying Christian Science. I told him I had no faith, but consented. After two treatments I decided they were doing me no good, but my husband thought I had better go once more, so I did, to please him. Oh what a change! Such a peaceful sense came over me, as I had never felt before, and from that hour there was a gradual improvement. I took fourteen treatments.

Then my duties kept me at home, and not knowing I could take absent treatment, I stopped. I sent to Boston for Science and Health and read every spare moment.

Although much of it was Greek to me, I was entirely healed in a few weeks.

There was one thought that would never leave me. I had always believed there was such a thing as "righteous indignation," and did not want anything to do with those who I felt had injured me, did not even want to see them. After several treatments, I found that I felt nothing but love for them, and would say to myself, What is it? What can it be that has so changed me? It is more than human. In January, 1891, I went through a class.

Last June my husband had such a very severe attack of bowel complaint, that we thought he would pass away. I was very much overcome with fear, and telephoned for my teacher to give him treatment, but he was absent from the city. About two o'clock my husband said, "You must get Mrs. K. or I shall die." Mrs. K. was in Boston. He then said, "What shall I do?" I told him we would do the best we could. I took Science and Health and sat down by him, and read about half an hour, then gave him treatment. He dropped asleep and I went up stairs to work. About four o'clock I heard him at the foot of the stairs saying, "I am better." He got up and dressed and had tea with us. Surely, God healeth all our diseases.

Seemingly my progress has been slow, but I am learning that, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 327).—GERTRUDE E. JOBSE, Mt. Clemens, Mich.

Help Received at Once.

It has been some ten or eleven years since Christian Science was brought to my notice, my mother having been healed of a dreadful cough and rheumatism. She brought an old copy of Science and Health to my home. I bless God for the mother that brought to me the knowledge of the Christ healing power.

Two years ago I was healed of pneumonia. I asked my husband if I might have Christian Science treatment, and was refused. In a few days the doctor was sent for and I had to take medicine for about two weeks. I ate nothing and my friends thought I was going to die.

My little girl, the only one I had in the Christian Science faith, helped me to get a letter written to a Scientist in Austin, Tex. The first treatment I went to sleep and I awakened hungry. I ate heartily afterward, and have never taken any more medicine. I slowly but surely recovered, and that through the treatment of Christian Science without doubt, for medicine did me no good.

I have since had treatment for childbirth, and I was surprised to learn that one could receive so much help at such a time through absent treatment.

I have made several demonstrations for the children and myself, and praise God for those blessings. I am thankful to Mrs. Eddy and all those who have helped me in Christian Science, and pray for more understanding.

ROSA M. KOLSTON, Streeter, Tex.

A Testimony from Ireland.

I have been thinking lately that it was time I should write to the *Sentinel* to tell something of the gratitude I feel for all that Christian Science has done for me. Error always rises up to prevent me, whispering that the editor has already more articles than he knows what to do with, so why should I write? But this is not obedience. Mother has told us to write, and if we leave our share of the work to others, we shall not receive the blessing.

I cannot express in words half the gratitude I feel towards Mrs. Eddy for all she has done for us, and my earnest prayer is that when the clouds seem dark and lowering and error shrieks discord all around, I, also, may be

faithful through the burden and heat of the day, ever following in our Leader's footsteps, radiating love to all around; never discouraged or afraid, but working honestly and naturally up to my highest ideal of right.

Sometimes it seems as if we had lost hold of Love,—as if we had fallen back in the fight and *could not* see the Light—but as we work and struggle on, laying *all* on the altar of Christ, and consecrating our lives anew to the service and glory of God, Love shines like a star out of the darkness, and a voice from above cries, "Be thou faithful unto death, and I will give thee a crown of life."

CONSTANCE GIBSON, Dublin, Ire.

Thankful for all the Good Received.

I have been interested in Christian Science since last October. Recently I went to my practitioner and told her that I was going to my former minister in the Episcopal Church to obtain my letter to the Science Church. I am thankful for the good received in the Episcopal Church. I was cordially received, and encouraged to talk of Science, which I did to the best of my understanding. I found in my minister a kind listener. He asked if I were assured of my course; if all the bitterness, malice, and hatred had left my heart. I replied that I was in earnest, that Christian Science had reached me. He uttered a few words of regret at my leaving, and hoped that I would often return for communion service. He assured me that the door of the Episcopal Church would be always open to me. I thanked him for the invitation and for the letter. After taking my departure the thought came that going back to the communion of bread and wine would be to me a going back to the offering up of material sacrifice to a God who is Spirit. Christian Science has freed me from all colds for the past winter. I am thankful to God, to Mrs. Eddy, and my practitioner for all the good I have received.

GEORGIANA SPRINGER, Chicago, Ill.

A Better Understanding of the Word.

An earnest religious worker, not of our faith, said to me the other day, "We do not believe in taking from or adding to, the Word." I replied, "Neither do we; the Word is perfect, a complete whole, it is God." In thinking over this conversation, the following illustration appealed to me.

While mortals were using tallow dips for lighting purposes they were satisfied, for the time being, with that idea of light; but as progress brought forward oil, gas, electric light, they willingly accepted the clearer expression of light. Now, light still remained a perfect, unchangeable whole, our conception only, had expanded, and with each advancing change we saw more clearly.

Just so it is with the Word. "As thought expands, under divine influence and guidance, we realize and understand the Word of God more clearly." The mortal belief of light was improved. The spiritual sense is unalterable, for the Word stands immovable, unchangeable, "the same yesterday, to-day, and forever." With each forward step we gain a more perfect understanding, knowing that "the Word was with God, and the Word was God."

M. M. T., Cincinnati, O.

None but the fully occupied can appreciate the delight of suspended or rather of varied labor. It is toil that creates holidays: there is no royal road—yes, that is the royal road—to them. Life cannot be made up of recreations: they must be garden spots in well-farmed lands.

MRS. GILBERT ANN TAYLOR.

Better the rudest work that tells a story or records a fact, than the richest without meaning.—RUSKIN.

Religious Items.

The following are some extracts from a sermon by the Rev. F. A. Dillingham, of Bridgeport, Conn., which was published in the *Universalist Leader*:—

"The fact of non-church attendance and support is apparent. We find variations in the percentage of church supporters in the different localities, but there are many who neither go nor pay; many who go and don't pay; many who pay and don't go. But the unwelcome fact stares us in the face that not one-third of the Christian community goes to church. And the lack of church attendance is especially marked among Protestants.

"The average church has run behind financially during the last six years. Some have made extra financial effort and are just keeping head above water. Some are funding the debt and don't know what the future has in store for them. Others are resorting to the attractions of some novelty, to the concert, or the biography, or the oratorio, or the theatre, or the comic opera. Many have lost faith in the ability of the church to grapple with the deep problems of life. Many honor the church for its history, its purposes, and its services, but regard it as powerless or inadequate to meet the vital questions of to-day in the light of science and philosophy.

"Men ask for progress and the church stands still. Men demand reasons and the church answers in traditions. Men ask the church to fall in line with the march of progress and the church fails either to recognize that the world moves or that its ancient platitudes are not everlastingly fresh. Men have not only outgrown the church scientifically, but philosophically.

"The Christian Church has a specialty, that is religion. Let it remain a religious institution."

In a note on the growth of the "Zionist Movement" for the reoccupation of Palestine by the Jews, the *Boston Transcript* says: "Zionists are going to meet again, the date being June 16 next, and the place Philadelphia. They deny the hostile acts and attitude of the Sultan, and declare reports of the same to be sent out by enemies of the plan to remake a Jewish State in Palestine. Delegates from all Zionist societies will be present, their number being larger than ever, for the number of such societies in this country steadily grows. The Sultan of Turkey is hard up as everybody knows. A characteristic stroke is that of loaning him some ducats upon the understanding that he is to wink at Jewish occupation of Jerusalem, since he cannot openly consent to the same. It will be reported to the Philadelphia meeting, it is said, that the Sultan looks with favor upon these approaches, and that money to make the loan is ready, some of it from this side the Atlantic."

In an article on "Veracity" in the (Baptist) *Standard*, Charles S. Kay says: "Much of the commotion visible within certain denominations having obsolete confessions of faith and outgrown restrictive creeds, is due to the struggles of truth-loving souls toward the freer atmosphere of doctrinal veracity. Such hampered spirits are like the goldfish in a deficiently aerated aquarium; they are pushing upward to the oxygen of God's pure elemental truth. The individual, as the conservator of the strictest truthfulness in his own utterances; parents and teachers, as the constant promoters of the spirit of veracity in those under their training; and the public preacher and conscientious journalist, as uncompromising censors of untruthfulness in every form, may all help to create and maintain an atmosphere of veracity, in which alone can the highest Christian virtues preserve vitality and find efficient development."

In an article entitled "Servant of all," the (Methodist) *Christian Advocate* says: "When Jesus taught his disciples that the highest aim in life is to be servant of all, he planted a seed of truth and righteousness which has brought forth abundant fruit, and shall yet bring forth more fruit. He showed the con-

trast between his kingdom and the kingdoms of this world. The princes of the Gentiles lord it over their subjects, but in the kingdom of God it is not so. The greatest among the disciples of Christ are those who serve most. Too many Christians look to God to free them from labor, hardship, and sacrifice, when they should look to Him for opportunities to labor and endure hardship for the good of others. Prayer should not be so much taken up with calling on God to do something for us to make us happy, but rather with asking Him what we can do to make others happy."

In an editorial entitled "Uplifts," the (Unitarian) *Christian Register* says: "It happens to nearly every one, some time in life, to get a vision of higher things,—a door is opened into the heavens. Paul did not know, at one time, whether he was in the flesh or out of the flesh: he was caught up to see and to feel, so far above the common level of his life. It was a vision that affected his whole career and his life-work. In some way you will find all the heroic characters of antiquity were thus lifted at times out of themselves and above the world's common level. Moses saw God on a mount. This was not a priestly extravagance, but as near a literal statement of facts as could be construed into language. 'It is a pitiful life,' says Harris, 'that does not see one gleam through its conventionalisms into something grander and holier, that never hears God or sees Him or feels that the divine Fatherhood is the most real fact of life.'"

By a unanimous vote on May 27, the Presbyterian General Assembly in session at Philadelphia, adopted the report of the special committee on the revision of the confession of faith, putting off the adoption of a new creed till next year. The debate had extended to the fourth day. The important section of the report was as follows:—

"We recommend that this committee be instructed to prepare and to submit to the next General Assembly, for such disposition as may be judged to be wise, a brief statement of the reformed faith, expressed, as far as possible, in untechnical terms. The said statement is to be prepared with a view to its being employed to give information and a better understanding of our doctrinal beliefs, and not with a view to its becoming a substitute or an alternative of our confession of faith."

A writer in the (Swedenborgian) *New-Church Messenger* says: "Fear is the strong motive that rules the life of the animal. We see in their crouching form, their shrinking gesture, their watchful eye, an embodied fear. But even in them the parental love is strong enough to place fear under foot. The mother bird will at any time risk death for herself to save her nestlings. It is man's privilege at all times to rise above such bondage. He may in every sorrow, every danger, every distress, call unto the Father of his soul to be with him, visible to the inward eye, audible to the finer ear of the spirit, felt as a presence to the inmost of his heart, 'more real than the pain itself.'"

The *Homiletic Review* says: "Such were Christ's marvelous calmness and assurance that even the cross could not swerve him from his purpose. How is this to be explained. It is due to his knowledge of God as his Father and to perfect confidence in Him. The inner life of Jesus was with the Father. He lived in the perpetual consciousness of the nearness of God. It was his meat to do the Father's will. . . . He looked through the veil of the earthly and everywhere recognized the hand of the living God."

President Samuel A. Eliot, of the American Unitarian Association, in a recent address said: "Religion, as I understand it, is inspirational, not mechanical. Genuine conviction and real feeling must work from within, outward; not from without, inward. It is our privilege to invite men to be religious,—not with the old arguments of self-reproach, but with the arguments of self-respect. It is our privilege to present

Christianity not as a theory to be explained, not as a system to be defended, but as a life to be lived."

The Rev. Dr. Joseph H. Crooker says in the *Universalist Leader*: "There have been thousands of addresses given about Jesus that were as inappropriate in the pulpit as a description of the lunar mountains; they did not take hold of the heart and make the hearer anxious to live like him. They were simply arid metaphysics. The doctrinal discourse that fails to increase the religious life does not help to make a real church. Likewise a sociological discussion that only satisfies intellectual curiosity, leaving the heart dry and cold, does not constitute any vital part of a religious service."

A writer in the (Baptist) *Examiner* says: "The highest service of the believer is to witness for Christ, in word and deed. In this service the least as well as the greatest may engage. The field is wide, the opportunities many, there is a place and a work for every one. Hence there is no excuse for idleness or unfaithfulness. The question that should constantly arise from the heart of every disciple should be, 'What shall I do, Lord.'"

The *Universalist Leader* says: "No man accomplishes great things relying upon himself alone. He who takes God into his confidence has for a partner one with unlimited capital and power. He who works with God in truth, in any and every thing he may undertake, will find mountains of difficulty easy to overcome."

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CHRISTIAN SCIENCE SENTINEL



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Items of Interest.

Political and Governmental.

The United States Government has formally communicated to the foreign Powers the impossibility of joining in a joint guarantee for the payment of the Chinese indemnity. The difficulties in the way of such an arrangement are set forth in the communication, particularly those relating to the constitutional restrictions on the President in making a joint guarantee of this character. In view of the determination of the United States not to be a party to the joint guaranty, there is anxiety shown in diplomatic circles as to the outcome on the question of indemnities. One view is that the majority of the Powers, being favorable to a joint guaranty, will execute this joint instrument, and thereafter carry on a concert of their own. In that event, it is said, the United States would arrange directly with China as to the American portion of the indemnity.

During the past two months suggestions have been made by prominent political leaders on the Republican side, that President McKinley could be and should be nominated for a third term. The proposition was taken seriously and many friends of the administration waxed enthusiastic over it. The President found that he could not ignore the third term talk, because he felt that it would prejudice the public mind and interfere with the handling of some very important public questions which the administration will be called upon to face; so he has published a message to the country solemnly declaring that he will not be a candidate for a third term, and that if he should be nominated he would decline to run.

John Wanamaker last week sent a letter to the mayor of Philadelphia offering to pay the city \$2,500,000 "for the powers, rights, and franchises granted and intended to be secured by fourteen ordinances of the city council awaiting the mayor's approval. Mr. Wanamaker said that he did not wish to embark in the street railway business, but he regarded the gift of such extremely valuable monopoly privileges to private parties with no return whatever to the city, as little short of public plunder, and by making this concrete offer he hoped to stop such rash proceedings.

Joseph W. Kay, of Brooklyn, past department commander of New York and chairman of the Committee on Legislation of the National Encampment, G. A. R., states that there are now about 1,000,000 survivors of the nearly 3,000,000 who enlisted in the army and navy of the United States in the Civil War. Less than 300,000 of these are members of the G. A. R.

The Thirty-First Volunteer Regiment arrived at San Francisco June 7, from the Philippines and landed at the Presidio. In

almost two years of campaigning not a shot was fired in battle by any member of the regiment, and not one man was killed or wounded by bullets.

Secretary Gage, acting for the Government, on June 13, accepted the United States mint which has just been completed at a cost of more than two million dollars, and is said to be the finest and best equipped building of its kind in the world.

Foreign News.

Italian Free Masons, after having for nearly three decades followed the example of the French branches of the craft in eliminating all reference to the Creator from their rites, and in barring the use of the letters, "A G D G A D U," which stand for the Latin words, "To the glory of the Great Architect of the Universe," have now restored this mystic device, and have returned to the Masonic recognition of the Divinity. This will have the effect of bringing about a reconciliation between the Italian lodges and those of the United States, of Great Britain, of Germany, and of Scandinavia, which have boycotted all those Masons of the Latin countries who have denied allegiance to the Great Architect of the Universe. The new departure of the Italian Grand Orient has just been made in a speech by the Grand Master of Italy.

King Edward, on June 12, presented medals to three thousand soldiers who had participated in the South African war. The king and queen stood on a gorgeous purple-covered dais, surrounded by an Indian tent, in the centre of the Horse Guards parade. The recipients of the medals, in a long line, marched past the king, received the decoration from his Majesty, saluted, and passed on. Lord Roberts came first, followed by Lord Milner, while behind them came crowds of generals and lesser officers whose names have become familiar owing to the war—Buller, Ian Hamilton, and a host of others. There were also groups of time-expired men in civilian clothes, policemen, and wounded soldiers limping along in hospital clothes. The ceremony lasted nearly three hours.

The Cuban Constitutional Convention assembled on June 2, to consider once more the Platt amendment, which was accepted as a part of the constitution several weeks ago, subject to modifying interpretations, but the constitution so adopted was rejected by President McKinley. At the meeting June 12, the terms of the Platt amendment were accepted without amendment or interpretation, by a vote of 16 to 11. Now that the Cubans have conceded everything demanded by Congress as a prerequisite to the withdrawal of American military authority, it is said that an independent Cuban government may be set up by next fall.

At exercises in connection with the celebration of the 450th anniversary of the foundation of Glasgow University on June 13, the degree of LL.D. was conferred on Andrew Carnegie, Lord Dufferin, Generals Sir Archibald Hunter and Ian Hamilton, and three Glasgow ladies. This is the first time the University has conferred the degree on a woman. An ovation was given Mr. Carnegie.

Industry and Commerce.

At a meeting of the American Linseed Oil Company on June 10, it was found that a majority of the stock had passed into the hands of John D. Rockefeller and other Standard Oil officials, although it was understood that the Union Lead and Oil Company was about to absorb the linseed oil concern. The American Linseed Oil Company is capitalized at \$33,000,000 and manufactures 85 per cent of the linseed oil produced in the United States. It owns plants all over the country.

Since American locomotives have been sold to a considerable extent in the British possessions in Asia, Africa, and Australia,

the English railway authorities and engine builders have given much attention to the comparative merits of American and English locomotives. It is contended that the American machines consume 10 to 25 per cent more fuel than the English, and that they are not built to last, but cost sixty per cent more for repairs than English locomotives.

Warren F. Purdy, manager of the Northwestern Steamship Company of Chicago, says that the company is satisfied with its venture in having ships ply directly between Chicago and Great Britain by way of the St. Lawrence route. There is \$1,000,000 invested in the four steamers already running, and two more are to be constructed immediately.

The new Boston Elevated railway system was opened for public traffic on June 10. The novelty of the system during the first week caused such crowds to resort to the elevated lines that the service was almost overwhelmed.

The National Metal Trades Association was organized at a meeting in New York last week, and a fund of \$500,000 was raised by assessment to carry on a fight against the striking machinists.

General News.

Recently note was made of the adoption of complete self-government by the students at Vassar, and now comes the announcement that the same plan has been adopted at Wellesley College, where self-government will go into effect at the opening of the fall term. The students have already completed a system of government, including a constitution and detailed plans of house government. The constitution was formally ratified at the close of the chapel service June 7, by the signature of the dean of the college, representing the faculty, and the signatures of the president and secretary of the Student Government Association, representing the student body.

Russia has elaborated a system for the protection of her forests as stringent in its provisions as if it were instituted for the protection of human beings. Only so much wood may be cut down annually in each locality as will be compensated for by the growth of the remaining trees, and all the clearances made are immediately replenished by young plants. Even private owners of forests are not permitted to cut down their trees except under Government inspection. No absolute ownership in trees is now recognized, in fact, but that of the State. As a matter of fact, a very large part of the Russian forests belong entirely to the State.

The New York Central and Hudson River Railroad Company has engaged a well-known landscape architect to plan and superintend the adornment of its right of way. For some years the older railway companies have been improving and beautifying the land about their stations by cultivating grass-plots, flowers, and shrubs, and now the New York Central proposes to go farther and practically make its line a continuous park-way. This is an important step forward in the growing movement to co-operate with nature in making villages, towns, and highways beautiful.

Some of the English tenures are exceedingly curious. A farm near Broadhouse, in Yorkshire, pays annually to the landlord a snowball in midsummer and a red rose at Christmas. The manor of Foston is held by the rental of two arrows and a loaf of bread. An estate in the north of England is held by the exhibition before a court every seven years of a certain vase owned by the family; another, in Suffolk, by an annual rental of two white doves.

The jubilee convention of the Young Men's Christian Association was held in Boston last week. Delegates were in attendance from all parts of the world.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

America's Valhalla.

Hall of Fame Opened on Memorial Day.

WHEN a thing happens for the first time, it is likely to attract universal attention, and the dedication of the great Hall of Fame on University Heights, New York, on Memorial Day, marks the advent of something that is entirely new in the annals of this republic. Great men and women have been born and have passed away, great deeds have been performed and most of them forgotten, but at last the accusatory apothegm, so often quoted in Europe, that republics are notoriously ungrateful, is likely to fall into desuetude, for now we have an American Valhalla, where the names of our most famous heroes, in whatever field they may have performed their exploits, will be perpetuated by means of durable memorials.

This wonderful structure, the Hall of Fame, is the outcome of an unconditional gift to the University of the City of New York in March, 1900, for the purpose of commemorating the achievements of those eminent in the arts of peace as well as in those of war, the author, the inventor and the scientist, to rank equally with the warrior and the statesman.

The gift was originally one hundred thousand dollars, but no limit was set upon expenditure, and double that sum has probably been expended in providing the structure now crowning beautiful University Heights. The name of the donor was withheld, but it has been universally assumed that it is Miss Helen Gould, already so well known through her generous and judicious benefactions.

The structure is in the form of an extensive colonnade, connecting the Hall of Languages with the Hall of Philosophy. It is five hundred feet in length, in the form of a semicircle, one hundred and seventy feet above the Harlem River, with a glorious view of the Hudson and the Palisades.

It is to the great gain of architecture in the United States that the Hispano-Moresque type, with its tiled roofs, extensive *patios* or inclosed courts, and picturesque corridors, has been extensively introduced. The columned corridor, which is a prominent feature in the old conventual structures of Europe, has been adapted with happy effect. And when, as in this most charming architectural adjunct, there is a superlatively beautiful view outspread from the colonnade, it becomes the most effective feature that could be chosen to enhance the beauty of the grounds and adjacent buildings.

It must have been a mind of more than ordinary calibre that conceived both the idea of the Hall of Fame and the mode of perpetuating and embodying it in the most suitable and effective manner.

The conditions of this munificent gift are set forth in fitly chosen words, as follows: "The exclusive use of this colonnade is to serve as 'the Hall of Fame for great Americans.' One hundred and fifty panels, each about two by eight feet, will be provided for inscriptions. Fifty of these

will be inscribed in 1900, provided fifty names shall be approved by the two bodies of judges named below. At the close of every five years thereafter five additional panels will be inscribed, so that the entire number shall be completed by A.D. 2000. The statue, bust, or portrait of any person whose name is inscribed may have a place either in the Hall of Fame or in the Museum adjoining.

"The following rules are to be observed for inscriptions: The University will invite nominations until May 1 (1900) from the public in general of names to be inscribed, to be addressed by mail to the chancellor of the University of New York City. Every name that is seconded by any member of the college senate will be submitted to one hundred or more persons throughout the country who may be approved by the senate, as professors or writers of American history or especially interested in the same. No name will be inscribed unless approved by a majority of the answers received from this body of judges before October 1 of the year of election.

"Further, each name must be finally approved by a two thirds vote of the thirteen regular members of the New York University senate, who are the chancellor, with the dean and senior professors of each of the six schools, and by a majority of the honorary members voting, the latter being each the president or the representative of one of the theological faculties in or near New York City.

"No name may be inscribed except of a person born in what is now the territory of the United States, and of a person who has been dead at least ten years. In the first fifty names must be included one or more representatives of a majority of the following fifteen classes of citizens: Authors and editors, business men, educators, inventors, missionaries and explorers, philanthropists and reformers, preachers and theologians, scientists, engineers and architects, lawyers and judges, musicians, painters and sculptors, physicians and surgeons, rulers and statesmen, soldiers and sailors, distinguished men and women outside the above classes. Should these restrictions leave vacant panels in any year the senate may fill the same the ensuing year, following the same rules."

The scheme has stood the test of more than a year of criticism, and it is doubtful if it could be essentially improved, which fact speaks volumes for the mind or minds that conceived it. In accordance with the provisions of the gift, a committee of college presidents, authors, editors, and learned men generally was selected to vote for those whose names should be considered worthy to be inscribed on these tablets of fame. In October of last year the collective decision was rendered. Fifty-one votes were necessary for a final choice, but when they were counted it was found that only twenty-nine native born Americans had been adjudged worthy of the high distinction of having their names emblazoned on bronze tablets where they are to remain forever.

It was intended that fifty names should be voted for and inscribed on those tablets the first year and five additional

names every five years thereafter until the year 2000, when it was believed the total one hundred and fifty inscriptions would be completed. This is allowing for a really great American to be born every year, which, in the light of past events, is somewhat above the average, it is believed. In case of failure to select the desired half hundred names, another balloting is to take place in 1902, when it is hoped the gap will be filled. As it stands now, there are still twenty-one names to be supplied in order to bring the list up to the requisite number.

The twenty-nine favorites were as follows: George Washington, with 97 votes; Abraham Lincoln 96, Daniel Webster 96, Benjamin Franklin 94, Ulysses S. Grant 92, John Marshall 91, Thomas Jefferson 90, Ralph Waldo Emerson 87, Henry W. Longfellow 85, Robert Fulton 85, Washington Irving 83, Jonathan Edwards 81, Samuel F. B. Morse 80, David G. Farragut 79, Henry Clay 74, Nathaniel Hawthorne 73, George Peabody 72, Robert E. Lee 69, Peter Cooper 69, Eli Whitney 67, John J. Audubon 67, Horace Mann 67, Henry Ward Beecher 66, James Kent 65, Joseph Story 64, John Adams 61, William E. Channing 58, Gilbert Stuart 52, Asa Gray 51.

The remaining twenty-one names will be balloted for in 1902 under the same rules that governed this contest, the same men, if they are living, being the judges, and all names which received as many as ten votes previously being again eligible.



The great University of New York City, of which the Hall of Fame is an appurtenance, has had a remarkable growth and almost phenomenal success. Chartered in 1831, it was opened in 1832, the first building erected in Washington Square. It was replaced in 1894 by a fine structure on the original site, which yields a good income in rentals and is also partly occupied by the graduate department and by the school of pedagogy, the first university school of its kind in the country. The chief university buildings, which at present are on Twenty-sixth Street, New York City, opposite Bellevue Hospital, afford accommodations for twenty professors and about five hundred and fifty students. The present value of the university properties approximates \$2,000,000, and fine buildings on the commanding hill between Morris Heights and Fordham Heights, above the Harlem River, were begun about six years ago. Here the great University will have opportunities for expansion that its cramped quarters in the city proper do not afford, and here is being evolved a scheme commensurate with an educational institution bearing the name of the largest city on this continent.

The new site is a beautiful one, the fine structures already erected being conspicuous from every point of the compass, and, while they are environed by scenes of almost sylvan beauty, yet the academic buildings are within about twenty minutes' ride by elevated trains of the heart of New York City.

ROGER P. BARNUM.

In the Fort Wayne Morning Journal-Gazette.

Cannon Fired at the Clouds.

AN effort is being made in southern France to dissipate hail storms by firing cannon at the clouds. Fifty-two cannon, manned by one hundred and four cannoneers and their chiefs, were last year distributed over an area of twenty-five hundred acres of rich vine land. For the expense of the experiment, the government appropriated f.2000 (\$386), the departmental council f.1500 (\$289), the National French Agricultural Society and a number of wealthy wine growers added f.12,000 (\$2,316), and furnished fourteen more cannon. The minister of war supplied powder for 2½ cents per pound. A high point in the vine land to be covered by the experiments was selected as the cen-

tral post of observation, and a signal code adopted. When a shot was heard from the central post all the cannon were fired, at first twice per minute; more slowly after the first ten shots. The report of the first firing at the storm clouds states that "the farmers of Denice were aroused at half past one on the night of June 5-6. The storm was very severe. The artillerists, from forty to fifty strong, fired their guns and stopped the thunder and lightning. In the neighboring communes, the people saw columns of flames rise three hundred feet above the cannon when the shots were fired."

The wine growers have organized to attack the hail storms in many of the great wine-growing regions of France. A writer in one of the wine-growers' organs says: "The results obtained from experiments are such that organizations will be established in all the places that have heretofore been ravaged by hail."

It is said that the practice of shooting at the clouds was known in France over a hundred years ago, and that it originated in Italy. It is to be more extensively carried on this year than ever before.

Mr. John C. Covert, who accompanied M. Jean Raulin, a professor of agriculture and an official of the Farmers' Alliance of the southeast of France, in a visit to the towns of Bois-d'Oinget and Denice, says: "In the first place, all the grape growers of the neighborhood had been invited to witness the trial of two guns, especially constructed as hail destroyers. In the second place, Denice, a general jollification was organized to give vent to the joy of the grape growers over their success in vanquishing their most dreaded enemy, the hail. Two long cannon were displayed in each place, almost identical in shape, but differing in the manner of firing. Each gun is of the shape of an inverted cone, the opening at the mouth being 28½ inches wide. It is planted upon a tripod three feet high. The gun itself is six feet six inches high above the tripod. It is made of thin boiler iron. At its base is a forged breech, which holds a forged iron block. In the centre of this block is an aperture six inches long, about the size of a large dynamite cartridge, in which is placed a metallic cartridge containing eighty grams of blasting powder, wadded with a cork and tamped like an ordinary miner's blast. It is discharged by a needle on a lever attached to the base of the forged iron holder.



"As many as fifty shots were fired in my presence, in order that I and Vice-Consul Browne might inspect the working of the guns. The detonation is very loud. As soon as the lanyard is pulled, flame is visible at the mouth of the gun, followed immediately by a wreath of smoke. A shrill whistling sound immediately follows the firing of the cannon, and is heard for fourteen seconds. At a distance this whistling is much louder than near the gun. I am told that it travels at a speed of 330 metres per second—4,620 metres in 14 seconds, which is nearly 2½ miles. During the firing a few drops of rain fell.

"I interviewed from twenty to thirty large wine growers who used the cannon last summer. They were all emphatic in their belief in the efficiency of fighting hail with gunpowder. They said that, if the weather were hot and they saw clouds forming, they prepared for a charge. If the clouds were moving rapidly, their direction was changed or the movement was stopped by the firing. They were torn asunder and broken into shreds, and a copious fall of rain soon followed. In localities where great losses from hail have been incurred every summer the cannon were used last summer and no hail fell. Two or three miles distant, where no cannon were fired, the hail was very destructive. At Denice, in the Beaujolais, the grape-growers have suffered from hail seven years out of the last decade. They think all the conditions favored hail last summer, and that

they were protected from its destructive ravages by their cannon.

"One cannon protects nearly seventy-five acres of land. The expense of equipping a shooting station is about \$45, and the cost of operating a gun for five hundred shots, not including labor, is \$15.50. The cannoneer is insured against accidents for a season for \$2.

"At the meeting which followed the exhibition the general secretary of the alliance delivered an address, in which he cited many proofs of the efficacy of the cannon against the hail. Several grape-growers took the floor and asserted that their vines were destroyed, while those of their neighbors who were under the protection of the cannon were uninjured."

At the congress held in November, in Padua, Italy, to consider the question of firing cannon at clouds to prevent hail, the reports presented by wine growers were all in favor of the efficacy of the use of cannon. Insurance men whose business is to insure crops against damages from hail attended the congress with the intention of proving that cannon firing was useless. Their propositions were overwhelmingly voted down. By an almost unanimous vote, it was resolved that the firing of cannon stopped the movement of the hurricane; that the lightning and thunder ceased; that rain or melted snow immediately began to fall; and that the clouds soon passed away.

Mr. Durand, the director of the large agricultural college near Lyons, states that the experience in the use of cannon in Italy left no possible doubt of their absolute efficacy. He says the vineyards on the line of the hail covered by the cannon were protected; those outside the spaces covered by the cannon, but very near them, were destroyed by the hail.

A vast defensive alliance has been formed in the French Alps, including the grape growers of five departments, for the purpose of buying cannon and powder for war against hail next summer. The grape growers everywhere believe in the cannon.



Dr. Paul Cazeneuve, one of the most distinguished scientists of France, says the question is still in the domain of experiment, and that nothing is proven; "that the commune of Denice was not last year on the line of the hail storm, and was only spattered by the heavy surrounding storms." He adds that "if a number of communes where cannon were fired were on the line of the hail storm and were protected, and the others were subjected to great losses from hail, that would prove the efficacy of the cannon." The wine growers say this is just what happened. Dr. Cazeneuve thinks no amount of cannon firing would influence great storms, and asks what these cannon would have done against the terrible cyclone at Galveston. But he thinks the experiments should be continued "systematically and scientifically," and that "when it shall have been demonstrated that moderate hail storms can be conquered, then it will be time enough to take measures against hurricanes."

The doubts of this learned scientist will not prevent many thousands of cannon from being used in the vineyards of France next summer.

In 1899 two thousand cannon were engaged in cloud shooting in Italy. Last year the number swelled to fifteen thousand. The Italian government goes so far in recognizing the efficacy of the cannon as to furnish powder to grape growers at three cents per pound.

The director of the agricultural societies of the southeast of France, a union of farmers' alliances, has sent a report to the French minister of agriculture on this subject. He witnessed many demonstrations against hail in France, and was a delegate to the anti-hail convention in Italy. He says in his report that "we cannot conclude that, in all cases, the use of cannon will afford complete protection, but it is

undeniable that the results obtained are most interesting and give veritable hopes for the future."

Before the present improved cloud destroyers were in use, vine growers shot powder from a sheet-iron case fixed in a strong box on the trunk of a tree. In some parts of France, they rang, and still ring, church bells, believing that the vibrations in the atmosphere affected the elements. If the hail continued to fall in spite of the ringing, they averred that it would have been worse but for the clangor of the bells.

Boston Herald.

In Darkest Canada.

THERE is no need that adventurous travelers should sail for Africa or even for South America in order to find regions yet unexplored, if, as the director of the geological survey of Canada asserts in his last report, practically nothing is known of one third of the Dominion of Canada.

He says, as quoted in *The Scientific American Supplement*, that there are more than 1,520,000 square miles of unexplored lands in Canada out of a total area computed at 3,450,257 square miles. Even exclusively of the inhospitable detached arctic portions, 954,000 square miles are for all practical purposes entirely unknown. The writer goes on to say:—

"A careful estimate is made of the unexplored regions. Beginning at the extreme northwest of the Dominion, the first of these areas is between the eastern boundary of Alaska, the Porcupine River, and the Arctic coast, about 9,500 square miles in extent, or somewhat smaller than Belgium, and lying entirely within the Arctic circle. The next is west of the Lewes and Yukon Rivers and extends to the boundary of Alaska. Until last year, 32,000 square miles in this area was unexplored, but a part has since been traveled. A third area of 27,000 square miles—nearly twice as large as Scotland—lies between the Lewes, Pelly, and Stikine Rivers. Between the Pelly and Mackenzie Rivers is another large tract of 100,000 square miles, or about double the size of England. It includes nearly 600 miles of the main Rocky Mountain range. An unexplored area of 50,000 square miles is found between Great Bear Lake and the Arctic coast, being nearly all to the North of the Arctic circle. Nearly as large as Portugal is another tract between Great Bear Lake, the Mackenzie River, and the western part of Great Slave Lake, in all 35,000 square miles. Lying between Stikine and Laird Rivers to the north and the Skeena and Peach Rivers to the south is an area of 81,000 square miles, which, except for a recent visit by a field party, is quite unexplored. Of the 35,000 square miles southeast of Athabasca Lake, little is known, except that it has been crossed by a field party en route to Fort Churchill. East of the Coppermine River and west of Bathurst Inlet lies 7,500 miles of unexplored land, which may be compared to half the size of Switzerland. Eastward from this, lying between the Arctic coast and Black's River, is an area of 31,000 square miles, or about equal to Ireland. Much larger than Great Britain and Ireland, and embracing 178,000 square miles, is the region bounded by Black's River, Great Slave Lake, Athabasca Lake, Hatchet and Reindeer Lakes, Churchill River, and the west coast of Hudson Bay. This country includes the barren grounds of the continent. Mr. J. B. Tyrell recently struck through this country on his trip to Fort Churchill, on the Churchill River, but could only make a preliminary exploration. On the south coast of Hudson Bay, between the Severn and Attawapishkat Rivers, is an area 22,000 square miles in extent, or larger than Nova Scotia; and lying between Trout Lake, Lac Seul, and the Albany River is another 15,000 square miles of unexplored land.

"South and east of James Bay and nearer to large centres of population than any other unexplored region is a tract of

35,000 square miles, which may be compared in size to Portugal.

"The most easterly area is the greatest of all. It comprises almost the entire interior of the Labrador peninsula or Northwest Territory, in all 289,000 square miles, or more than twice as much as Great Britain and Ireland. Two or three years ago, Mr. A. P. Lowe made a line of exploration and survey into the interior of this vast region, and the same gentleman also traveled inland up the Hamilton River; but with these exceptions the country may be regarded as practically unexplored.

"The Arctic islands will add an area of several hundred thousand square miles of unexplored land."

How far Guns can be Heard.

Professor Hughes has collected a number of cases showing the great distance at which the firing of heavy guns can be heard. For instance, during the battle of Camperdown in 1797, the firing of the guns was heard in Hull, two hundred miles off. The sound of the guns fired at the siege of Sebastopol was heard at Kerten, which is 158 miles away. During the Civil War the roar of the guns at Bull Run was perceptible at Lexington in Virginia, 125 miles away. When the Alabama was sunk nine miles off Cherbourg in 1864 the sound of the guns was heard 108 miles off and 125 miles off respectively.

The great naval review in Spithead in 1867 was held in rough, boisterous weather, but the report of the guns traveled to Castle Frome, which is distant 110 miles. In July of last year a sham fight took place between two portions of the French fleet at Cherbourg. The number of vessels engaged was forty-three, including thirteen of the largest and most modern battleships in the world. The next day the English newspapers came out with accounts of a series of supposed earthquake shocks felt shortly after 10 P.M.—the time of the fight—at different places along the southern coast, from Torquay to Bognor. Professor Hughes, being opposed to the seismic origin of these shocks, made special inquiry concerning them of a large number of persons. Though a few persons in the open air asserted that a tremor was felt, the great majority stated that the sound traveled through the air and not through the ground. Windows rattled loudly without there being any movement of the floor, and at Lancing (one hundred miles from Cherbourg) observers placing their hands on the wall felt it distinctly vibrating, the noise causing a drumming in the ears. The sound was heard to the east and west along the English coast at all the equal distances from Cherbourg. At all the places mentioned by Professor Hughes the air vibrations were strong enough to make the windows shake and rattle, and there are accounts of this or a similar effect being observed at Plymouth, 123 miles off, and at Menheniot, 136 miles away. At the latter place the sudden rattle of a large window was heard about the time of the beginning of the firing, but it was unaccompanied by any sound.—*Boston Transcript*.

I need not leave the jostling world,
Or wait 'till daily tasks are o'er,
To fold my palms in secret prayer
Within the close-shut closet door.

When I have banished wayward thoughts,
Of sinful works the fruitful seed,
When folly wins my ear no more,
The closet door is shut indeed!

One hearkening, even, cannot know
When I have crossed the threshold o'er,
For He alone, who hears my prayer,
Has heard the shutting of the door.

HARRIET McEWEEN KIMBALL.

The Lectures.

At Pana, Ill.

About every seat in the parquet and dress circle at the New Grand Opera House was filled last night (Tuesday, May 28) by the people of our city to listen to Judge William G. Ewing of Chicago, lecture on Christian Science.

The Judge arrived on the five o'clock evening train and was met by Mayor Corman and the editor of the *Palladium*, and driven to the home of Mr. Swallow, where he remained until nearly eight o'clock, when he was accompanied to the Opera House by Mayor Corman and the Hon. J. W. Kitchell.

A few minutes after eight o'clock the Judge and Mr. Kitchell appeared on the stage when Mr. Kitchell introduced the distinguished judge.

Mr. Kitchell's introductory remarks were as follows:—

Perhaps it is not necessary, I trust not inappropriate, to say that I have been chosen by the Christian Scientists of this city to discharge this pleasant office, not because of any supposed approval on my part of the doctrines, or of conformity to the practice, of Christian Science, but rather, be it said, in spite of my scepticism with respect to its distinguishing features, and of the vast results claimed by its advocates.

Herbert Spencer, one of the most profound writers on philosophy, sociology, and other kindred subjects, of this, or possibly of any age, has briefly defined science to be a higher development of common knowledge; and elsewhere he has shown with clearness that in religious beliefs, even the most diverse, there are recognized underlying truths in which all coincide; that there is an element of truth in each.

I am glad to be able to say that so far as my knowledge of the doctrines of Christian Science extends, there is much to commend. It would be strange indeed if this were not so. Who, for example, would wish to cavil at the sublime declaration that God is Truth and Love? Certain it is that many of the brighter minds, of the purest men and women of our day, are earnest supporters of Christian Science, and some have gained honorable distinction in the varied walks of life. Among them none maintains a more enviable position than he who is to enlighten us to-night on this not too well understood theme. As a lawyer he had won success at the bar; as a judge he had proved himself able and conscientious. It would appear that he has abandoned his profession to become the guide and instructor of his fellow-men in respect to the new found faith. The fair fame he has so justly achieved is a guarantee that he will bring the best of his ability into a new field. Should we be convinced by his facts and reasonings that Christian Science is the one thing needful to lead us into pure, healthful, happy, virtuous lives, and best fit us for the life beyond, let us have the courage to accept it and joyfully follow in his footsteps. But if we be not so convinced,—if we cannot admit his premises or must doubt his conclusions,—let us at least grant him the protection of that same mantle of Christian charity under which all love to dwell.

It is not necessary to bespeak for him a patient hearing: his own eloquence and power will command that. Permit me, then, to introduce to you Hon. William G. Ewing of Chicago.—*Pana Daily Palladium*.

At Toronto, Ont.

A magnificent audience gathered at the Christian Science Church on Queen Avenue last night (Monday, June 3) to hear Hon. William G. Ewing of Chicago, one of the most eloquent exponents of the faith. In evidence of the wonderful strides Christian Science has made in this city were the facts that the large auditorium of the church was

packed almost to suffocation, that the audience included some of the best-known people in the city, and that when at the conclusion those who during the past ten years had been benefited by Christian Science, were asked to stand, many hundreds were seen to rise.

Hon. Mr. Ewing, who a few years ago left the Superior bench of Illinois to become a teacher of the faith, is a most gifted orator, with a face singularly like some portraits of the late Cardinal Newman. The Reader of the church, Mr. John H. Stewart, introduced Mr. E. F. Clarke, M.P., as chairman of the evening.

Mr. Clarke said he felt it a great honor to be present to meet such a distinguished speaker as Judge Ewing. He was not very well acquainted with Christian Science, but all could applaud the courage and sacrifice of a man who had stepped down from a place of high honor and emolument to preach the doctrines he believed to be true. At a time when so many were at the turning of the ways, when so many were slipping their anchors, the utterances of such a man were entitled to respectful consideration.

Hon. Judge Ewing, in commencing his address, said that in no country could be found freer or more thoughtful audiences than those he had met with in Canada. He evoked applause also by alluding to the late Queen as one who had made womanhood queenly and queenhood magnificently womanly.—*The Mail and Empire.*

At Goshen, Ind.

Judge William G. Ewing lectured on Christian Science to a large and representative audience at the Irwin Opera House Monday evening, April 8, 1901. The lecture did much to break down prejudice and invite inquiry.

Judge Ewing was introduced by Hon. A. S. Zook in the following manner:—

Nearly twenty centuries have rolled away since the words: "Prove all things; hold fast that which is good," were written by Paul in the city of Athens and transmitted by the speediest mail route to Macedonia and there read by those agreeable in faith with Paul. Thinking therefore is demanded of all men. Had thinking ceased long years ago a darkness as of midnight would have rested on the world. If all those learned professors of the Alexandrian University had said, "The world has thought enough, let thinking cease hereafter," and, parrot-like, repeated the thoughts and sentences already coined and formed and nothing more, decay and final barbarism must have been the pass. Had the leaders of the world of thought eighty, sixty, fifty years ago ceased their thinking, we to-day might not speak telegraphically around the world. Adherence to the time-honored admonition, "Prove all things," may cause a dissolution of the mists of error and enable people to see eye to eye. A society in our midst is known to be composed of thinking people, namely, Christian Scientists. One of the lecturers on the doctrine they inculcate, Judge Ewing of Chicago, whom I have known professionally many years, will grace this platform and speak to this splendid audience on the tenets of those believers.—*Correspondence.*

At Belleville, Ont.

Judge Ewing of Chicago, lectured in the Opera House last night (Tuesday, June 4), before a large audience, on Christian Science. His address was carefully prepared and well delivered. Full of quotations from Holy Writ, fairly flowing over with beautiful imagery, apt similes, and epigrammatic sentences, the speaker's address was, from an oratorical and perhaps, sentimental, point of view, a decided success. Judge Ewing has an impressive appearance. His earnestness and general tone of sincere conviction made a deep impression on a large majority of the ladies and gentlemen who heard him last night.

His Worship Mayor Graham was the chairman, and in introducing the lecturer he said that many of them were familiar with the subject of the evening. He was not himself. He had been identified with two churches, Methodist and Presbyterian, but believed there was room in Belleville and Canada for any denomination which was desirous of serving God. They would be pleased to hear more about Christian Science, and if there was a better way of serving God than they knew of at present they would all, he was sure, be glad to find it out. A Christian Scientist, as he understood it, was a Scientific Christian.

Daily Intelligencer.

Notices.

Communion Service at the Mother Church

THE Communion service of the Mother Church in Boston, Mass., will be held on June 23, 1901, instead of July 7, as previously announced.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

Oldest Christian Monument in China.

The oldest Christian monument in China dates from the eighth century. Few Americans probably are aware that missionaries penetrated into China so long ago as that. Inasmuch as some thirteen hundred years have passed since then, and no marked advance has been made in converting the Chinese, the prospect of eventual success seems poor.

This is the Nestorian tablet or Syro-Chinese monument which stands one mile outside the gate of Singan-fu in Shen-si. The story it tells is that of the fortunes of the Nestorian mission in China between the years 636 and 781. It sets forth the dogmas of Christianity, records the history of Christian effort in China, and adds a sort of metrical thanksgiving to God and to the emperors who favored the Christian cause.

All trace of the mission has vanished except only this monument. It was unearthed in 1625, and copies of its inscription were sent to various capitals of Europe, exciting great interest at the time, and nowhere more than in London. Two lines of Syriac run down the left and right side of the Chinese. There is also Syriac writing at the foot. Recent visitors have found that the stone is in good preservation, and rubbings which have been taken attest its perfection. The Syriac characters composing the signatures of Olopim and his associates add to its interest. In 1859 a Chinaman rebuilt the tablet into the brick wall where it had once stood outside the city. The material is a coarse marble. A considerable controversy has raged round this interesting relic, but the weight of evidence now inclines toward the conclusion that it is genuine.

New York Journal.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Inspiration.

As used in theology the word Inspiration is employed to indicate a *modus operandi* whereby God imparts to man some message or prophecy. The most prevalent theory is that in times past God selected various persons to whom He dictated certain words or statements in order to make known His will or judgment, and that this was done by way of special enactment or interposition.

It has also been assumed that God limited the exercise of this particular function of His changeless nature to a few men out of the countless millions who lived during what has been called Bible times. The wellnigh universal thought concerning the inspiration of the Holy Scriptures is that God dictated to the different writers the express statements contained therein, and that for this reason every word must be regarded as inspired. Moreover, it is assumed that all Scriptural inspiration ceased with the Revelation of St. John. Such superficial views of revelation do not define any *modus operandi* whatever, or presuppose any special preparation, or mental or spiritual volition on the part of the writer. They seem to go no further than to suppose that God selected the man and told him just what to say. Furthermore, they involve the supposition that God ceased to communicate with man eighteen centuries ago; that He ceased to reveal the truth and to impart His word; in fine, that He stopped inspiring men with the knowledge of His will, His nature, and His law.

It is not strange that such blind reasoning should lead to the conclusion that no utterances of man have been inspired, save those which are contained in the Bible.

Christian Science teaches a far more rational and satisfying sense of inspiration and revelation than has prevailed for centuries. According to this Science there is, and always has been, the truth about everything, including God, man, and the universe. This truth is infinite, eternal, and ever-present, and Jesus said of it, "Ye shall know the truth, and the truth shall make you free."

All the truth that has ever touched mankind has found its way to the consciousness of different individuals. The real mental or spiritual process by which it has been accomplished would be better understood if it were described as perception, discernment, or discovery.

If the statement that two and two are four be true, then the discernment of that true statement is precisely the same as though it should be said that the person perceived or discovered it, or was inspired with or by the knowledge of it, or that it was revealed to him. All these words, such as revelation, perception, discernment, inspiration, and discovery, used in this sense, mean the same thing and indicate an individual insight, grasp, or mental perception or knowledge concerning that which is true.

The inspiration of the Scriptural writers was by way of divine impartation of the ever-present truth, but it was also measured by the spiritual capacity of the writer to clearly discern the scope, nature, and fulness of the truth. Hence, the Bible, which contains the inspired word of God, represents the individual, and sometimes defective, perception thereof, and is not in every particular equivalent to the

dictated messages of Deity. To know the truth or to discern the truth is to be inspired. To know any truth, or to discover anew any truth, is to be inspired, and so long as the knowledge of the truth touches the mind of man, just so long will he continue to be inspired. The words inspiration and revelation should therefore be understood to refer to a perpetual relationship between God and man. If inspiration was ever natural to God and man it is natural now, because their relations never change. God is the same yesterday, to-day, and forever.

The world has prayed for centuries that the truth might be revealed. Inasmuch as truth is omnipresent, the *rationale* of such a prayer should include the desire that the truth shall be discerned, comprehended, and lived. This prayer of the ages is equivalent to the admission that man does not yet know the truth. To the extent that the prayer is answered, it is because the truth is perceived and because the one who thus perceives it is inspired. Indeed, such perception constitutes the inspiration, and *vice versa*.

Christian Science declares itself to be the truth about God, man, and the universe, or the Science of Being. To thus declare itself and then admit that it did not reach humanity by way of scientific discovery or spiritual discernment; to admit, indeed, that it was not by way of inspiration, would be to impeach and undo its very self. Hence the logical statement that because Christian Science is true it has come to this age as a revelation.

This conclusion does not mean that every word of "Science and Health with Key to the Scriptures" has been dictated by God, but rather that its statement of principle, rule, and practice is in consequence of revelation or discovery, and that all utterances which are in accord therewith are at least collateral to such revelation, and in manifestation thereof.

The Trend of Thought

THE student of the philosophy of history looks behind the incidents, the phenomena, of the world's progress, to find in the mental attitude the trend of thought which has dominated the people, and especially the leadership of a given period, the final and sufficient explanation of historic movements and events. He recognizes that the world's struggles but objectify the clashing of ideas, the strife of opinions, and whether by the friction which culminates in great crises and revolutions, or by the quiet illumination and guidance of education and discovery; whether by the impelling conditions which precipitate the struggle for "the survival of the fittest," or by the winsome attractions of a high ideal, humanity has steadily, though with varying speed, advanced toward the higher civilization expressed in universal freedom and economic well-being.

Religious development and progress have been kindred. The most varying, if not vagrant, concepts of spiritual truth have found expression in multiplied sectarian organizations whose dissonances have contributed many a tragic chapter to the story of humanity's noblest aspirations. Nevertheless, despite all the bitter discussion, all the conceited and intolerant wrangling, the Truth, in the interest of which so much unspiritual zeal has been shown, has advanced with stately and irresistible step.

St. Paul, in his letter to the Philippians, declares that in his time some indeed preached Christ even of envy and strife; yet, he adds, "Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

One of the most interesting aspects of this subject is revealed in the fact that, in their assertion and maintenance of their differences, men have often been struggling for an end which has been wholly swallowed up and lost sight of, in the consummation of an infinitely broader.

more vital movement, to which they have, all unconsciously, but in an important sense, contributed. The barons who wrested the *Magna Charta* from King John as little dreamed that they were insuring the realization of all that democracy stands for to-day, as did George III. that he was promoting the cause of freedom and independence in his endeavor to coerce the American colonies. The success of revolutionary thought, if that thought be true, has always been hastened by the antagonism of its enemies, quite as surely as by the loyalty of its friends.

To-day, in the stir which the demand for a larger personal freedom, a more spiritual interpretation of nature, of the Scriptures, and of man, has awakened, it is peculiarly interesting to Christian Scientists to note evidences on every hand that without thought, much less intent, the most loyal adherents to traditional religious opinions, are contributing very effectively to the furtherance of ideas which, when expressed by the so-called unorthodox, they are ever ready to condemn and combat.

To illustrate: Among the "Religious Items" of a late number of the *Sentinel* there appeared the following clipping from a leading sectarian publication:—

"Why cannot we learn our Lord's lesson, and give by anticipation the encouraging and prophetic names to qualities that exist as yet only in embryo, visible, perchance, only to the eye of faith and hope? To call our children dull and stupid and foolish will often go a good way toward making them such. . . . Call a man a saint, though he is only a saint in the making and the process is just begun, and you help to hasten the process and have your share in the joy over the finished product. . . . Call every man by that which is noblest and best in him, and you help to create the qualities that God will crown."

This publication is a severe critic of Christian Science, and yet it is here educating its readers up to the apprehension of one of the fundamental truths of Christian Science; viz., that every one should be held in thought and appealed to upon the plane of his best self, his spiritual individuality as a child of God.

Another denominational paper which has heaped opprobrium and contempt upon Christian Science thought, has recently declared that "Fifty years ago most people would have regarded him as a fool who should say that touch, sight, and hearing represented nothing but mental states. Now such knowledge is commonplace." And it is probable that no purpose whatever was entertained of leading its readers to see the reasonableness of another great truth emphasized by Christian Science; namely, that we are altogether deceived by the senses respecting the nature of the external world; that "all is infinite Mind and its infinite manifestation" (*Science and Health*, p. 464); and that the only ground for the assertion of the reality of matter is the self-contradicted claim that sense perception is entirely trustworthy.

The surety and rapidity with which the seed of truth grows—and all unconsciously to the soil sometimes—is seen in another clipping from an exchange which reveals a very near approach to Science thought, and the declaration of which would have been unqualifiedly objected to in the recent past.

It says, "The things that seem so real to our physical senses, are not as real as we have believed them to be. That is, their reality is entirely dependent upon ethereal, spiritual, or celestial forces that hold them together, propel them, and give them all the qualities of weight, size, color, form, etc., by which we are enabled to recognize and distinguish them. In other words, the real things of the universe are not those which our eyes have seen and our hands handled, but the finer and more potent forces of nature that men are only just beginning to recognize. This is what Jesus meant when he said 'Judge not according to the appearance, but judge righteous judgment.' 'God

hath chosen the foolish things of the world to confound the wise.'"

Kindred disclosures of Truth's recognition are found on wellnigh every page of current religious literature, and our excerpts from them, which appear on the "Religious Items" page of the *Sentinel*, will prove very interesting to all inquirers into the promise and trend of religious thought. Very slowly but surely the world is awakening to the fact that Truth is all-pervasive, all-penetrative, all-conquering.

"The mills of God grind slowly," but they never pause, never cease to break down and remove the matrix of human opinion and disclose the unsullied gems. Little by little, through the irresistible impact of love and, as well, through the turmoil and travail into which earnest but misguided hearts have been precipitated, the knowledge of the demonstrable truth is coming to men, and the light, which has already dawned for many, will ultimately illuminate and gladden all the earth.

Despatches appear in the daily newspapers from Germany to the effect that the Emperor of Germany has become a convert to Christian Science, and that he disfavours the attacks which have recently been made upon it by some of the German clergy.

We do not know if this report be true, but we should be glad to know that, in any event, his Majesty so far favors religious tolerance and liberty in his realm that he opposes unjust attacks upon any religious system. In doing so he would set a fine example of Christian charity for the clergy in his dominions as well as for some in our own beloved country.

The *Boston Herald*, in its editorial columns, laconically says:—

"Whether or not Christian Science is a 'humbug' it certainly is getting to be one of the big bugs in religious circles."

In a more recent number of the *Herald* we find this editorial bit:—

"Religious discussions being carried on to-day remind us that when Christian Science becomes the universally accepted cult, drugs will be a drug on the market."

Among the Churches.

New Quarters at Waterloo, Ia.

The opening services of the new Christian Science Hall in the rooms on the second floor of the Syndicate Building were held yesterday (Sunday, May 12) at 10.45 and the service was repeated at three in the afternoon for the benefit of visiting Scientists and others from the city who could not be present at the earlier service. Mr. and Mrs. F. R. Davis, the Readers, conducted the exercises, which were impressive. At the morning service Mrs. Arch Williams presided at the organ and Roy Davis played a violin solo. In the afternoon Bruce Davis presided at the organ and Paul Davis sang. The exercises apart from the music consisted of the reading of Scriptural texts and portions of the Christian Science text-book. Preliminary to these was the reading of the following by Mrs. Davis. It is a history and explanation of the work.

In the early fall of 1892 four persons began holding Christian Science services in a private residence in Waterloo. They had seen the wonderful healing power of Christian Science and were eager to bear witness to the Truth. They perceived and were ready to demonstrate that God's power has never waned, and that Truth is the same, yesterday, to-day, and forever. The prophetic

words of Isaiah came to them with peculiar force: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

As the society of worshipers increased in numbers it became necessary to move to larger quarters. In the spring of 1895 we rented a room for public services. This room would now be wholly inadequate to accommodate our congregation. The growing number of attendants at our services brought about another change, so in March, 1899, we were incorporated under the laws of the state of Iowa as First Church of Christ, Scientist, Waterloo, Iowa. In order that we might have a place of worship exclusively our own, we began, a year ago, to look for a suitable hall, and were so fortunate as to secure the beautiful room we now occupy. When the time came to furnish the room, we were privileged to prove the power of divine Love. Our funds came in without solicitation, each member giving what he could, the amount of his contribution being known only to himself. It was found that the supply met the need, so that we are able to open our hall free from debt. This room we now consecrate to the glory of God and the furtherance of His cause in Christian Science, casting out sin and sickness.

In this room will be held the regular Sunday morning services of the Christian Science denomination. The Sunday sermon of this church, as given by the impersonal pastor, the Bible and "Science and Health with Key to the Scriptures," is identical all over the world wherever Christian Science services are held. All who wish to come are welcome here. They are welcome also to the Wednesday evening meetings of the church, where they may hear testimonies as to what Christian Science does for us daily in overcoming all forms of discord, sin, sickness, worry, business care—all the myriad forms of disease that perplex mortal man. They may learn how these things are done through the understanding and demonstration of divine Principle, as set forth in the Christian Science textbook, "Science and Health with Key to the Scriptures." In this room we hope soon to open a reading room where Christian Science literature can be procured, and where inquirers can learn what Christian Science is.

Waterloo Courier.

Organization at York, Neb.

The members of the Christian Science Society held a special meeting April 3, 1901, for the purpose of effecting a church organization. A month later all the details had been attended to and First Church of Christ, Scientist, of York, Neb., with thirteen charter members, became an established fact in the history of this great onward movement of religious thought. By-laws were adopted and articles of incorporation were placed on record in the office of the county clerk.

We have Wednesday evening meetings, also Sunday School for the children.

It has been said that "no Christian Science Church has ever languished; all have prospered and grown more or less rapidly from the beginning." We fully realize that our progress depends wholly on our faithfulness and obedience to Principle.—L. S. T., *Clerk.*

Organization at Butte, Mont.

We are pleased to say that after conducting regular services as a Christian Science Society for fifteen months, we have organized a church. April 25, 1901, we organized the Second Church of Christ, Scientist, of Butte, Mont. Articles of incorporation have been filed with the Secretary of State, and a charter received.—EDITH H. CARR, *Clerk.*

Selected Articles.

Christian Science and Faith Cure.

To the Editor of the *Brooklyn Eagle*:—

May I be allowed to make the differentiation between Christian Scientists and faith curists, which your editorial in the issue of May 22 fails to make?

So called faith cure is mere blind belief, unsustained by any logical chain of reasoning. It may satisfy society in its early stages of religious thought, but modern men and women demand an argument that convinces. This is supplied by Christian Science, which does not merely bid the sick believe they can be healed, but explains why they have a right to expect this blessed consummation.

Jesus said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Such faith must be based upon some logical process of reasoning. Now Christian Science declares that sickness is a mental concept only. That is not saying that sickness does not exist, but that it exists as a belief only. The question then arises, Is this belief an eternal and indestructible fact, or is it a temporary delusion capable of destruction? If it is an eternal and indestructible fact, it cannot be overthrown; but if it is a temporary delusion, then it can and ought to be set aside, in order that health and harmony may be re-established.

Christian Scientists in every case try to separate the momentary falsehood from the everlasting Truth, and they believe that every evidence of discord belongs to the realm of the false, while harmony is the only true and eternal state of consciousness. The desire to live in accordance with these aspirations must be a noble one. Your correspondent of May 20 is not warranted, therefore, in speaking of Christian Science as "mysticism, exorcism, and fakirism." Nobody is obliged to take Christian Science treatment, or to attend Christian Science churches.

The hundreds of thousands who compose the Christian Science denomination are recruited from all ranks of society, and from the various occupations. Many of them are practical business men, controlling large financial interests; others are to be found in literature and the arts; many of its women manage big households successfully. It is not logical to accuse such overwhelming numbers of active citizens of believing in "mysticism, exorcism, and fakirism." If they did not receive the benefits they desired, they would leave Christian Science very promptly.

Your correspondent would be entitled to the same love and gratitude which is extended to the Discoverer and Founder of Christian Science, had he labored as long and as successfully in behalf of humanity as she has.

The question of a personal God resolves itself into a matter of definition. If by person is meant a Being having outline and form, then Christian Scientists cannot accept the term as applying to God, for God is infinite, and cannot be limited. But if the term person is made equivalent to an infinite Being, your correspondent may rest assured that Christian Scientists believe in a personal God. They also believe in the divinity of Christ, but they distinguish this title, which means the Anointed, from the man Jesus to whom it was applied. A little closer study of Science and Health will, I feel sure, convince your correspondent that it is indeed a "Key to the Scriptures," in more ways than he can imagine at present.

W. D. McCRACKAN.

In the *Brooklyn Daily Eagle*.

Religion is the very respiration of all faithful and loving toil; and to detach it for minutes specially reserved is like proposing to take your walk in the morning and do your breathing in the afternoon.—JAMES MARTINEAU.

From our Contributors.

Smile and Sing.

BY ANNIE MARIE BLISS.

SMILE, little sister, when all seems wrong,
Shorten the long day with a song.

Show your light in the darkened place,
And see it reflect in another's face.

It's as easy to sing as it is to fret,
Think happy thoughts and the gloom forget.

Hundreds are walking the self-same road,
Lose your own, easing another's load.

Stretch out a hand to those at your side,
Lead them to Heaven's door open wide.

A smile is the hinge on which it swings,
And God's own messenger, a heart that sings.

Love.

BY JENNIE BAIRD SCHOOLEY.

To understand the spiritual import of the word Love is the earnest desire of every true Christian Scientist, and it is vitally important that each day find us holding a higher, truer conception of Love and more fully demonstrating its sublime power.

The question that confronts many sincere seekers for light, is this: "If God is Love, why does He afflict His children, refusing to answer their earnest prayers for deliverance from the bondage of sin and suffering? Why such disparity of blessings? Some so scantily cared for, and others, no more worthy, so bountifully blessed?"

Christian Science tears away the false conception that God is revengeful, visiting afflictions upon His children. It unfolds the impartiality and impersonality of the Father's wondrous love and ever watchful care for His little ones. As the all-pervading sunlight enters the hovel as well as the palace, so the eternal light of divine Love is ever shining for all, even for the consciousness darkened by sin and sorrow. Is there not a joy in knowing that God, the almighty Love, is not responsible for man's struggles with sin and suffering? That His changeless goodness renders it impossible for Him to know evil?

Christian Science reveals the great work to be done in self. It discloses that which is excluding us from the warmth and protection of divine Love. The belief that there is life, substance, and intelligence in matter, forces the conclusion of a life and self apart from God. This belief makes matter a reality. Having full faith in material means for our health and support, we separate ourselves from the presence of divine Love. Our text-book, "Science and Health with Key to the Scriptures," teaches us that man has no life apart from God; it unfolds the reality of life eternal and reveals the fact that man's "life is hid with Christ in God." This understanding brings freedom. It destroys the false self, teaching us that life is simply living Good,—living Love,—which, demonstrated, is life eternal.

As we awaken to an insatiable love for good we lose all pleasure in evil. The works of the flesh—envyings, emulations, and strife—give place to the fruits of the Spirit,—love, joy, peace, etc. We should not desire the false sense of love which blinds us to the heart's innumerable errors, and which leads us into a state of self-deception; but we should strive for the true conception of love which

is ever chiseling away at the rough marble of the counterfeit man and revealing the Christ-man, upright and perfect.

Divine Love, in proportion as it is understood and demonstrated, quiets fear, ameliorates pain, assuages sorrow; in truth, all discordant conditions disappear in a peace that passeth understanding.

Christian Scientists are striving for that love which "thinketh no evil;" which forgets self in loving God and in laboring for our fellow-man. Self-love engenders strife. Selfless love opens the door of our consciousness for the divine Love which heals the sick and binds up the broken-hearted, ushering man into the kingdom of love upon earth. Unselfish love looks not to mortals for appreciation and gratitude, but labors on unrewarded, save in the consciousness of having forgotten self in laboring for others. The reward comes from the "Father of lights, with whom is no variableness, neither shadow of turning." This reward is a satisfied heart, joy that we can shed healing and happiness on the troubled pathway of suffering, sorrowing ones. This joy is possessed by all who abide in that love which "seeketh not her own, is not easily provoked;" that "rejoiceth not in iniquity, but rejoiceth in the Truth."

Thoughts.

BY GEORGE L. BRETT.

ON page 105 of "Miscellaneous Writings" we find these words: "Truth destroys error. Nothing appears to the physical senses but their own subjective state of thought. The senses join issue with error, and pity what has no right either to be pitied or to exist, and what does not exist in Science. Destroy the thought of sin, sickness, and death, and you destroy their existence. 'Whatsoever a man soweth, that shall he also reap.'"

How little do we realize that the questionable thoughts which we so often, consciously or unconsciously, harbor in our minds are the forerunners of the unhappy conditions that must follow. Later, those conditions seem to govern us, in that we are afraid of them, try to flee from them, and worry over them. If we wished to paint a beautiful picture we would surely think it very foolish to use or allow to be used bad materials (or thoughts) in its construction, and yet are we not just as foolish respecting other things?

The weather may be contrary to what we would like or are expecting, and thinking it ought to be different, we declare there can be no business, and are troubled. We make a law and suffer by that law, making not only ourselves but others miserable. Things are thoughts, and not anything can be made without thought. Reverse it. Thoughts are things to the so-called physical senses, and real to the mind entertaining them, just so long as we believe them to have objective existence. These thoughts need not be manifest as matter to seem real. For example: when riding my wheel at night, a shadow in the roadway has looked so much like an obstruction that in trying to avoid it I have been thrown to the ground, when all the time it was nothing but a shadow. Just so long as we believe ourselves to be something of ourselves, an existence apart from God, a mind separate from the Divine Mind, that thought of itself, like an obstruction in our path, brings darkness to our consciousness, and with darkness, fear.

Rising above the clouds (beliefs of life and intelligence in matter), we find light, harmony. How can we expect to get a good thing (thought) out of a bad thing, or expect good results in an undertaking that we are declaring we cannot do. In our business relations we are apt to regard our creditors or debtors in a false light, forgetting that Jesus said, "Love one another."

If we try to start right each day, and think good thoughts we shall find that good thoughts bring good things. When thinking good thoughts, God, the all Power, is with us, for He is the Source of all and in all.

We, who are trying to be Christian Scientists, cannot be too thankful to God and to our Leader for this beautiful Truth as revealed in "Science and Health with Key to the Scriptures," whereby we may read the Scriptures understandingly and find in them happiness and eternal life. If we abide in Love we shall find that Love thoughts will and must destroy all that is not Love. Let us not deceive ourselves. "If a man thinketh himself to be something, when he is nothing, he deceiveth himself."

What do we Mean by "Church"?

BY MAE P. BENEDICT.

A SHORT time ago I was reading the definition of "Church" in Science and Health: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (p. 574). After reading it again and again, I thought: "What does that mean to me?" "What is a church, or the church?"

In the building of a church, as in other structures, certain necessary steps are to be considered. First of these is the architect and his plans, then the location or site for the building. For our architect we have our infinite Creator—Divine Love—and His wonderful plan of life. In our own individual consciousness Truth finds the ground upon which it may build.

Next comes the foundation, we naturally think. But does it? Must not the ground be cleared of all obstructions? Must not our hearts be cleansed and purified, freed from the weeds and stones of prejudice, creeds, envy, malice, jealousy, and all unrighteous thoughts, until we are willing to say with David: "Create in me a clean heart, O God; and renew a right spirit within me." This may be marked by many a hard struggle to uproot the false beliefs of years, the heavy stones of education and habit; but all-powerful Truth conquers, and the ground is cleared for the beautiful building—"the structure of Truth and Love," "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

Then with stones hewn of love, prayer, humility, obedience, and patience, the work goes on. Sometimes one may become heavy and be dropped, only to be picked up again and put in place; others may require many a hard struggle before they are set, but finally the whole is complete,—a beautiful demonstration of Love, reflection of the perfect Infinite. This is the Church founded by Christ—universal—giving promise of the realization of the kingdom of heaven, and to which he referred when he said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Error the Separator.

BY EMMA I. SCHAPER.

Is not this a good name for error? For what is there that it does not claim to separate? It separates mind from life, as in the structural form of a tree. A tree or any plant supposed to have life, but no mind. But Life is Mind.

It separates power from intelligence, as in gravity and other matter forces. The sun, it says, has the power to attract, but is itself not conscious of the fact.

This desk on which I am writing, or this house that shelters me from storm and unkindness, what are they?

They claim to be ideas; non-intelligent ideas expressed in silent, non-intelligent substance. Substance is Intelligence.

How it divides and sub-divides the one eternal Ego! These pseudo egos it sometimes calls "you," sometimes, "I." Some are supposed to live at one time, and some at another; some here, some there. Whereas God, the one and only "I Am" is omnipresent and always has been.

It claims in mortal man to have goodness without intelligence or intelligence without goodness. But goodness is the expression of the only Intelligence.

It even claims to separate thought from expression. Mortal man can have a thought but he need not necessarily give it expression. Then the many modes of expression: language, art, music, motion, all in themselves non-intelligent, separate. Truth's expression is one; it is its word, its melody, beauty, harmony: "Hear, O Israel: The Lord our God is one Lord."

Mind, the incomparable, the immaculate! How is it misconstrued in this world of matter! "They parted my raiment among them." How many phases of mental development these material eyes seem to discern: instead of the perfection of divine Mind, the instinct of the animal, the many gradations of human sense and consciousness.

And how the love, the joy of God, are clothed in human misconceptions by these same deceived senses. But only in seeming; for illusion can never rob God of His own, the eternal, moral, substance qualities.

So we might go on indefinitely. But where will it end, in unity? The material sciences try to answer the question which they have never successfully handled, "What is the relation between these myriad manifestations?" Psychology asks, "What is the relation between mind and substance?" Physiology, "the relation between life and substance?" Physics, "between substance, power, quality?" Sociology, "between man and his neighbor?" And so forth.

We know they cannot solve our problem. We might say to them as Jesus said to the rich young man: One thing ye lack. They must sell all that they have—exchange their material concepts for spiritual ideas, and find the solution in Intelligence, the infinite unity of Divine Science.

An Illustration.

BY J. E. FELLERS.

NOTHING is plainer to the Christian Scientist than that error manifests itself in the belief of disease. It is equally plain that error is manifest in blasphemy and idle gossip. We have all observed how quickly the presence of a modest woman will silence the manifest error in the promiscuous crowd gathered on the street corner where she may chance to be passing. Her influence drives error into its hiding place for a time, notwithstanding the fact that the revellers have little desire to part company with it entirely.

Why then should some people think it a thing incredible that the presence of a devout, consistent, and godly Christian Scientist should reflect that Christ Spirit which destroys the belief of pain and suffering? The error which manifests itself in the motley crowd is temporarily silenced by the presence of womanly virtue, but the error manifesting itself in the belief of disease is destroyed by Truth or the Christ Principle reflected by the Scientists.

To shape the whole future is not our problem, but only to shape faithfully a small part of it according to rules already known. It is perhaps possible for each of us, who will with due earnestness inquire, to ascertain clearly what he, for his own part, ought to do: this let him with true heart do, and continue doing. The general issue will, as it has always done, rest well with a higher intelligence than ours.

CARLYLE.

Testimonies.

Saved after Operations had Failed.

I became a sufferer when our child, now fourteen years old, was born. Three years after that, we discovered a tumor. My husband became alarmed and sent for our family physician. He said there was nothing to do, but perform an operation. I was examined by two different professors, and they said the same thing. I thought, if it were God's will, I would go through the operation.

While the professors prepared everything, I sat in another room with my sisters. They asked me if I did not fear. I said, "No; if God wants me to go through it, I will." They all wept. As I was called to the operating table, my thought was, that Jesus is the only physician.

After the operation, I felt worse than ever before. My tongue was swollen like a ball, I could not talk; if I tried to talk, I would groan from the pain. I had to motion for anything I wanted.

The first visitor at my bedside was my minister. I could not speak to him, but he prayed lovingly. After he finished, he asked me if we had good doctors. My husband told him that we had the best physicians we could get.

They published in the Dutch weekly papers that I had passed death's door. I grew gradually worse. The doctors told my husband that I had to be operated upon again, and again, and that I should never get over it.

I felt so much worse after the operation than before, that I thought I would not go through it again. I bore the suffering without my husband's knowledge. Then my eyes became so painful that I had to go to the eye dispensary. My left eye was operated upon, but that did me no good. I wore glasses, but they did not relieve me.

At this time we moved next door to a Christian Scientist. The first Sunday afternoon, we were sitting out on our front porch, when my new neighbor called me. I went to her. We talked about my suffering, she said to me, "I believe in prayer, don't you?" I said, "Yes; my minister prayed often for me, but it did not seem to do any good." Then she said, "The Bible teaches us if the prayers are not answered they are in vain." I stopped to think what she had said. She then told me how Christian Science had saved her from an operation, and that I could be healed through it. "God is the same yesterday, to-day, and forever. He healed centuries ago and He is the same to-day." That conversation did me so much good that the following Sunday I went to church with her; and that first sermon I heard was sufficient for me. I knew Christian Science was what I was looking for.

I then took treatment; my healing was very slow. I bought "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, but could not read it. The thoughts came to me, that the Holy Ghost would teach me, and lead me into all Truth. There is nothing lacking in Truth. I got comfort in every way. When I sat down to read the Bible and Science and Health it was clear to me that it was the key which opens the Bible.

When I withdrew from my church, the minister came three or four times a week, to try to get back "the lost sheep," as he called me.

The second year I was in Science, my husband became dissatisfied with me for taking our little girl to the Christian Science Church. He said he was going to investigate the church in which I was bringing up the child. When he did investigate, he was satisfied, and never would let our little girl stay at home from church or Sunday School.

So we can see what Christian Science can do for us. It has lifted me out of the depths of misery.

MRS. TIENE HOUSINGER, Chicago, Ill.

Christian Science a most Effectual Remedy.

We have found Christian Science of such value in overcoming both mental and physical difficulties, that I am glad to add my testimony to the many already given through your columns. We have used nothing but this method of treatment in our family for about four years, and having five children, it has been proved to us again and again that "Love never faileth." We have been able to overcome many errors through the understanding of Truth as gained from the study of the Bible and Science and Health. At other times, when error has confronted us in seemingly more alarming proportions, we have felt it necessary to telegraph for assistance to my teacher in Chicago, and it has always been quickly demonstrated to us that God, Life, Truth, Love, the only Healer, is omnipresent and omnipotent. We have had colds, fevers, measles, in quite severe manifestations to combat, but they have been quickly routed by Truth.

A case of croup, which was dispelled through a sense of the nearness of omnipotent Good, in the earliest months of the study of Science, was one proof of the efficacy of this system in an emergency. One of the children awoke one night gasping for breath in that belief which is such a frightful one to a mother. It seemed to demand such instant relief and we were such beginners in Science that thought turned to the remedies before used; then I felt that if God is ever-present He is here now, and turned right to Him as being Omnipotent. In a very few moments our little girl was quietly asleep, and has never had any manifestation of croup since, nor has it affected any others of the children, although we have had some struggles against its symptoms. We find much to overcome, but we do feel that we shall be transformed through the renewing of our mind, and there is certainly every encouragement to press on with such a wise and loving Leader as Mrs. Eddy and the constant helps received from our publications.

Living as we do at a small station where there are no other Scientists, the nearest being in Missoula twenty-seven miles away, we do greatly appreciate all the Mother's works as well as the publications issued by the Publishing Society.

I must say, having had experience with both *materia medica* and Christian Science treatment, that while I respect those who are honestly trying to do their best to relieve suffering, I feel that Christian Science is so far ahead of medical methods as to admit of no comparison. At its first touch general conditions are bettered. We have found it so desirable that we are embracing every opportunity to present it to those who will receive.

JESSIE E. SLOWEN, Arlee, Mont.

How the Light Disperses the Darkness.

Christian Science is the love of God sent to light the dark places of the world. When it came to me, my sorrow vanished, my sickness and pain gave place to joy, peace, and love.

For thirty years I suffered with many troubles, and I finally became a chronic invalid. The last six months I had indigestion and bowel trouble. This seemed to be more than any mortal could bear. I grew weaker every day and at last the doctor gave me up. He said I must go to the beach. I went several times but came home without receiving any benefit. The medicine, the beach, and all earthly help had failed. I thought the next place for me would be the cemetery, but that night it occurred to me to go to a Christian Scientist. I knew nothing about their strength at that time; I only knew that there was such a faith. The next day I said to my daughter I would go to Riverside to the nearest Scientist if I could get some one to go with me. I was not able to go by myself on account of being both sick and blind.

My daughter went with me early the following morning. By ten o'clock I was with the healer who helped me at once. At four o'clock I felt perfectly well, and these words came very forcibly to me, "No man can do this," and it rang through my mind for weeks. I thought what a wonderful faith this Christian Science must be. I had not heard much of Christian Science, for I was so quickly healed that no book learning on that good work was given me either before or after I was healed, nor had I a friend to tell me of this wonderful blessing. I thought, I will learn and study and see what it is, for I know it is the very thing that I seemed to search for in my Bible.

Christian Science at first seemed to me like a little light, as I thought of it, but it grew broader and broader and higher and higher, until it filled the people and the houses and the towns, and after all it filled immensity. I stood in awe and utmost astonishment to know what this great light was. It seemed to say, it is the love of God. If at any time, I was enveloped in sorrow, sickness, darkness, or pain, I would go to Christian Science with its great light and it would shine it all away. How its great arm of Love banishes fear and even death! It filled me with joy and peace such as no tongue can ever describe. I am in my seventy-fourth year and am now a well woman.

JOANNA FUQUA, Pomona, Cal.

Healed by Reading Science and Health.

It is nearly four years since Christian Science was brought to my notice by the miraculous (as it seemed to me then) recovery of a friend who had been an invalid for several years. She lent me "Science and Health with Key to the Scriptures," and rather timidly (as she knew I was not at all religious) suggested my reading it.

The book seemed to rend me. However, I could not lay it down. I devoured it, and thought it the most powerful work I had ever read.

I had suffered for nine or ten years from a very troublesome and painful disease in my throat, and had tried every remedy. The late Sir Morell Mackenzie and many other specialists told me that it was incurable, and the only way to keep the disease in check was to have my throat cauterized every three months. This caused me very great pain. I had, however, given up worrying about it, for I thought, "What can't be cured must be endured." To my intense surprise, shortly after beginning to study Science and Health, I felt that my throat was perfectly well, and from that time till now I have not felt it.

I am able to read aloud for hours at a time and sing, which formerly I was quite unable to do. This healing has been a very great comfort to me, for it has enabled me to work entirely in the Master's vineyard with a joyful and grateful heart. I am indeed grateful to Mrs. Eddy for the wondrous light that she has been the means of shedding upon us. It is now my privilege and joy to take the same Truth to others who are equally in bondage, either physically or mentally.

FLORENCE COUTTS FOWLIE, Manchester, Eng.

Lifted from Helpless Invalidism.

Three years ago I was lifted from helpless invalidism to health and strength through Christian Science. I had been under medical treatment almost continually for six years, suffering from indigestion and nervousness, a most unhappy condition to be in; but through the faithful and loving patience of a Scientist I was taught to know that God is Life eternal, and that there can be no sickness and misery in God or His creation, which always has been, and always will be, perfect.

My recovery was somewhat slow on account of my doubts and fears, as I was afraid to trust God wholly. I had

been educated to distrust on account of the many failures I had encountered in material means, which always were failures, one after another.

After being absent some months under treatment, I came back so changed that my best friends when meeting me on the street did not recognize me, as I looked the very picture of health.

I am sometimes surprised that people, who know all about my case, being sick themselves, do not at once begin to investigate Christian Science, but try everything else in order to get relief.

We are having services every Sunday, and many now are becoming interested. I have been thinking for some time that I should write a few lines for the *Sentinel*, which I always read with interest, deriving great benefit therefrom. I hope that some searcher after health may read my message and be led to the blessed Truth which shall make him free.—A. A. SANDVEN, Willmar, Minn.

Glasses Needed no Longer.

I have worn glasses from childhood. About twenty years ago the celebrated optician, Dr. Knapp of New York City, examined my eyes and said the best he could do was to give me two different pairs of spectacles. The trouble was diagnosed as "old sight," but an unusual case for one so young, and he asked permission for many prominent physicians to examine the eyes, to which I gave consent. I was told if I lived long enough I should be blind.

About four years ago I consulted Professor Stafford, who examined my eyes, and he, too, called in several physicians to view what he termed a remarkable case. He concluded to give me compound glasses, and required that I should have my eyes examined each year.

I began Science treatment in November, 1900, and although I required glasses in my daily occupation of sewing, I was able to leave them off entirely after nine treatments. I have continued taking treatment irregularly, having had in all about thirty, and now I have the ability to thread needles and read easily, and all pain has disappeared. I have improved otherwise, and especially in the matter of weariness. I have been a church member for many years, but the new light thrown on the Bible and the teaching of a practical life and Christian experience found in the writings of Mrs. Eddy have led me to leave the old church for the new.—EMILY MAST, New York, N. Y.

A Proof of God's Power.

It is with great joy and gratitude that I give my testimony of the great good that has come to me through Christian Science.

About two months ago I was taken with smallpox. Two physicians sent by the city diagnosed the case "confluent smallpox," and said positively no meat or fat of any kind should be eaten, and that I would have to be greased, etc., to get well.

I asked for treatment from a loyal Scientist. There was never a dose of medicine brought to the house as the guard can truthfully say. I ate fat meat, turnip greens, and anything else I could get. I was never greased at any time or in any way. One of my little daughters had the same type of smallpox as myself; my wife and other daughter had varioloid, but Christian Science treatment from the same dear practitioner brought us safely through.

I was visited daily by the Scientist until quarantined, but I was then able to sit up. Through the Scientist's clear realization of God's allness she was untouched.

I am surely grateful for Truth, and deem this last demonstration wonderful indeed.

S. V. BURKS, Dallas, Tex.

Religious Items.

The (Baptist) *Standard* quotes the following on "Envy:" "Among the sins that very frequently allure into perilous paths prominently stands envy. Out of selfish, unholly pride grows resentment which too often bears this poisonous fruit. Yet it seems to change from fruit into a cruel fiend. How it soured the life and marred the character of Voltaire, who displayed it so offensively in his continued effort to detract from the sublimity of Corneille and the charm of Racine. The strength and ugliness of envy were manifest in severing the beautiful friendship once existing between those two fathers of Anglo-Saxon poetry, Chaucer and Gower. Controlled by this demon, it is said that Dryden could never speak of Otway, his rival, with kindness; and even the giant-minded Leibnitz on all occasions would refer slightly to Locke's Essay, and fiercely strove to overthrow Newton's system. What wonder, then, that lesser minds should be assailed by it? Even Christians indulge it without realizing what it is and how base it may make them. Let us be large enough and sufficiently Christ-like to rejoice with those more highly favored than ourselves. There is not a particle of envy in our Lord. If we would walk with Christ we must give it no place within."

Rev. T. Harwood Pattison of the Rochester Theological Seminary, in an address on "The Bible in the Twentieth Century," reported in the (Baptist) *Standard* says: "The form in which this message from God reaches us is of the first moment. Here you see a printed book. It does not change with the passing years. It is not at the mercy of speech as is the homily of the preacher. It does not shift its ground as does public opinion. Every advance, therefore, in recovering a pure Bible is a return to rock truth; to the clearer understanding of the mind of God himself. As a printed book the Bible has always led the field. Even up to 1490 it exceeded in the amount of printing all other books put together. A thousand editions of the Bible in whole or in part were issued in the first half century of the history of printing. From that time onward the Bible has continued to be the best-known book in the world. That which is best known is also best guarded. The printed page has taken the place of the manuscript parchment. Errors which were formerly inevitable in transmission are now practically impossible. The Book is fitter than it has ever been to submit itself to the examination of the age to which it comes."

"The Relation of the Church of England to the Wealthy Classes" is just at present a topic of discussion in the English religious journals. The *Church Times* is quoted by the (Episcopalian) *Church Standard* as follows: "The English Church not merely fails to fulfil its mission to the wealthy and educated portion of the community, but scarcely recognizes that it has a mission to fulfil. Large sums of money, and a complex machinery, and strenuous labor are employed to bring the Gospel to the poor. We scheme and toil for the educational, social, physical, and spiritual welfare. Yet, even the man with £10,000 a year has, after all, a soul to be saved, and the responsibility of the Church on his behalf will not be discharged when he has been induced to give an East window, or to buy a new heating apparatus. . . . The personal claims of Christ cannot be compounded for by a money payment."

In an editorial the *Universalist Leader* says: "If one really loves his friends, he will seek opportunities to serve them for love's sweet sake, and his highest satisfaction will be to prove himself really useful and helpful to them. But to love one's friends is not enough. Surely it must be right to give our heart's best to these; but there are the unlovely and the unfriendly, the lonely and desolate, who are really starving (though they may not know it) for the sunshine of some one's compassion, some one's pitying love. What right have we, who are so rich in friends to deny them this solace? The

Christian name is not ours if we are satisfied to love those who love us, to serve those who minister to us. Selfishness is our master and not the Saviour who has loved us with a perfect love, and whom we have promised to love and serve."

In one of its editorials the (Unitarian) *Christian Register* says: "Hope naturally springs from faith, as the blossom from the bud. Each one's ability and freedom to move out on his own line, with his own faculties and his own training, to do better, to be better, to see better, to have better,—that is the whole of individual right and prosperity, that is social hope. Modern society knows no other inspiration. Hope that is not based on faith is not hope at all, but is a restless, greedy ambition. The end of education both in the family and in the school, should be to create not only great powers for great achievements, but great hopes; and nothing in education should be allowed to interfere with the conviction that the world and society, in all its affairs, can be and must be improved."

D. S. Gregory, D.D., says in the *Homiletic Review*: "Law-givers and reformers, poets and prophets, the apostles and Christ himself, all unite to portray and to impress the universal sinfulness, moral corruption, and spiritual blindness and deadness of mankind. Now if this is man's condition, it is manifest that he must be brought to realize it before he can have any conscious need of salvation. The preliminary and preparatory message of the preacher has therefore been in all ages that of Isaiah: 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord.' Man must first be roused to a sense of sin and of its sinfulness. Just here, in its failure to do its first work, is to be found the fundamental defect in present-day preaching, and a main reason for its lack of effectiveness in saving men."

The Rev. Hiram Vrooman says in the (Swedenborgian) *New-Church Messenger*: "In our unregenerate state we are subject to all kinds of spiritual ills, and one by one these spiritual impurities come to the surface in the hours of temptation. The Lord is our great Physician and He prescribes remedies for our afflictions in His written Word. The instructions of this great Physician are to be obeyed, His remedies are to be taken. It is not enough for us to say, I believe in God, I believe in the divinity of the Bible, I believe in the two great commandments. We must act during each hour of wakefulness, whether at church, at home, at business, on the street, or in solitude—act in harmony with the religious truth which we understand."

A writer in the (Baptist) *Watchman* says: "A conscientious man who is entrusted with the property of other people feels a grave sense of responsibility for its judicious management. But we do not always realize that the happiness of those who are bound to us by various ties of nature or affection is largely in our keeping, and that we can bring them blessing or misery by our attitude or conduct. . . . Husband and wife are each prone to forget that the other's happiness is in his or her keeping. One who would scorn to misuse another's property will yet squander another's happiness by a surly, morose, or unappreciative disposition. The simple recognition of this truth will go far to make us responsive to the duties growing out of it."

A writer in the *New Church Independent* says: "All the opportunities for right living which we use as our own, shall be filled with heavenly love. According to our faith, so it shall be unto us. If we conform to the required conditions, and trust the Lord in large measure, we shall be filled accordingly. The Lord always flows in according to the room prepared to receive Him. There is no limit to the blessings we receive, but the limit of the vessels we bring, or the opportunities we improve. They who trust and prepare the way for large things shall re-

ceive them. The Lord is able to do for us exceedingly abundantly, and will do so if we prepare Him room."

The *Boston Transcript* says: "Translation of the Bible into Philippine dialects is going on under the joint supervision of the Bible societies of this country and England. Translations thus far completed are St. Luke in Bicol, and the Acts and St. Matthew in Tagalog. These belong to the British and Foreign Bible Society, which had, when Admiral Dewey took Manila, ten thousand copies of the Acts of the Apostles, in Tagalog, lying in bond in Hong Kong. They had lain there for a dozen years, the Spanish Government not permitting Protestant Bible agencies to enter the Philippines. The battle of Manila Bay effected the release of these copies of the Acts."

Henry Ward Beecher once said: "A week filled up with selfishness and a Sabbath stuffed full of religious exercises will make a good Pharisee but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the week. Now God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion and one of them for rest."

The *New-Church Messenger* says: "It is much easier to think about the beauty and truthfulness of the Lord's instructions than to apply them—than to live by them."

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Items of Interest.

Political and Governmental.

A Manila press dispatch says that Prince Poniatowski, a San Franciscan, has secured from the Sultan of Sulu an absolute concession for fifty years, ending with the year 1950, of the island of Paragua. It is reported that the prince has formed a \$10,000,000 company and is making plans for the most thorough exploitation of the timber, mining, rubber, and pearl industries of the island and the development of shipping. The scheme also embodies a plan for the building of roads and harbor improvements. The representative of Prince Poniatowski in Manila, John Anthony, presented the documents to the Philippine Commission and asked for an indorsement of the plan. The question involves the agreement of General Bates with the sultan, and also the validity of the sultan's jurisdiction and authority, which occupied an uncertain status with Spain and afterward with the United States.

In consequence of the action of the American Government through a treasury order of March 9 last, applying tariff restrictions against Russian petroleum imported into this country, the Russian Minister of Finance, M. de Witte, has issued an order dated June 7th, imposing the high tariff rate of the Russian schedule on American white resin or calfin, galapote, white resin, under article 82 of the Russian tariff law, and increasing the rate on American bleycies under article 173 of the Russian laws. This action is entirely apart from that taken in connection with the Russian sugar, and is a new development in the discriminatory duties imposed by this Government and the retaliatory duties imposed by Russia.

The London *Daily Mail* in an editorial advocates giving the United States every facility to construct the Nicaraguan Canal, providing its neutrality and an open door is guaranteed. "It is quite immaterial," the article says, "whether the canal be fortified or not, because any enemy wishing to use the canal against the wishes of the United States would find herself engaged in a disastrous adventure. A ton of dynamite judiciously applied would bottle him up in Lake Nicaragua until the war was over." The article also urges the retention of Pauncefote in Washington till this and other questions are settled.

The following changes in diplomatic posts were announced June 17: Francis B. Loomis, Minister to Venezuela, has been transferred to be Minister to Portugal, vice John N. Irwin of Iowa, resigned; Herbert W. Brown of New York, present Minister to Persia has been transferred to Caracas, succeeding Mr. Loomis as Minister to Venezuela; Lloyd C. Griscom of Pennsylvania, present first secretary of the legation at

Constantinople, has been made Minister to Persia.

The cruiser Newark, homeward-bound from Manila, has been assigned to the Boston Navy Yard for an overhauling at an expense of about \$500,000, which will practically amount to the ship's being rebuilt and modernized. While built within the past ten years, the advance in naval architecture and ordnance have been so great that the Newark is no longer in the class of efficient war ships.

The Virginia constitutional convention, which has been much criticised for refusing to take the oath declaring all men equal, for fear it would interfere with their purpose to disfranchise the Negro, has found a precedent. Records show that the convention of 1868 which framed the present constitution, refused to take an oath and that General Schofield, the military governor, consented to their action.

The application for new buildings at the United States Naval Academy at Annapolis includes \$400,000 for a chapel. There are only about 266 naval cadets, and the sum provided for a chapel to accommodate this number of men is regarded as extravagant.

A new political party was organized in Kansas City last week at a meeting composed chiefly of men who have been affiliated with the various factions of the Populist movement. The platform adopted includes the leading Populist doctrines.

A new type of submarine boat, capable of cruising on the water under the waves, and crawling around on the bottom of the ocean, is now before the expert board of the Navy Department for consideration.

Foreign News.

Jean de Bloch, the Russian publicist, whose book on the futility of war between the great powers made a great stir in Europe two years ago, now offers the following prediction regarding China: "China will be a mighty world power within a generation. The allied invasion of the Chinese Empire has accomplished but one tangible and abiding thing. It has federated a great and patriotic people as indissolubly as did Bismarck the States of the German Empire, and awakened in them a sentiment of aggressive nationalism. Perhaps the new China will never menace the political Powers of the world, but it will certainly revolutionize international commercial conditions. I expect to see the day when Chinese traders will drive out of the Oriental markets all the nations now assuming exclusive rights there."

The building of underground railroads in London has been found in one or two instances to affect noticeably the foundations of lofty and heavy structures. It has been shown that the pinnacle of the Bow Church steeple in Cheapside is now twenty-three inches out of the perpendicular, and this, according to Archdeacon Sinclair, is owing to the excavations in connection with the building of the two-penny tube. This statement is being widely circulated through London, and many estimates are being made of the damage that might possibly be done to St. Paul's Cathedral by the proposed City-Piccadilly tube.

The Czar of Russia signalized the birth of his fourth daughter last week by issuing a ukase commuting the punishment of the riotous students. Some of them are exempted from further military service, and others are credited with their period of punishment as part of their regular military service.

Industry and Commerce.

Some of the leading life insurance companies are writing policies containing the following total abstinence clause: "By desire of the assured, this contract is placed in our total abstinence class, and if in force at the end of the accumulation period the dividend then apportioned will be determined by the

experience of the society on policies belonging to the said total abstinence class." It is an experiment to determine whether abstainers live longer than drinkers, other things being equal. The new policy is the result of a petition to the companies by Senator Frye and others, it is said.

The enormous wheat crop in Kansas and Oklahoma is bringing grain buyers of foreign countries to Kansas. They declare that there is little promise of a large wheat crop in France this year, and Kansas wheat is famous in France for good flour. The French importers will go to Oklahoma and will arrange for shipping by way of the Gulf of Mexico.

Glowing reports of Manitoba's spring wheat crop show that the crop will exceed 40,000,000 bushels. Some estimates go as high as 50,000,000. The growth is about two weeks further advanced than a year ago. The recent rains greatly improved it. Besides the Manitoba crop, the Canadian Northwest Territories will raise about 10,000,000 of wheat this year.

King Edward has announced his intention of following his mother's example in paying the income tax, the same as his subjects. Queen Victoria voluntarily paid the tax from the time it was established in 1842 until she died.

General News.

A London press dispatch says: "Sir Harry Hamilton Johnson, special commissioner for the Uganda Protectorate, has returned to London after an absence of two years. He brings stories of Uganda rivalling Henry M. Stanley's description of 'Darkest Africa.' Sir Harry relates that the country surrounding Moantalgon is totally depopulated as the result of inter-tribal wars, and is consequently marvelously stocked with big game as tame as English park deer. Zebras and antelopes can be approached to within ten yards. Elephants and rhinoceroses are also abundant, and according to Sir Harry, lions in Uganda are too busy eating hartebeeste to notice a passing caravan. The prehistoric giraffe has been discovered in this country by the commissioners, who propose to maintain the region referred to as a national park."

Lick Observatory sent a three-foot mirror, a Newtonian glass, to Professor J. A. Brashear, instrument and lens-maker of Allegheny, Pa., to be changed to a Cassegrain glass for work on the coming Southern expedition. Owing to the delicate task the observatory assumed all risk of breakage. While Professor Brashear was drilling a three-inch hole in the mirror, it broke into many pieces. He will go to work on a new one, but six weeks will be required after the glass is cast. The broken mirror weighed four hundred pounds and was worth three thousand dollars.

John D. Rockefeller, through President Schurman, has donated \$250,000 to Cornell University on condition that an equal amount be contributed by others. The \$500,000, when secured, will be used for providing additional accommodations for instruction and research.

The United States Minister to China, Edwin H. Conger, received the honorary degree of LL.D. from Tufts College on June 19. On the same day Brown University conferred the honorary degree of LL.D. on Lieutenant-General Nelson A. Miles.

President McKinley cannot attend the Harvard commencement exercises, and the custom of the college of conferring degrees only upon persons present will be adhered to. Thus the President will not receive an LL.D. from Harvard this year.

Major George W. Littlefield of Austin, Tex., is probably the largest individual landowner in the United States. His ranch and farm holdings in Texas and New Mexico aggregate about 1,250,000 acres.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Comets and Stars now Prominent.

Some Celestial Bodies that are Attracting Attention.

If, as the poet has written,—

No unregarded star
Contracts its light
Into so small a character
Removed far from our human sight,
But if we steadfast look,
We shall discern
In it, as in some holy book,
How men may heavenly knowledge learn,

it may be of interest to the reader to review some of the most recent observations which are occupying the attention of practical explorers of the heavens.

Astronomers of the southern hemisphere have been greatly interested in a comet, whose discovery was announced to the Harvard College observatory in the following astronomical cipher telegram: "Unmades Holk Queenstown turmeric usual Cape April hotbox amenidad corcomer zero catamount Gill." This strange medley, translated, is: "A very bright comet discovered by Holk at Queenstown, April 23, was observed at Cape Town by Gill, April 24." Within a few days it was independently discovered at the Harvard station at Arequipa, in a position southeast of that at the time of the first discovery. From two observations made on May 3 and 4 at the Cape of Good Hope, it was apparent that the comet was rapidly traveling north and would soon be visible in the northern hemisphere. At that time it is described as circular, about one minute in diameter and brighter than the third magnitude; its nucleus was well formed, and its tail more than two degrees in length. From an orbit of the comet computed from the three observations made at the Cape, it was found that its distance from the sun was about one fourth that of the earth from the sun; or, twenty-three million miles. On May 14, at the Lick observatory, the comet was for the first time observed in the northern hemisphere. It was then rapidly growing fainter, and is now practically invisible in all but the largest telescopes, and in them only under the most favorable conditions of cloudlessness. At Chamberlin observatory repeated attempts to find the comet, when at its brightest, were unsuccessful, owing to the clouds which obscured that portion of the sky.

The series of observations for determining the distance of the sun from the earth, by means of the asteroid Eros, is concluded; but it has become evident that this remarkable little planet presents other and entirely unexpected points of interest to astronomers. It has not only been indicated that it is well adapted to the investigation of certain properties of light, but recent observations have shown that the brightness of Eros is variable, changing through a range of one and a half magnitudes in about six hours. It has been suggested that this variability may be caused by Eros' rapid rotation and motion in its orbit, bringing into view portions of the surface which possess different powers of reflecting light.

Very recently a French astronomer has deduced from a series of observations a theory that Eros really has a satellite, whose diameter bears to that of the principal body the ratio of two to three, and that these two bodies successively occult each other as they revolve about their common centre of gravity in a small orbit, which is very little more eccentric than that of the moon, and whose plane passes through the earth. Astronomers have proved that, in order to account for the great fluctuation in the light of Eros, the components of the little system must be elongated in the line of their centres. On account of the motions of the earth and Eros, the position of the plane of the orbit will vary with reference to us, giving rise to changes in Eros' variability. In fact, recent observations made at the Harvard College observatory show that during the spring the range of variation in Eros' light has actually been diminishing, and has now become zero. Whether the periodic variations of brightness will recur is an interesting question to be answered only by further observation.

The new star in Perseus, which in the course of but a few days blazed forth from invisibility with brilliancy and splendor hardly rivaled in the heavens, has proved worthy of the attention of even the most distinguished students of celestial mysteries. Nova Persei, as this unannounced luminary is termed, was discovered early in the morning of February 22 by Dr. T. D. Anderson, an amateur astronomer of Edinburgh, Scotland, whose reputation as the discoverer of Nova Aurigæ and other variables is well established. The discovery was at once reported to the Scottish royal observatory, and a search the following evening revealed the celestial stranger in the position indicated by Dr. Anderson. Observers on the night of the 23d were surprised to find that it had shot up to a degree of brightness greater than that of Capella, and surpassed only by Sirius, the shining watch-dog of the Southern sky.

It is interesting to note that the star was independently, but tardily, discovered by several American observers, and within a few days the attention of the astronomical world was centred upon it. Not the least remarkable fact relating to the Nova is that photographic surveys of this region of the sky, made by Mr. Stanley Williams only twenty-eight hours before its discovery by Dr. Anderson, although registering stars of the 12th magnitude—i.e., stars two hundred and fifty times as faint as those just visible to the naked eye—showed no indication of the presence of the new star. Yet within three days its brilliancy probably having been multiplied by one hundred thousand, it was close to the Pole Star in brightness, and two days later demanded instant recognition as the most brilliant star in the northern hemisphere. It has since declined rapidly, but with marked fluctuations, of which the most noticeable was between March 25 and 26, when its brightness rose 1.3 magnitudes. It is now visible.

The color of the new star has also been subject to changes which may be connected with the accompanying variations of magnitude. At the time of discovery it was bluish white in color, but rapidly became tinged with yellow, deepening

into vivid orange with flashes of crimson. Nova Persei belongs to a small but curious class of celestial objects, the first of which was recorded by Pliny as early as 134 B.C.; to this class also belong the wonderful star of Tycho Brahe in 1572 and Anderson's Nova Aurigæ in 1892. While the new star of 1901 did not attain the splendor of Tycho's star, it easily takes rank as the brightest of its character observed in the last three centuries; and, unlike similar stars, experienced its enormous increase in brightness after its discovery.

Naturally, the question arises, what has caused this singular intrusion among the fixed stars of the heavens? Doubtless the Nova, which can by no means be considered a really new star, previously existed as a dark or faintly luminous body, which through some unknown agency has flashed up in transitory splendor and rapidly died away. So verily, little star, you have left us, "wondering what you are." Whether its increased brilliancy may have been the visible result of some internal disturbance in the star itself, or the after-effect of a collision of meteoric swarms of different densities, we cannot say. A very probable explanation of the phenomenon might be that the invisible star dashing into some of the masses of gaseous matter which are so numerous in the region of the Milky Way, has augmented its light because of the great heat so generated.

MARY CLARK TRAYLOR,
University of Denver.
In the *Denver Republican*.

Government Plans for Silk Raising.

"I SHALL ask Congress to give me ten thousand dollars for the purpose of making experiments in the raising of silkworms and the production of raw silk," said Secretary of Agriculture Wilson the other day. "Last year we imported more than forty-five million dollars worth of raw silk, which, according to my notion, might just as well have been produced in this country. Some day, perhaps, we may produce all the silk we require for our own uses, but first it is necessary that we shall learn something more about the business than we know at present.

"Silk culture is not, and never has been, an exceedingly remunerative business, but it adds vast wealth to the nations engaged in it, for the simple reason that it can be pursued by the humblest and poorest, requiring only small outlay. There are hundreds of thousands of families in the United States to-day which would be glad to add a few dollars to their annual income by giving light and easy employment for a few months each year to the more aged, to the young, and especially to the women of the family, who may have no other means of employing their time profitably. This holds true especially of the people of the Southern States, which are pre-eminently adapted to silk culture. The girls of the farm, who devote a little time each year to the raising of cocoons, may not earn as much as their brothers in the field, but they may earn something, and that something represents an increase of income.

"The raising of a few pounds of cocoons each year does not materially interfere with the household and other duties that now engage the time of the farm girls, and it is by each household raising a few pounds of cocoons that silk culture must be carried on in this country, as it has always been in other countries. In France, I am told, cocoons are regularly produced by more than one hundred and fifty thousand families.

"Raw silk is a product of the cheapest labor in foreign countries, it is true; but no country has cheaper labor than we have available in the southern states, and there is no reason why the people in that section should not turn their attention to picking mulberry leaves and feeding silkworms. Meanwhile, the more intelligent might learn

how to reel the silk. All such business could be attended to in April and May, when there is no cotton-picking. Children who are unable to do heavy field work could be employed at such labor, thus making some earnings and acquiring habits of industry.

"Experiments in this direction have been made by the government before, and unsuccessfully, but exactly the same thing may be said of tea-raising, which, after a previous failure, is now prospering. We are demonstrating that tea can be grown profitably in the South, the leaves being gathered by children whose parents are delighted with the addition made by these earnings to the family income. This class of labor can be employed to pick mulberry leaves and feed silkworms. High ability to direct the work and cheap labor to execute it afford a combination that ought to make the production of silk a success in the United States.



"There are people out in Utah at the present time who are raising silkworms from year to year, growing mulberry leaves for their food, and actually producing silk and weaving it into cloths for family use. It would be a simple matter to employ some of these experienced persons as teachers of the art in the southern states. At first, as a matter of course, we should need some protection for the infant industry, and Congress ought to put a suitable import duty on foreign raw silk, in order that our own producers might have a fair chance. Then, when we have made a success of the business, the tariff might be taken off."

The experts at the Department of Agriculture say that a great advantage enjoyed by people in the Southern States with regard to raising silkworms is the inexhaustible supply of leaves of the osage orange, which is furnished by thousands of miles of hedges of that plant. Americans are superior in average intelligence to Europeans, as well as in ingenuity, and will be quick to improve on old-world methods. Besides, in this country the barns and outhouses are more spacious and commodious, affording better accommodation for the industry. As for the osage orange, its leaves have been found to be as good food for silkworms as mulberry leaves, and the silk produced on this diet is of the finest quality. The two species of mulberry, native to the United States, the "red" and the "small-leaved," are neither of them suitable for silkworms, but foreign varieties have been imported, and grow well on this side of the water.



The silkworm, as everybody knows, is the larva of a moth. There are several species, which spin silk of different qualities, none of which, however, unites strength and fineness so admirably as the variety which has been under cultivation for centuries. Naturally, the utmost efforts have been made to improve the silk-producing qualities of the insect by selecting the most capable specimens from generation to generation, and thus it is found that, as compared with its wild relations, the cultivated species constructs a cocoon vastly disproportionate to the size of the worm that makes it or of the moth that issues from it. Other peculiarities, appearing accidentally, have been perpetuated by breeding, and now there are nearly as many "races" of the silkworm as of the dog. In fact, the silkworm is a true domesticated animal, and it has even lost the power of flight (when in the moth stage), while showing no desire to escape from confinement so long as it is kept supplied with leaves.

The eggs of the silkworm are nearly spherical and about the size of turnip seeds. Each female produces on an average from three hundred to four hundred of them, about twenty thousand making an ounce in weight. When the infant worm has gnawed its way out (a slight clicking

sound being heard a short time in advance), it proceeds to develop a wonderful appetite, consuming its own weight of leaves every day while growing. As soon as the insect has attained full growth, it becomes restless, stops feeding, and throws out silken threads. The silk is formed in a fluid condition, and issues from the body of the worm in a glutinous state—apparently in a single thread. Out of this silk the animal constructs its cocoon, from three to five days being consumed in the process, and shuts itself up inside the dainty box, from which it expects to emerge in due time as a moth.

When the moth is ready to come out, having passed through the chrysalis stage to accomplish the transformation, it moistens the end of the cocoon with a liquid secretion and pushes its way through the silken envelope. This process is liable to break some of the silken strands, and hence the plan adopted by growers is to steam the cocoons until the inclosed insects are presumably dead. Then, whenever convenient, the silk may be wound off. The outer silk, known as "floss," is used for carding, being loose of texture; but the inner cocoon is tough, strong, compact, and composed of a continuous thread, which is not wound in concentric circles, but irregularly in short figure of eight loops.



A room in which silkworms are reared ought to be well ventilated and warm in winter. If only a few of the insects are to be reared, all operations can be performed in trays on tables, but if the work is conducted on any considerable scale, there should be an arrangement of deep and numerous shelves ranging one above another from floor to ceiling. Before being used, the shelves should be covered with strong brown paper. The eggs, when about to hatch, are spread out on clean paper thinly, and over them are laid small pieces of ordinary mosquito netting, over which are scattered a few finely cut leaves. The new-born worms at once pass through the meshes of the net in search of food, and the whole can then be easily removed to the place where they are to pass the first stage of their existence.

Food should be furnished as fast as it is eaten by the worms, and special care is to be taken to guard against ants and other predatory insects, which attack the silk-makers. Precautions must also be adopted against rats and mice, which are always eager to get at the silkworms.

When at length the worms begin to lose appetite and throw out silk, it is time for the grower to construct little arches of twigs between the shelves for the spinning of the cocoons. When this has been done the worms promptly mount into the branches and begin to spin. Care has to be taken to prevent any two or three of them from making a double or triple cocoon, which would be unfit for weaving. Eight days later the cocoons may be gathered, the loose or floss silk removed from the firm inner pods, and the latter sorted. The very best of the cocoons are picked out to provide living moths for egg-laying for the next year.

Special Correspondent for the *Boston Herald*.

When we gain a victory, moral or mental, when we subdue a passion or achieve a thought, let the conquest be decisive. Let the question be settled, the idea mastered, the doubt decided forever. Let there be no fear of future difficulty. If the serpent lie across our path and we must kill it to pass, let the blow be struck straight and strong; let us lift the body and see that it be really dead, lest when we pass this way again to-morrow it may lift its foul head, and hiss and frighten us from the pathway out among thorns and briars, wandering from our way, torn and tired with our struggles, ashamed of the wretched shiftlessness which is only a specimen of our moral and mental lives.—PHILLIPS BROOKS.

Selected Articles.

Regarding Life Insurance.

OWING to a report that certain life insurance companies are discussing the advisability of discriminating against Christian Scientists, the *Chicago Daily News* recently interviewed the local insurance men as to their personal views on the question. We make the following extracts from the published report of the investigation.

J. W. Jackson, general manager of the Home Life Insurance Company, said:—

"This company has taken no step in regard to the question. We proceed on the theory that self-preservation is the first and most powerful law of nature, and we believe that if a man has the sense to get his life insured he certainly has enough sense to take care of his life. It is a self-evident proposition that people generally have such an interest in their own lives as will induce them to adopt the most effective measures for their own preservation, and I think the life insurance business may be safely conducted on that theory."

J. D. James, general agent of the Prudential Insurance Company, said:—

"I am not a Christian Scientist, but I have been brought up against so many physical demonstrations of its workings in the cases of relatives and personal friends that I have the highest respect for the belief, and I will say that I will write a Christian Scientist every time I get a chance. Instead of being bad risks, they are good risks, if for no other reason than that their habits are correct. I have never seen a follower of the belief who had any vicious habits. I have never seen one who used tobacco or liquor. Of course, the life insurance companies will consider this question purely as one of business.

"The objection to writing such persons is based on the assumption that by refusing medical aid they hazard their chances of living out the natural span of life, and that the death rate is greater among them than among those who use medicine. The result of my own observation is precisely the contrary. Some of my relatives and several of my friends who have been given up to die by the doctors—some of them years ago—are to-day sound and well as the result of Christian Science treatment. I have seen the changes in them myself, and I tell you it was marvelous.

"One man I know who for years was a hopeless cripple, suffering from curvature of the spine. He had not walked for years, and had been treated by the best doctors in the country. Finally, when the doctors told him that he would not live three months longer, as an eleventh-hour resort, he tried Christian Science. He was completely healed in a remarkably short time, and is to-day alive and well. I know of a number of cases similar to that one. In fact, I have never known of a failure to heal on the part of the Scientists with whom I am acquainted."

Archibald McLellan, a Christian Scientist, said:—

"This is simply a question of business for the life insurance companies, I should say, and one over which Christian Scientists are not worrying. It will be settled by those concerns, it is safe to say, as they determine all other methods of business policy, after investigation and with full knowledge of the facts. They will find upon investigation that Christian Science prolongs life, instead of shortening it. A good many of their policies would have been cashed long ago if it had not been for Science. I know of one case in point where a man was given up by his physicians fourteen years ago to die. He was treated by a Scientist and healed, and as a result his insurance has not been paid yet. He is alive and hearty to-day. From time to time we see reports in the newspapers of the deaths of persons under Christian Science treatment, and in the greater part of these cases investigation will show that

Christian Science was not employed at all. All sorts of quackery and charlatanry are labeled Christian Science. It is no doubt due to such cases as these that this inquiry has been aroused among the life insurance companies."

Healed by Christian Science.

A ROCKFORD friend of Mr. Arthur Chapman, formerly of the *Register-Gazette*, now Sunday editor of the *Denver Republican*, has received a letter regarding a recent severe illness and its influence on his religious belief, with permission to read it to friends here. The following is the portion of the letter bearing on that subject.

"I suppose you know that I had a serious attack of typhoid fever awhile ago. I worked at the office until I could hardly drag one foot after the other, thinking I merely had a touch of grip and could shake it off by will power, which I then mistook for Christian Science. Consequently, when I finally gave up I was a physical wreck and simply collapsed all at once. I went down to one hundred pounds, a loss of thirty-five pounds from my normal weight.

"You know I had been in sympathy with Christian Science for a long time, but I was not what you would call a Scientist, as I knew little or nothing about it, and was sceptical on many points. When I was asked which I would have, however, I chose Science in preference to the doctor, and I firmly believe that I owe my life to that choice. It took me quite a while in my sickness to undergo a spiritual change, though the physical improvement under treatment was rapid.

"The Second Reader of the Science Church here brought me to a realization of everything, however. He made a couple of calls, mere friendly visits he termed them, as he was not my regular healer, but at the second visit he completely cured a bad lung, from which I had been coughing for weeks. I had not been able to breathe well, on account of that lung, and it was the greatest fear I had. The cure was instantaneous and complete, and my lungs are perfectly sound now.

"The typhoid fever was overcome in a hardly less remarkable way, as I was at work in six weeks from the time I was taken sick, feeling strong enough to climb three flights of stairs and write editorials all day. Now I feel better than I have in years, and am putting on flesh at a rate that astonishes even the folks who see me every day, and who consequently would not be supposed to note any change. I eat everything, and have done so since about the third week of my illness, which I think is something remarkable for a typhoid fever patient. Anyway, the folks next door, who had to nurse their son through weeks and weeks of illness, and then saw him hobble about like a cripple for weeks afterward, are simply amazed at my progress. They prophesied all sorts of dire things on account of my rashness, but nothing has happened yet, and I am feeling better every day.

"Naturally, I feel grateful to Christian Science, and, as we are all in harmony on the subject, you can imagine that there is a pretty happy family out here. We also feel grateful to you for having first interested Lillian in the subject and, through her, having brought the rest of us into the fold. Mrs. Eddy's book, in its illumination of the Bible, is making me see what a mistaken individual I was to take up with agnosticism and infidelity and to scoff at what I did not understand. The mere cure of my physical ailments I regard as nothing compared to the new view of life which is opening to me through this religion of combined beauty and common sense.

"I have found that when Science comes in one way, selfishness, malice, hatred, and all their kindred evils fly out the other. For instance, my first act on getting back to work was to shake hands with a fellow employe with whom

I had not spoken for weeks. I simply could not help doing so, as I felt at peace with all the world, and he was part of that world. I do not know of any more enemies, but if I find them I will be glad to proffer my hand as to a brother. In this way all the discords of human life must fly before harmony, when harmony has been rightly understood by the individual mind. All petty annoyances must do likewise, and I believe Christian Science will benefit a man in business and financially, as it will enable him to grasp only the larger and more important things and let the trifles go where they belong, into nothingness."

Rockford (Ill.) Daily Register-Gazette.

Upholds Christian Science.

To the Editor:—In your issue of May 15 you print a dispatch from New York briefly outlining a series of attacks on Christian Science at a meeting of Methodist ministers. The basis of a good deal of this opposition seems to be the large number of women who are being healed by and converted to Christian Science—"ignorant persons—more especially women," says Professor Weir. Christian Scientists gladly acknowledge the preponderance of women in their congregations, and would ask our Methodist brothers where the grand old Methodist Church would be to-day without the moral, spiritual, and financial support of its good women. It comes with very bad grace from the lips of any divine to decry a religion on the ground that it appeals to the pure thought of woman.

While admitting that women do form a majority of our congregations, we boldly state that at no meetings of any of the so-called Orthodox churches can be found so large a proportion of men. Do not take my word for it. Go to the next Christian Science meeting that you can find opportunity to attend and verify my statement with a casual glance, or by actual count. At Sunday services or at Wednesday evening testimonial meetings you will find that an average of thirty-five per cent of the attendants are men.

A few other statements simply cancel themselves like plus and minus quantities in an equation. In one breath we are characterized as "ignorant persons—mostly women," and in another the movement is called "intellectualism gone mad." Here is a transformation accredited to us which surpasses many physical wonders—ignorance gone intellectually mad.

Again, "Science and Health with Key to the Scriptures" is criticised because of its frequent revisions. In none of these revisions has the basis of reasoning been changed, or the principle thereof been altered. Mrs. Eddy, although the Founder of a religious movement unparalleled in history, thus meekly alludes to herself and her work on page ix of the preface to Science and Health:—

"To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ."

While there have been numerous changes in the wording of the book, persistent efforts to state spiritual truths clearly to a material age, there has been no alteration of the fundamental statement on which this church was founded thirty-five years ago: viz., the absolute allness and omnipotence of God.

Christian Science comes as an angel of mercy, bearing healing on its wings, and no amount of misrepresentation can shake the loyalty of those whom it has saved physically, morally, and spiritually, nor frighten away the hungry ones of earth who have wearied of the empty husks of a postponed salvation, to be realized after death.

ARCHIBALD McLELLAN.
In the *Daily Inter Ocean*.

The Lectures.

At Chillicothe, Ill.

An attentive, and at the end a well-pleased audience listened to the lecture (on Christian Science) given by Dr. Silas J. Sawyer at Kelly's Hall Friday evening (May 31).

Mr. I. T. Kahn introduced the speaker in these words:—

"Only a few years ago, had you asked me whether or not I believed in God, I could only have said no. I saw the purest of persons lying in pain, confirmed invalids. I saw the aspiring youth cut down in the very prime of life; children deformed from the day of their birth; I saw the little infant, pure as the driven snow, torn from its mother's breast; all this charged to the one we were asked to adore as God.

"It was no wonder that I could not consent to believe that a being, at whose doors such accusations could be laid, was God. When God was revealed to me through the study of Christian Science, and I found that He was Love, not hate; that He was Good, and not the author of sin, sickness, and death, it took no effort on my part, not only to believe, but to know God, and abide with Him in spirit and truth.

"The freedom, happiness, and spiritual uplifting which come with this Christ knowledge, and of which I have been made a partaker, makes me feel grateful for your presence here to-night; for to me it foretells that happy day when all shall be of one Mind, and that, the Mind of Christ.

"I am sure that in the bottom of your hearts, each one of you is a true reformer; that is, you are looking for the betterment of mankind; and, my friends, I would implore you to lay aside any prejudice you may possibly have held in the past, and in this way prepare yourselves to hear what the lecturer has to say.

"He comes to us as a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. I now have the pleasure of introducing to you Mr. Silas J. Sawyer, C.S.D."

Chillicothe Enquirer.

At Bridgeport, Conn.

A large number of Christian Scientists and those who are interested in that faith gathered at the Park City Theatre last evening (Tuesday, June 11) to hear an address by the Hon. William G. Ewing of Chicago. The address was given under the auspices of First Church of Christ, Scientist, of this city.

The body of the house was well filled. Attorney Daniel Davenport presided. He said in introducing the speaker:

"It gives me pleasure to participate in any exercises in which the Christian religion has a part. We know what that religion has done for the world. It affords me especial gratification on this occasion to address an audience composed of intelligent, cultured, and educated people, gathered to hear this speaker on the subject of Christian Science.

"I trust that I approach this subject with the same tolerance that I accord any other branch of the Christian religion. They (the Christian Scientists) have the same old faith as others: the belief in the God of Abraham, Isaac, and Jacob; the belief in the same Saviour, the belief in the same Creator, though I am convinced that they do not have the same fear of Him that we had in our childhood.

"I listened to this gentleman thirteen years ago, when he was speaking on political issues, and now, when his theme is one of much higher import, I believe we shall find profit in listening to him. It gives me much pleasure to introduce Judge William G. Ewing of Chicago."

Morning Telegram-Union.

Poem.

[Translated from a German book written more than two hundred years ago.]

God's spirit falls on me
As dew drops on a rose,
If I but, like a rose,
My heart to Him unclose.

The soul wherein God dwells—
What church can holier be?—
Becomes a walking tent
Of heavenly majesty.

Lo! in the silent night
A child to God is born,
And all is brought again
That e'er was lost or lorn.

Could but thy soul, O man,
Become a silent night,
God would be born in thee,
And set all things aright.

In all eternity no tone
Can be so sweet
As where man's heart with God
In unison doth beat.

Whate'er thou lovest, man,
That, too, become thou must;
God, if thou lovest God,
Dust, if thou lovest dust.

Ah! would the heart be but
A manger for the birth,
God would then once more
Become a child of earth.

Notices.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

If there be Better—and the dream of it,
The longing for it, shows that there must be—
It is not in ourselves; it is the God
Beyond, whom our souls seek; the search is prayer.
More life we ask of Him who is the Life.

LUCY LARCOM.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Communion Service.

ACCORDING to announcement, the annual Communion service of the Mother Church was observed Sunday, June 23. Notwithstanding the fact that the *Sentinel* of the week before contained the announcement that the service would be held on July 7, the attendance was as large as on any previous occasion, the estimate being that there were not less than eight thousand at the four services. Doubtless there would have been a much larger attendance but for the change of notice and the shortness of the time.

It was announced originally that there would be three services held, one beginning at 9 A.M., another at 12 M., another at 3 P.M. It soon became apparent, however, that these three services would not suffice to accommodate all who desired to attend. Therefore, at the noon service it was announced that there would be another service held at 7 P.M.

At the first three services the auditorium was filled to its utmost capacity, and at the last service, at seven o'clock, there were perhaps two hundred persons standing.

After the organ voluntary, hymn 166 of the Christian Science Hymnal was sung by the congregation, which was followed by a Scripture lesson selected from the 2nd, 21st, and 22nd chapters of Revelation; the verses selected reading consecutively as follows:—

Chapter 2 : 17: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Chapter 21 : 1-7, 10, 11, 22-27: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. . . . And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. . . . And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the

Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Chapter 22 : 16, 17: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

This was followed by the usual prayer. The Communion Hymn, No. 178, by the Rev. Mary Baker G. Eddy, was then sung by the congregation. The First Reader gave the necessary notices and also stated that there had been admitted to membership in the Mother Church, at the June meeting of this year, 2,496 new members, the largest ever admitted at any one time, making the total present church membership 21,631. The church tenets were then read. Following a solo sung by Miss Whittier, Mr. John W. Reeder, First Reader of the Roxbury branch, read the Rev. Mary Baker G. Eddy's message to the Church the reading of which occupied upwards of an hour and a half. At the conclusion of the reading of the message the First Reader extended an invitation to all present, whether communicants of the Mother Church or not, to bow in silent communion, after which the Doxology, prepared by the Rev. Mary Baker G. Eddy, was sung, which is as follows:—

Be thou, O God, exalted high;
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here and now obeyed.

The meeting closed by the usual reading of the Scientific Statement of Being and the correlative passages from 1st John 3rd, and the benediction.

The above constituted the order of services held at nine and twelve o'clock. At the three and seven o'clock service, after the reading of our Leader's message, the First Reader stated that it was his privilege and pleasure to read to the congregation an acknowledgment of this grand message, and to present it for their approval or otherwise. It was then read, and the First Reader requested all who approved it to express their assent by rising. The congregation arose *en masse*, thus spontaneously and unanimously showing their approval of the deep expression of love and gratitude contained in the letter of acknowledgment.

The letter is as follows:—

Beloved Leader and Mother:—Deeply impressed with the strong, true, living, and loving words of your message which has been read at our Annual Communion service to-day, we beg to express, though most inadequately, our sense of gratitude and thankfulness.

We are sure that in its comprehensiveness and completeness, and its opportune definition and declaration of Christian Science, you have never spoken to us and to the world more convincingly and effectually.

We are profoundly moved by its appeal, and its disclosure to us of the contrast between the true ideal and our present achievements begets the deepest humility in all our hearts.

Your steadfast, unflinching loyalty to the supreme aspirations and ends of Christian Science, your unflinching spirit of self-sacrifice and Mother-love for every child, however wayward and unworthy, your insistent adherence to wisdom and truth in every hour and every exigency, these touch and quicken us to a degree we cannot express.

We are impelled by your words to the manifestation of a higher, more genuine, more consistent, more loving life, and we thank you for holding us thus steadily and firmly to the spiritual significance and purpose of our high calling; and it is our sincere desire, our earnest prayer, that as never before we may evince in the days to come, our love to God, our loyalty to the supreme demands of Christian Science, and our unfeigned affection for you, by living more unselfish, more spiritual, more transparently pure and loving Christian lives; for we know that thus and thus alone we may prove worthy your untiring devotion in our behalf, and of the inheritance, in Jesus Christ, which through your unique and loving constancy has been committed to us.

To the Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

In behalf of the members of the Mother Church. Edward P. Bates, Boston; Edward A. Kimball, Chicago, Ill.; Septimus J. Hanna, Boston; Dunmore, London; John B. Willis, Allston; William P. McKenzie, Cambridge; Mrs. Caroline V. Ferguson, Florence, Italy; Irving C. Tomlinson, Concord, N. H.; Mrs. Sue H. Mims, Atlanta, Ga.; Mrs. Ruth B. Ewing, Chicago, Ill.; Mrs. Marjorie Colles, Ireland; Mrs. Sara Pike Conger, Pekin, China; Miss Helen L. Swasey, Washington, D. C.; Mrs. Annie M. Knott, Detroit, Mich.; Mrs. Augusta E. Stetson, New York; Mrs. Laura Lathrop, New York; Miss Sue Ella Bradshaw, San Francisco, Cal.; Mrs. Rose E. Cochran, Edinburgh, Scot.; Ormond Higman, Ottawa, Ont.; Mlle. Alphonsine Demarez, Paris, France, committee."

This letter so fully and beautifully refers to the message that there seems nothing further left to be said of it. It will be duly published in pamphlet form for the benefit of all interested.

The following account of these services, published in the *Boston Herald* of Monday, June 24, is so full and correct that its republication is hereby made with great pleasure. The other Boston papers also contained full accounts of the services. The *Herald* published our Leader's address in full. Following is the *Herald's* account of the services:—

The temple of Christian Science, the "Mother Church" of all that now dot the four quarters of this land and lands across the sea, was thronged yesterday with four great congregations of worshipers from far and near who came to attend the annual Communion and to listen reverently to the message of the Founder of the denomination and the exponent of its doctrine, the Rev. Mary Baker G. Eddy.

Morning, afternoon, and evening saw the spacious and beautiful First Church of Christ, Scientist, at Falmouth and Norway Streets, filled to the doors with devotees of Christian Science from many lands. There were titled personages present from European countries, as well as persons of humbler social rank from across the seas, and Americans from almost every state in the Union. It is estimated that eight thousand persons attended one or the other of the four services.

The special feature of the simple services was the message from the pastor emeritus and Founder of the church. In this message Mrs. Eddy made an exhaustive review of the history of Christian Science, undertaking to explain the principles of the belief, notably in several respects where it has been assailed from certain quarters by critics regarded as more or less hostile.

By some, the address was taken as a final word from her on the matter—at least one that should cover some time—and, so far as critics were concerned, she said, in the course of her message, that Christian Scientists, after all, were too busy carrying on the work they found to do to permit of interruptions from the critics. Her message was regarded, however, as something considerably more than

an answer to critics in that, for the greater part of the discourse, she made no reference, directly or indirectly, to criticism, but simply told what Christian Science is and what it is not, according to her teachings.

Among the things which she said Christian Science is not, are mesmerism, hypnotism, and various other "isms," of a more or less easily defined nature. She insisted upon its resulting in health, happiness, and immortality, and the exclusion of sin and error in mind and body.

An important feature of the Communion was the reading, at the close of the afternoon and evening services, of a memorial of thanks and loyalty, to be sent Mrs. Eddy. It was signed by a number of persons prominent in the faith in this and other countries, and, after being read to the members gathered in the church, it was approved by a rising vote.

The reading of the message occupied an hour and a half; but, so great was the interest on the part not only of the members of the church, but of those present who were not Christian Scientists, that only in a few instances did any one leave before the conclusion, although many stood during the entire service, which lasted a little over two hours.

The "Mother's room," a beautiful apartment fitted up by the children of the church as a testimonial of affection to Mrs. Eddy, was, as usual, visited by large numbers after each service.

The church was filled with the fragrance of flowers and green plants. In the corners and niches of the stairway they met the eye on every side, and the pulpit and raised platform were banked high with hydrangeas, rhododendrons, and graceful ferns. The worshipers were clad quite in harmony with the scene, the light summer costumes of the women giving it an added charm.

The services began, as announced, at 9 A.M., at noon, and at 3 P.M., but so many were there who could not gain admittance at these hours that an evening service was held, in addition to those announced. Long before the hour set for beginning the morning service, the edifice was filled and hundreds were gathered in the vestry below, where they waited through the morning service so they might not be too late for the noon meeting. Well it was that they did, for, as long as an hour before noon a crowd had gathered, extending far out into the streets approaching the church entrances. None were admitted to the auditorium, however, until every one who had attended the preceding service had left the building. Then the ushers admitted all who could be accommodated either with seats or with standing room on the floor or in the galleries.

At each of the four services it is estimated that about two thousand persons were present; and, as it is inferred that not many attended more than one service—the general understanding being that all the room available was needed—about eight thousand persons may be assumed to have participated in the Communion.

For some reason not announced definitely the annual Communion of the church this year had been postponed from its regular day, the second Sunday in June, to yesterday, and on that account, many of those who had come from a distance could not remain, but returned to their homes some days ago. Despite this fact, the attendance was as great as at any previous annual Communion of the Mother Church.

Among those present were: From London, T. von Hoderberg, the Earl and Countess of Dunmore, Lady Victoria Murray, Lady Mildred Murray, Mr. and Mrs. William N. Miller, K. C.; Miss Gertrude Cowper, Mrs. Maude P. Miller, Miss Ada Lawrence, and Fletcher L. Williams; from Manchester, Eng., Miss Elizabeth B. Potts.

From Scotland there were Lady Ramsay, wife of Sir James Ramsay, and the Misses Lilius and Mary Ramsay of Bamff; Mr. and Mrs. Richmond I. Cochrane of Glasgow; Mrs. Eva McNair, Miss Maggie Thomson, and Mrs. Pel-

ham Cochrane of Edinburgh; Mrs. Marjorie Colles of Mt. Eagle, Ire. Mille. Alphonsine Demarez of Paris, and Mrs. W. T. James of Paget, Bermuda, were also present.

Among the Canadians present were Mr. and Mrs. Milton Austin of Winnipeg, Man.; Mr. and Mrs. Ormond Higman, Miss Madge Higman, Andrew Masson, Mrs. Wilson, Mrs. M. Biggs, and Miss Welch of Ottawa; James Sheridan and Mrs. Sadie Sheridan of Gananoque, Ont.; Mrs. S. U. Williams of Berlin, Ont.; Mr. and Mrs. C. E. Wilson of Hamilton, Ont.; Mrs. Edna Robb of London, Ont.; R. Moden and Mrs. Nellie Longhed of Toronto.

Notable among the Americans present was Mrs. Sara Pike Conger, wife of the American minister to China.

The services were conducted by Judge Septimus J. Hanna, the regular First Reader of the Mother Church. On the platform were Mrs. Eldora O. Gragg, the Second Reader, and John W. Reeder, who delivered Mrs. Eddy's address. Mr. Reeder is the First Reader at the Roxbury Church of the denomination. The special music and singing were in charge of Stephen Townsend, as precentor.

After the voluntary, Guilman's sixth sonata, by the organist of the church, Albert F. Conant, selections were read by Judge Hanna from Revelations. Then came silent prayer, followed by the audible repetition of the Lord's Prayer and its spiritual interpretation according to the Christian Science text-book. The congregation then sang together the Communion hymn, the words of which were written by Mrs. Eddy.

The offertory was Guilman's "Pastorale," after which a solo, "Be of Good Comfort," by Cowen, was given by Miss Harriet Whittier, the regular soprano at the church.

Incidents of the First Members' Meeting.

THE semi-annual meeting of the First Members of the Mother Church was held at the usual time. One of the pleasant incidents thereof was the following letter to the Rev. Mary Baker G. Eddy:—

Boston, Mass., June 22, 1901.

Beloved Leader, Teacher, and Mother:—The First Members of The First Church of Christ, Scientist, assembled at their Annual Meeting, desire, as their first order of business, to send to you a message of greeting and love. Acknowledging God and the supremacy of His individual government in the affairs of mankind; declaring our adherence to the teachings of the Bible and our acceptance of the divine Christ; we recognize how God has been made known through the revelation of Christian Science and by your own ministry in this age; and that your fidelity to Truth and faithful continuance in well-doing, have made it possible for us to become the beneficiaries of Christian Science.

We rejoice in the growing recognition on the part of the world of this ministry; of the beauty of the Gospel of Christian Science, and of its power to elevate mankind, heal disease, and reconcile man to the abandonment of sin.

We are grateful for the example shown us in your demonstrations of Christian Science, and that its whole aim and object is to save and liberate mankind and not to condemn.

We are grateful to find from your example and ministry that nothing short of the redemption of the world can be our ideal in our Christian endeavors.

We feel that congratulation may be expressed in view of the sturdy, honest, and genuine growth of the Cause, and we rejoice in the revival and progress in this and other lands of primitive Christianity with its healing from sickness and sin.

At this hour we wish humbly to declare our earnest desire and purpose to achieve and maintain in our lives

and bearing towards others that high ideal of Christian character which appeals to us in Christian Science; and we shall strive to seek, in all things and at all times, to follow the footsteps of Jesus Christ, the great Wayshower.

DUNMORE, *Chairman.*

Another pleasing incident was the following resolution expressive of appreciation of the Earl of Dunmore's good work in presenting to the King of England resolutions of the Mother Church relating to the lamented death of Queen Victoria:—

Whereas, The First Church of Christ, Scientist, in Boston, Mass., at a meeting called for that purpose, January 31, 1901, unanimously passed resolutions embodying a letter from the Rev. Mary Baker G. Eddy, expressing the deep sorrow and sympathy of the Christian Scientists on the occasion of the deeply lamented death of Her Majesty Queen Victoria; and,

Whereas, a copy of said resolutions was duly engrossed and transmitted to the Right Honorable, the Earl of Dunmore, to be by him presented to His Majesty King Edward VII.; and,

Whereas, Lord Dunmore kindly made known to His Majesty, King Edward VII., that the said resolutions were in his hands, and in response thereto was informed that His Majesty was graciously pleased to receive the same, expressing at the same time his high appreciation thereof; and,

Whereas, afterward due official acknowledgment of the receipt of said resolutions was made by His Majesty the King through the Foreign Office of Great Britain, signed by the Marquis of Lansdowne, Secretary of State for Foreign Affairs, which acknowledgment is couched in most gracious terms,

Therefore, be it resolved by the First Members of the Mother Church, in Annual Meeting assembled,

That, on behalf of our beloved and revered Leader, the Rev. Mary Baker G. Eddy, and of the entire body of Christian Scientists whose desires were so efficiently carried out, we hereby express to His Lordship, the Earl of Dunmore, our deep appreciation of his kindly offices, and extend to him our sincere congratulations upon the marked success which attended his endeavors.

The Test of Character.

THERE is no better test of character than the estimate in which one is held in his own neighborhood, city, or state, among his immediate friends and associates. They have means and opportunities of knowing and measuring one's worth, or lack of worth, not possessed by others.

It is certain, therefore, that he who stands well with his neighbors,—with those who know him best,—be he humble and obscure or great and distinguished, is worthy the respect and confidence of all others, and in due measure will have it.

We who know intimately the facts and circumstances surrounding the private life and character of the Rev. Mary Baker G. Eddy, are glad to have that life and character gauged by this test, as well as by that of her world-wide career as a religious evangelist, and the faithful servant of God in establishing a system of healing Truth for the benefit of her fellow-beings.

As one among many evidences of the esteem for Mrs. Eddy by her home citizens, we mention the fact that the local press of the city wherein she resides, have only words of kindness and respect for her and her life of Christian devoutness. If occasionally a person, impelled by misapprehension or by malice, seeks to publish an attack upon Mrs. Eddy or upon Christian Science, they are quietly but firmly told by the publishers that their columns are closed to anything unfriendly and unjust to one of Mrs. Eddy's well-known goodness and purity of life.

Only recently, the editor of an old and representative periodical of the state, published at Concord, was importuned by a person unfriendly to Christian Science to publish an article in the nature of an attack upon Mrs. Eddy and Christian Science, but he was politely told by the management that nothing of that kind could appear in their columns. In thus doing these gentlemen are but reflecting the prevailing sentiment.

This attitude on the part of a neighbor of Mrs. Eddy speaks volumes in support of our proposition that our neighbors, of all others, are best fitted to judge of our private life and character.

Concord as a Resort in June.

A RECENT number of *The Concord Evening Monitor* contains the following editorial upon the subject of "Concord as a Resort in June." The editor's suggestions as to the advisability of establishing driveways in and around the beautiful capital of New Hampshire are certainly worthy of serious consideration and prompt action on the part of all who are interested in that state and its capital:—

Visitors at Concord are frequently remarking upon the improved street leading to the home of Mrs. Eddy, to whom the city is so greatly indebted for this excellent driveway. It has not been without its object lesson in stimulating our citizens to demand better roads. The beauty of Concord at this season of the year is something upon which every stranger comments. It would require but small effort on the part of our people to popularize Concord as a resort for the month of June and make it equal to some of the suburban towns about Boston. June is too early for people to go to the mountains or the seashore, yet there are thousands of people in the large cities who begin their sojourning for the summer in this month, and some as early as May, making first for some place which has the convenience of railroads and the beauties of rural surroundings.

A fact not always appreciated by the people of Concord, and perhaps not known to all, is the beauty and variety of the drives leading out of the city. They are a source of constant delight to visitors who have been entertained that way, or who, while whiling away an idle hour, have driven to the country round about. There is no locality in New Hampshire which has greater natural advantages for an early summer resort than Concord. The train service to Boston gives ample opportunity for one to go and come, spending the business day in Boston and the evenings at Concord. One thing that attracts summer visitors is the drives about a locality, and to have good driving there must be good highways.

What Mrs. Eddy has so generously done for the road leading to her home should be continued. The policy of the highway department should be to do work of a permanent character each year. The present highway commissioner adopted a policy of this kind some three years or more ago, and a part of the highway appropriation was set aside for this purpose. We may not be able to build so extensively each year as was done on Pleasant Street through Mrs. Eddy's efforts, but something can be done. To stimulate the gifts of public-spirited citizens there should be manifested a desire for improvement on the part of the city in this work. Good roads would mean business for Concord. Thousands of people come here every year, being drawn here by reason of the city being the home of Mrs. Eddy and by reason of the location of St. Paul's school within our limits. They are all, or nearly all of them, people of means. Why may not some of them be induced to spend the month of June in Concord as well as to spend it in other localities prior to summering at the mountains or the seashore? Coming to Concord for June, they are likely to remain in New Hampshire for the entire season.

What will add most to the natural beauties of Concord? Good highways leading out of the city. In one of the towns of Merrimack County a prominent citizen was made highway surveyor of his district a few years ago as a joke. He accepted the office and began building an excellent highway running in opposite directions from the centre of his own premises. When complaint was made at his partiality to himself, his reply was, "Let the people elect some one else next year, and let my successor follow my example. Eventually we shall have good roads." It was an object lesson which was not without its good effects. Perhaps it was not a wise course to pursue, but it serves a purpose. There must always be a beginning. We have had that beginning on the Pleasant Street road. If we would stimulate individual enterprise and liberality, we should show an appreciation by doing for ourselves and by welcoming all efforts to improve our highways. If an individual wishes to improve the highway in front of his premises, hold out to him every encouragement, for what is for his benefit is also for the public good. The public spirit of our citizens has been shown repeatedly, and in no way can it manifest itself to better advantage to promote the interests of Concord than by improving our streets and highways.

Epidemic of Suicides.

ENTITLED as above, the following comes from Emporia, Kansas, through *The Topeka Daily Capital*:—

"Mayor Morse of Emporia formally asked the editors of Emporia papers to-day to refrain from publishing details of suicides. He said that the publication of details of suicides had caused the alarming epidemic of suicides in this community in the last two years. Beginning with that of Charles Cross, president of the wrecked First National Bank of Emporia, suicides have averaged almost one a month. During the past six months the number has increased, and last night the papers printed the details of three attempts in two days, making ten in the last two months.

"I have consulted the Board of Health," said Mayor Morse to-day, "and I believe that if the Emporia papers do not comply with my request I have a right to stop summarily the publication of these suicide details under the law providing for the suppression of epidemics. There is clearly an epidemic in town; it is mental, but none the less deadly. Its contagion may be clearly shown to come from the suggestion—what is known in medicine as the psychic suggestion—found in the publication of the details of suicides. If the paper on which these local papers are printed had been kept in a place infected with smallpox I could demand that the papers quit using that paper or stop publication. If they spread another contagion, the contagion suggestion of suicide, I believe the liberty of the press is not to be considered before the public welfare, and that the courts would sustain me in using force to prevent the publication of papers containing matter clearly deleterious to the public health. However, no such steps need be taken. Mr. White of the *Gazette*, Mr. Strong of the *Republican*, and Mr. Yearout of the *Times* are in sympathy with me in this movement, and will suppress details of suicides until the epidemic subsides."

This is certainly one of the significant signs of the times. It is a recognition of the great fact that there is such a thing as mental contagion, which is one of the leading tenets of Christian Science in its diagnoses of disease. We are pleased to note this evidence of thoughtfulness and progress on the part of the Kansas officials in question, as well as the medical gentlemen who compose the Board of Health. However much these gentlemen may believe themselves to be opposed to Christian Science and its practical

teachings, by this action they impliedly admit that to this extent at least Christian Science is a rational and effective modern agency in the way of preventing the spread of contagious disease.

The teaching of Christian Science upon this subject is that the more a given disease is put out into the human mind, the greater the fear of that particular disease and the greater the liability to the manifestation thereof upon the human body. Suicide is not less a disease than other forms of human discord or mental inharmony, and the same law which obtains with reference to the spread of this disease is related as well to every other, more especially those diseases which are believed to be contagious or infectious.

We trust the day is not distant when Boards of Health, physicians, and our public officials generally, as well as newspaper managers and editors, will awaken to this supremely important fact and take similar steps for the suppression of every kind of news that tends to influence and inflame the general thought to the injury of mankind. If the publication of suicide tends toward creating epidemics of suicide, what shall be said of murders, divorces, domestic infelicities of various kinds, as well as every manner of criminality and vice? These are all forms of sickness and disease. Therefore, what is true of these is equally true of physical diseases, so-called. They are all governed by the same law. There is here suggested a deep and vital and far-reaching question of philosophy for the serious consideration of all thinking people, but especially for physicians and those at the head of our educational institutions, and publicists of every kind. Let us hope that the thought-wave set in motion by the authorities of Emporia may speedily reach around the world. A diseased and suffering humanity is crying out for just such a savior as this.

A Letter from Germany.

THE following letter addressed to the President of the Mother Church was sent to be read at the Annual Church Meeting. That event having been postponed until the autumn, Mr. Bates has given us permission to publish the same, which we gladly do, as it contains much of interest to us all.

We call attention to an interesting fact in this letter. It will be observed that the membership of this branch at the date of writing was eleven. At the following Communion there were to be received into membership eleven more—an increase of just one hundred per cent. While the numbers are small the ratio of increase is almost unprecedentedly large. Certainly a very healthful growth.

Habsburger, Strasse 12, Berlin, Germany.

May 30, 1901.

E. P. Bates, C.S.D., President, First Church of Christ, Scientist, Boston, Mass.

Dear Mr. Bates:—First Church of Christ, Scientist, Berlin, sends greeting to the Mother Church on this happy occasion of the Annual Meeting. Although we cannot be with you in person, we will be in the same place (Mind) with one accord. The branch here is in a healthy condition. The work was opened in October, 1899, with English services only; and we were very happy if we had a congregation of twenty in those days. Many Germans came for healing, and in January following a few German meetings were held. At these times one of the lectures delivered by a member of the Board of Lectureship in the United States, was read, having been translated and read from manuscript which was afterward destroyed. A little later regular Sunday service was begun. At first one of the Dresden students came over each Sunday and read Science and Health, translating it from the book; but after a few weeks one of our number began reading, and still continues to do so.

In October, 1900, we organized a church under the laws of Germany. The police department treated us with the greatest courtesy. They asked for a copy of our regulations, creed, etc., to place on file. I sent them one of the printed slips, with the tenets of the Mother Church, stating that this is a branch of that church, so our tenets form a part of the official records of this Empire. The slips of which I speak are those furnished by the Publishing Society. We began with eleven members, and at our semi-annual Communion service in June we shall add eleven more, making a total of twenty-two. We have four services per week (two German and two English) and a Sunday School. Our English congregation averages about fifty, the German congregation averages seventy-five on Sunday and from one hundred to one hundred and fifty at the week meetings. It is difficult for the Germans to obtain release from their state church, so their demonstration is not as simple as ours. A German who is not confirmed cannot sign a legal contract, according to present laws. Notwithstanding the claim of difficulty in language we have sold a goodly number of books; one hundred and five copies of "Science and Health with Key to the Scriptures" (two thirds of them pocket editions). "Miscellaneous Writings" and all the other books by our Leader, Mary Baker G. Eddy, in proportion. Much healing work is being done. Many earnest seekers come to inquire about this wonderful revelation of Truth; for these strong, earnest thinkers have grown weary of a theology that must be taken entirely on faith, and are reaching out for a demonstrable Christianity. They realize that they have found it in Christian Science. Although to mortal sense far away from Christian Science centres, our Leader's books and the *Journal, Sentinel*, and *Quarterly* destroy all sense of isolation.

Our every trial teaches us more of the magnitude of the work and demonstration of our Leader, and gives us more love for her and greater desire to follow faithfully in her footsteps. We thank also the editors and Publishing Society for their loving service, through which so much good comes to us all.

Yours in Truth,

FRANCES THURBER SEAL.

As to Railroad Fares.

WE gladly give space to the following letter of explanation relative to railroad fares. No one, under the circumstances, will attach any blame to the railroad companies.

Chicago, June 21, 1901.

Dear Brother:—I have just sent you a telegram upon the request of Mr. W. B. Jerome, General Western Passenger Agent of the N. Y. C. & H. R. R. R., which road you may know controls the greater part of the business between Chicago and Boston. One reason for Mr. Jerome's request is that several carloads of Christian Scientists from the West and Northwest arrived in Chicago this morning expecting to purchase tickets for the round trip for a fare and one third, and many of them seemed to have a feeling that it was within the power of the railroad people in Chicago to make the rate, and that failure to do so was unfair to them. Another reason is that Mr. Jerome feels that our interests in the matter of obtaining reduced rates for the annual meeting, or for any future occasion, may be prejudiced by the unfounded complaints of people who do not realize that it takes time to perfect arrangements for a reduced rate.

Mr. Jerome is one of the congregation of First Church of Christ, Scientist, in this city, is very much interested in Christian Scientists obtaining every concession to which they are rightfully entitled, and personally has taken great pains to acquaint other railroad officials with the fact that not one of the tickets sold at a reduced rate for last year's

Communion found its way into a scalper's office or was misused in any way. It seems to me to be reasonable that his request for an announcement that no blame attaches to the railroad companies should be complied with. He thought that if an announcement could be made through the *Sentinel*, it would reach everybody.

Sincerely yours in Truth,
ARCHIBALD McLELLAN.

Titled Visitors to First Church.

THE annual Communion service of the Christian Scientists will, it was announced last evening, be held next Sunday, instead of July 7 as formerly published. The Communion service held in the Mother Church in Boston each year calls together from all over the world teachers and believers in the faith. It has become an annual pilgrimage of large proportions, and many prominent members of the church have already arrived.

England sends a large number, conspicuous among them being members of the nobility.

The Earl of Dunmore is the most prominent titled Briton in Boston for the purpose of attending the Communion. The earl is a Highlander and has traveled in nearly every country of the world.

He has also been a hunter of renown.

He is accompanied by his wife, the countess, and his two daughters, Lady Victoria Murray and Lady Mildred Murray.

In the party also are Lady Ramsay, wife of Sir James Ramsay; Miss Lillian Ramsay, Miss Mary Ramsay, William N. Miller, K. C., a retired London lawyer and the First Reader of the London Church; Mrs. Miller, Mrs. Majorie Colles of Mount Eagle, Ireland, and Mr. and Mrs. Richmond I. Cochrane of Edinburgh.

Besides the British party, a German count is expected to be present.—*Boston Post*, June 20.

What they are Accomplishing.

To the Editor of *The Herald*.

One of the preachers of the city has given to the general public through your courtesy a dissertation on what he calls the humbugs of Christian Science. Now, if some Christian Scientist will return the compliment by reciting what he considers the humbugs of the religious philosophy and theology of that preacher, we shall have a completer illustration of the confusion that exists in the minds of equally good people respecting what they call the truth.

Meanwhile, let any one who cares to witness what is the distinctively religious phenomenon of Boston be present on Wednesday evenings at the Christian Science Church on Falmouth Street. If any other religious society in the city was crowding its church building with twelve hundred intelligent and evidently very happy people at a week evening service, year in and year out, it would be the talk of the town. The observer will also conclude that he is brought face to face with genuine spiritual experiences. I am not a Christian Scientist.

Boston, June 11, 1901.

UNITARIAN.

A party of fifty prominent doctors of New York was on its way to attend a convention of physicians at St. Paul this week, when one of the number was taken ill, and despite the earnest efforts and repeated consultations of his forty-nine warm, personal friends, every one of whom was deeply schooled in the history and science of medicine, the sick man, after a good many hours of suffering, died. Had these men been Christian Science healers instead of regular practitioners, their unsuccessful effort to cure might have occasioned much more comment.—*Boston Herald*.

Testimonies.

Effects of Poison Oak Overcome.

While camping on a little creek down in the Indian Territory, with my husband and two small children, my little girl went down on the bank of the creek to dig around what we call the red bud bush, as the roots of it are said to be nice for tooth brushes.

The child not knowing the difference, pulled up the poison oak root, brought it into the tent, and we all three took a piece from it. In about fifteen minutes my husband came in and told us we were chewing poison oak.

I immediately declared the Truth, as best I could, and the children and their father went down to see if the poison oak grew there, and found any quantity of it.

My little girl had been poisoned by it several times before that, and had been healed by Christian Science. Whenever she went on the creeks or in the woods her face and hands would be affected by it. We were a long way from any healer, and the river being up between us and the Post Office, I found myself alone with God. I began treatment at once, and realized that God, our loving Father, is all we need in hours of affliction and trouble, and that He is all, and in Him all things are pure and perfect, and very soon the fear began to disappear.

Early the next morning there was a breaking out in the little girl's mouth and on her lips and face and hands; and in three days, she could not slip a thin knife blade between her teeth. On the ninth day she could eat anything she wanted, and in a short time the skin all peeled off and not a scar remained, except three small purple spots on her cheek, no larger than a small pea. They broke out after we arrived home in Chickasha. My sister put turpentine on it, and the little girl said there would never have been a scar there if auntie had not put that turpentine on her cheek, and she is very indignant over it. The poison oak broke out in my mouth and the little boy's mouth, and on our hands and faces, something like heat, but disappeared in about five days. It never became swollen or inflamed. Not one of us, not even the little girl, lost one moment of sleep from it.

Oh, how great and grand is Christian Science! I can say that I am truly thankful to God and to Mrs. Eddy for it. I have only been in Science four years, but have been greatly benefited by it in many ways.

MRS. MARY E. TERRELL, Chickasha, I. T.

Saved from Injury.

We have had such a beautiful demonstration of the power of Truth lately that I feel that some other mother may be helped by the little that I can give.

Some three weeks ago, one morning in getting the little ones off to school when Hugh said good-bye, I called to him and told him to say the Scientific Statement of Being on the way to school, and went about my work with the thought that Truth would answer all questions and supply all. I thought no more about the children until time for school to be out. Somehow I thought of Hugh and noticed that he was a little late by the clock. After a while I saw him coming. I observed that he was very pale and saw that something had happened, but sat still and began to realize the Truth. When he came in I asked him what made his clothes dusty, and he said a boy pushed him, but would say no more.

After a while the other children came home and spoke of what they had heard on the street, but we thought nothing of it. They ate their dinner and went to school, and no one could have told that anything had happened. No one knew but Hugh, and he didn't tell.

On Saturday my husband went into one of the stores

and was asked if that was his boy who was run over by a log wagon. Chester and Glenn were with him and answered, yes. The man went on to tell that his brother-in-law had a number of boys on the wagon with him and that Hugh was sitting beside him when one of the little boys pushed Hugh and he fell at the horses' feet. Before the horses could be stopped, the front wheel of the wagon ran over his body below the arms. It seemed as though the horses were frightened; anyway the man went on. Some of the boys picked Hugh up and carried him a little way and then he started and ran off home. The man was so worried he could not sleep for thinking of it that night, and when he was told that the boy went to school and was not hurt one bit, they said it was a miracle.

There was not a bruise, not the least manifestation of error, except that he was very pale and cold, and that was soon gone.—NAOMI M. WHITESELL, Eaton, O.

A Remarkable Case of Healing.

I feel I must tell of a wonderful case of healing through Christian Science. I had often heard my husband speak of a friend in sympathetic terms, remarking, "He is going through what I did with you,—the care and worry of an invalid wife." One day in September, 1900, on coming home he said, "I just left Mr. — feeling very blue, he had just come from the station, after seeing a medical specialist off whom he had called to see his wife. The specialist told him nothing could be done for his wife and that she could live only a short time."

After my husband told me this, I could not resist the desire to write and tell this woman how Christian Science had, in 1896, brought me back to a happy life after the doctors had given me only a few hours to live. I was suffering from Bright's disease, locomotor ataxia, and paralysis.

My letter reached her when all hope had been given up, and she drank in the Truth therein as a little child. She must have, for her seven cancers began to heal at once, and by December were all healed. She had no treatment. I had never met her at the time of writing the letter. She sent for me and I went to see her, two weeks after I wrote her, taking some Christian Science literature.

So, my dear co-workers, listen to the prompting to do good, as we know not how gladly it may be received nor the happiness we may bring to others and ourselves thereby.

Christian Science does bring happiness and "peace that passeth all understanding," not only by the physical healing but by the uplifting of the thought into purer channels. This I know from experience.

MRS. E. DELLA WOOD, Elmira, N. Y.

Healed of Nervous Prostration.

It is somewhat over three years since I was healed of nervous prostration and other troubles through Christian Science. I had been an invalid seven years, the last two and a half years were spent in bed. I was able to sit up but little. I was taken to the hospital and went through an operation. For a time I seemed to be improving. I could sit up some of the time and walk across my room. After five months I was brought home, as the doctors had done all they could do. I was completely discouraged, but my husband wished me to try Christian Science, as I was growing worse again. To please him, I consented. My healing was very slow at first; but now I do not know how I ever lived without Science. I have gained a little understanding and have been able to help others and myself a great many times. I am very thankful to Mrs. Eddy, for it is through her that we have this Truth and understanding of God.—MRS. F. B. PIERCE, Silver Creek, N. Y.

Christian Science and Obstetrics.

I send you two letters, which will tell for themselves, of a beautiful demonstration. I never saw either the gentleman or his wife, but he was a patient of mine some seven or eight weeks ago, and was healed through absent treatment of a severe case of quinsy sore throat. Seeing such good results they determined to try Christian Science when their little child was anticipated, and the result has demonstrated yet more fully to them that God is a very present help in time of need.—E. R. H., Helena, Mont.

Bozeman, Mont., December 27, 1900.

My Dear Mr. H—:—Our little girl arrived last night, and both mother and baby are doing nicely. We had company in the evening, which wife was entirely free to enjoy. At about nine o'clock she asked me to call the nurse, and a little after half past nine a daughter was welcomed to our house with very little discomfort and very great joy. Before twelve o'clock we were all abed and asleep. Will write you again to-morrow:

Sincerely yours,
C. C.

Bozeman, Mont., December 29, 1900.

My Dear Mr. H—:—Wife and baby getting along nicely. Thanks to Christian Science. You may discontinue treatment on receipt of this letter. As soon as I get time I will write you more freely. Quote me price on one copy Science and Health.

Sincerely yours,
C. C.

All Needs Supplied.

When listening to the testimonies given at one of the Wednesday evening meetings, the text, "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 490), was frequently repeated. I had often repeated it to myself in my daily needs, but that evening a new interpretation of the passage came to me. I saw how I could make it a reality for myself and help others.

Before this I had thought of the words as meaning, God looks after me and protects me, being a power for good, but outside myself. That evening it came to me like a flash that for me it means, In the degree that I reflect Divine Love in thought and act, is every human need supplied; for I am then not withholding any good thing from my brother.

And so it is individual work that brings us consciously into the kingdom where we have all; and that work is in all ways reflecting the Father's love which is helping others to see this beautiful reality; this omnipresent, all-mighty power.—W. L. M., Boston, Mass.

Operation not Necessary

Two years ago I was on the brink of despair. I had consulted five leading physicians in our city, and the only relief they offered was through an operation. I was suffering from what they called a fistula and chronic hemorrhoids. So great was my suffering that I did not think life worth living. I made preparations for an operation and started to visit my parents, knowing that the operation was delicate and dangerous. On my way home the thought came to me, that I had not given Christian Science a chance. I went directly to the home of a Scientist, laid my case before him, and gave up the thought of an operation.

In less than two weeks I was healed, and have been able through the study of Science and Health to overcome quickly the headache and other ills.

H. G., Beloit, Wis.

Religious Items.

"Wilderness Christians. Who are They?" is the title of an article by M. L. Rugg in the (Baptist) *Standard* which contains the following: "Who are they? They are those who have crossed the Red Sea of redemption out of the Egypt of their sins, but have not gone up and possessed the Canaan of Christian blessings. A wilderness Christian is a disobedient Christian. He is satisfied to just get out of Egypt when God has commanded him to go up and take the promised land. He tarries when God commands him to go forward. He turns back before dangers when God has promised to give him the victory. A wilderness Christian is an unhappy Christian. God did not intend the wilderness to dwell in, only to pass through. It is hot, and parched, and barren. There are serpents that bite and beasts that devour. There are foes ever ready to assail the unguarded camp and disease ever present to destroy. No wonder the wilderness Christian is a murmurer and a fault-finder. The wilderness Christian is a useless Christian. . . . He is worse than useless, for his disobedient, unhappy life hinders others in the way."

Concluding an article dealing with the alleged growing feebleness of Christian character among college men, the (Unitarian) *Christian Register* says: "Do we need a revival of Puritanism on a higher plane? Discarding formalisms about dress and language, there was in the different evolutions of old Puritanism—of Quakerism and of Methodism—a stronger, truer life, a determination to 'stand up for God,' we can see nothing better to hope for than a new Puritanism inspiring our social and business life, and filling us with a will to do the right, let come what will come. We can get a glimpse of what the old reformers meant, when they spoke of 'mere morality,' and demanded 'godliness.' The fault was not altogether their own that godliness often became an outside show, even a cloak for inner scampishness. The great fact remains that in those days there was a sincerity of purpose, and there were mighty men and women raised up who 'walked with God.' Our institutionalism must not blind us to the fact that the key of a great humanity is not intellectual mechanism, but purposeful godliness."

Rev. E. A. Dunning, in an article on "The Risen Life" in *The Congregationalist*, says: "The Bible is the most optimistic of all literature. It begins with a picture of God looking on everything that He had made, 'and behold, it was very good.' It ends with a vision of God on His throne, saying, 'Behold, I make all things new.' The Old Testament prophets never blinked the wickedness of their times, never glossed the deceitfulness of the individual human heart, the rottenness of society, or the corruption of government. Sometimes they were for the moment overwhelmed by the baseness and moral blindness of their fellow-men. But over and beyond all these they saw, as we sometimes see on a fresh spring morning after a night of storm, new skies and a new earth, the creation of God. Jesus Christ came to proclaim the same vision, with clearer and more confident tones, and his apostles took up the tidings with unfaltering assurance. Whenever the book of Revelation may have been written, it takes its place properly at the end of the catalogue because it is the crown of faith in the world renewed."

In a sermon on the "New Epoch of Faith," published in the *Universalist Leader*, the Rev. F. W. Betts says: "The superficial critics smile at millennial dreams. It were wiser to ask why the greatest prophet of Israel, Isaiah, the greatest philosopher of Greece, Plato, and the greatest of men, Jesus, put into language a dream of life? Why Abram left Chaldaea; why Moses left Egypt; why John believed in a new Jerusalem. More in a 'Utopia,' and Lytton in 'The Coming Race'? Why men of every age and race, from John the Baptist to Prince Kropotkin, insist on martyrdom for an ideal? Why Kossuth,

Mazzini, Lamennais, Father McGlynn, Henry George, and ten thousand others surrender peace and comfort to battle for a vision of the soul? Why, despite faults, failures, and sins the most powerful force in your soul and mine is some idea of right, some vision of good, some romantic dream of life?"

Among the "Notes and Comments" in the (Baptist) *Watchman* is the following: "Professor George Adam Smith, in the new 'Encyclopaedia Biblica,' expressed the 'hope that nobody will go to Beersheba looking for the 'seven wells,'" from which it was formerly believed that the place took its name. The *Interior*, however, calls attention to the fact that Professor George L. Robinson of McCormack Seminary prints in the *Biblical World* descriptions of all the seven wells, as he himself found them last year, and publishes photogravures of six. The seventh had been filled in, but the curbing remained. All of which, our contemporary says, reminds us that it may not be safe to trust critics as to the historicity of Abraham who cannot be trusted as to the reality and number of his wells still visible and actually in use."

In an editorial on "Self-Pity" the (Baptist) *Standard* says: "Few tendencies are more unfavorable to the development of a strong character than self-pity. It is the besetting sin of weak men and women, arising from a form of selfishness, growing with astonishing rapidity, and speedily undermining manliness and womanliness. To resist firmly the very beginnings of this weakness is the only way to guard against ultimate spiritual disaster. For once allowed a place in daily thought, the disposition to dwell on limitations and disappointments soon overspreads the whole horizon with the gray fog of discontent. Sunshine fades, gladness forsakes the voice, the will falters. No man can look the world boldly in the face . . . who spends his idle moments consoling himself for real or fancied wrongs of fortune."

In a thoughtful sermon concerning the mission of Jesus, published in the (Unitarian) *Christian Register*, the Rev. Horatio Stebbins, D.D., says: "Out of his provincial experience, before our modern science was born, he unfolded the truth that anticipates all science; and the noblest natures find in him the true interpretation of their being and the justification of the existence of the human world. The nature of true religion is not changed at the beginning of a new century; and while the world is moving fast and the times are full of trouble, the light is ever on the mountain tops, the eternal coming of the kingdom of God."

In an editorial on "The Chief Meanings of Miracles," *The Congregationalist* says: "Our Lord himself gave thanks that his power in the raising of Lazarus might be used as an incentive to belief. The atmosphere of divine authority joined with divine unselfishness and sympathy, which surrounded the earthly life of Jesus is still an atmosphere in which a reverence grows which leads to faith and love. In his wonder-working and his self-restraint, his power and sympathy, he stands revealed as the Lord who, being lifted up, draws all men unto him."

The *Evangelical Messenger* says: "An even, persevering type of the Christian life is essential to religious happiness and usefulness. To be out of the way much of the time and to be vacillating between right and wrong is a very unsatisfactory state of heart and mind. Some people are in such a tangle as to their relation to the Church and the world that they are in real misery. They find little comfort in their religion because there is so little of it; and they cannot enjoy the world because of the restraints of their profession and Church relation."

The *Universalist Leader* says: "A song in one's heart, a smile upon one's lips, a cheery, wholesome message of good-will in one's tongue, are wonderful helps to all kinds of people. There are so many burdens

of sorrow and care and poverty and sin; so many doubting, discouraged, tempted hearts. To comfort and to make strong, to lift up and to bless, are these not missions worth while? Try it, friend, and prove how truly your own heart and mind are cheered and made brave by your very endeavor to carry sunshine into dark places."

The (Swedenborgian) *New-Church Messenger* says: "There is an element of self-life about the natural conception of self-sacrifice, which the spiritual man should seek sedulously to avoid. There is a thought of merit or martyrdom, or of differentiation from others, which is most inimical to a true and interior spiritual state. Man should take the blessings of life which justly and properly come to him, like a child breathing the air; and he should administer them as a sacred trust, placed in his hands by the Lord."

Horace Bushnell says: "The only real and Christian way of purity is to live in the open world and not be of it, and keep the soul unspotted from it. There are no fires that will melt out our drossy and corrupt particles like God's refining fires of duty and trial, living, as He sends us to live, in the open field of the world's sins and sorrows, its plausibilities and lies, its persecutions, animosities, and fears, its eager delight and bitter wants."

The *Watchman* says that there are about twelve hundred Armenians in Worcester, Mass., and they have a Protestant church with a pastor who is a graduate of Euphrates College.

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We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

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We especially request our contributors to write plainly, and only on one side of the paper.

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The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair brotherly consideration, when we request the field to write to him only upon matters pertaining to his duties as Clerk of the Church.

We again ask that no money remittances whatever be made to the Editor or Editorial Department.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

Political and Governmental.

The advanced course in naval architecture heretofore pursued by the Naval Academy graduates prior to commission in the construction corps at some of the leading European institutes, because of the superior facilities afforded, which were not believed to be available at home, is hereafter to be given these young men at the Massachusetts Institute of Technology, where a course of study is to be followed equalling that offered by Greenwich, the Ecole Polytechnique, Glasgow and other famous schools in England and France.

By the arrival of the transport Kilpatrick at San Francisco June 27, the last of the volunteer regiments from the Philippines was landed on United States soil before the end of June, as was intended by the War Department. The Forty-Third Regiment was recruited at Fort Ethan Allen, Vt., and is composed almost entirely of Massachusetts, Vermont, and New Hampshire men.

At the expiration of its lease of power by act of the Legislature, the Philadelphia Public Building Commission made a report of its expenditures on the famous City Hall, from August 5, 1870, to June 26, 1901. The total was \$24,313,445.43. The building is not finished.

The survey of harbors in Cuba by the Navy Department to ascertain the best locations for United States naval stations has been virtually completed. The sites recommended are: Nipe Bay, Guantanamo Bay, Cienfuegos harbor, and Havana harbor.

Foreign News.

Consul Mahin of Reichenberg writes that Dr. Alexander Von Peez made a noteworthy contribution to the Munich *Allgemeine Zeitung*, in which he says: "Not China and not the Transvaal war, but the race between the great industrial countries—England, Germany, and the United States—forms the highest interest of the future. Slowly has England grown commercially, more rapidly has Germany risen after gaining political unity and establishing the protective system; but like a storm is the forward movement of the United States. The three competing countries now suffer from obstacles which hinder their free movement. Germany has China, England the Transvaal, America the Philippines. Appearances indicate that the United States will be the first to throw off its burden. After that country shall be free from the Philippine war, its industrial advance upon Europe will be fully manifested."

Archbishop Keane, who has recently returned from a visit to Ireland, is quoted as follows regarding the political situation: "England is gradually giving Ireland home

rule. After all, Englishmen love fair play and ultimately they will yield to Ireland everything that fair play demands. Englishmen will continue to liberalize their policy until not only Ireland but Scotland and Wales will have their own parliaments. Then these countries, knit together geographically, as the distant English colonies never can be, will be represented in an imperial parliament which shall knit them together politically. The world will see in these isles a second realization of the American system of government."

The Boers are once more overrunning Cape Colony to the alarm of the residents and the annoyance of the British generals. A force three thousand strong attacked Richmond on June 25, and an engagement ensued lasting twelve hours, when hostilities ceased on account of darkness, leaving the Boers in such positions of advantage that the capture of the town on the following day was expected; but learning of the approach of British re-inforcements, the besiegers withdrew in the night.

The complete census returns for Paris give a total of 2,714,968. These show an increase of only 177,234 inhabitants since the previous enumeration of five years ago. These figures represent what is known as the "legal" population, i.e., residents whether in or out of the city on the night of enumeration, but not strangers or transients.

The Czar of Russia has freed all newspapers and other periodicals from all warnings, interdictions, and punishments, and has decreed that such warnings and interdictions expire hereafter within definite periods.

A royal proclamation was read in London on June 28, announcing that the coronation of the King will take place in June, 1902.

Industry and Commerce.

The Pennsylvania Railroad has secured control of the Cambria Steel Company, and it is understood that both the Cambria and the Pennsylvania Steel Companies will continue to be operated independently. The acquisition of the Cambria Company gives to the interests connected with the railroad company control of two important steel companies which have been independent of the United States Steel Corporation, control of the Pennsylvania Steel Company having passed a short time ago. Both companies are large manufacturers of steel products. In steel rails, the output of the Cambria and the Pennsylvania and Maryland Steel Companies, the last named being owned by the Pennsylvania Steel Company, is between one-quarter and one-fifth of the total of the companies combined in the United States Steel Corporation. No competition between the Pennsylvania Railroad interests and the United States Steel Corporation in the field of Steel making is expected.

The official announcement is made by J. P. Morgan & Co. that the United States Steel Corporation has purchased the Shelby Steel Tube Company, the most formidable competitor of the National Tube Company, already owned by the United States Steel Corporation. The purchase means the elimination of an important rival of the United States Steel Corporation and the entire control of the tube business of the latter. The Shelby Company is a consolidation of ten minor steel companies. It is capitalized at \$15,000,000, of which \$6,000,000 is seven per cent cumulative preferred, and \$9,000,000 common stock.

On June 26 a contract was awarded to the Fore River Ship and Engine Company at Quincy Point for the construction of a seven-masted schooner, to be built entirely of steel and to be ready for launching about the end of next February. The new vessel will be the largest of the kind afloat. Her masts will be of metal and she will be heated and steered by steam, and lighted by electricity. The total cost will not be less than \$250,000.

It has been definitely settled that the Ger-

man Kaiser will have a new yacht built in this country. Smith & Barbey have received an order through the German embassy in Washington to design a yacht somewhat on the lines of the Induna, the American yacht now owned by the Emperor. The new vessel will measure about 120 feet on the water line, which is ten feet longer than the Induna.

For the first time in its history a loan offered by the city of Philadelphia went begging last week. Bids were opened on June 24, for a \$9,000,000 city loan. Only one bid was received and the loan consequently failed. The reason of the failure was that the rate of interest offered, 3 per cent., was too low to attract investors.

The Dominion Government is interested in the establishment of a fast steamship service between Canadian ports and Great Britain, and has been negotiating with an American who offers to furnish ships that will give a 30-knot service. Such a service would revolutionize the transatlantic passenger traffic.

Bolckaw, Vaughn & Co. of Middleboro, England, have installed the open hearth process of steel making in their works for which they pay the Carnegie Steel Company \$500,000 and a royalty on every ton of steel they make.

General News.

Harvard University conferred the honorary degree of doctor of laws upon the following men on June 26: Judge William Caleb Loring of the Massachusetts Supreme Court; Henry S. Pritchett, president of the Massachusetts Institute of Technology; Jacobus H. von't Hoff of Berlin, the greatest living physical chemist; Judge James T. Mitchell of the Pennsylvania Supreme Court; Charles P. Sargent, first director of the Arnold Arboretum; Wayne MacVeagh of Philadelphia, an eminent lawyer and critic; Theodore von Holleben, ambassador of Germany to the United States; James Ford Rhodes, historian.

A St. Louis press dispatch says that the board of directors of the Louisiana Purchase Exposition Company has selected Forest Park site of 668 acres for the projected world's fair, subject only to the approval of the national committee. The site is in the most beautiful part of the city. More than one-third of the entire site is level ground, and the highest point is 186 feet above the city. It is crossed by the River des Peres and ten creeks and there are three handsome artificial lakes. If need be 450 acres of extra land are also available for the fair.

In a truly remarkable essay on what the *Academy* calls "The Busy and Abominable Bee," M. Maeterlinck speaks of the creature's masterpiece, the hexagonal cell, as something touching perfection in an imperfect world. The cell in the comb, he says, has a perfection that all the geniuses in the world, were they to meet in conclave, could in no way enhance. "No living creature, not even man, has achieved, in the centre of his sphere, what the bee has achieved in her own."

A food vegetable, cultivated in tropical Africa by the natives, has been recently analyzed by expert French chemists and found to contain in its natural state all the chemical properties of a perfect nutriment, which is a rare distinction. The plant is called woandsu by African negroes. It has been introduced in Southern Asia and in Brazil.

In the annual Yale-Harvard eight-oared varsity boat race held at New London June 27, Yale won by less than two boat lengths. Yale's time for the four miles being 23 minutes and 37 seconds. Harvard's time was eight seconds slower.

At the commencement exercises June 26, it was announced that J. Pierpont Morgan had given \$1,000,000 to the Harvard Medical School.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Among the Churches.

Opening Services at Tacoma, Wash.

A large audience attended the service opening First Church of Christ, Scientist, to public worship yesterday morning (Sunday, June 2). Every seat in the auditorium was taken and space in the rear was filled in with extra chairs, which were all occupied before the service began. The doors were thrown open an hour before eleven o'clock, and many *en route* to other churches paused in curiosity to take a glance into the cheery interior, showing the deep interest taken in the opening of this new church, a church whose rapid growth and successful completion marks an advance in Christian Science thought in Tacoma which those not directly interested had scarcely conceived.

It is a beautiful church; not imposing or stately or representing much of financial outlay, but attractive, graceful in design, and in its interior arrangement and decoration beautifully simple and artistic.

It is not a large church. The auditorium will seat but three or four hundred, but it is ample for present purposes and may easily be adapted to larger needs when the growth of the church makes enlargement imperative.

In style of architecture the church is modified colonial. It was the design of a Tacoma architect, Mr. J. G. Proctor, and the entire work has been the result of his artistic taste. The walls are tinted a restful shade of green, lighting up toward the ceiling into a softened maize. The ceiling is maize color, and the general effect is exceedingly artistic.

In shape the auditorium is nearly square, with the exception of the space back of the Readers' desk, which is rounded to admit a pipe organ. The centre of the church is given a cathedral-like appearance on a small scale by a row of classic looking columns supporting a ceiling considerably higher than that on each side. A row of electric lights placed at intervals at the top outline this court-like space, and at night, when the lights are turned on, the result is very good; better than a central blaze from chandeliers, always more or less trying to the eyes. The lamps on the platform are tall and handsome, one on each side of the pulpit in standards of wrought brass, with a cluster of three lights softened behind glazed shades. The columns are finished in a soft cream tint, which harmonizes admirably with the color scheme of the walls.

Back of the Readers' desks, outlined against the curving green wall, are the words, "God is Love," in large gold letters, flanked by inscriptions, in smaller type, from the Bible and from Mrs. Eddy's book, *Science and Health*—on the right, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," signed underneath by the simple word "Jesus;" and on the left, "Divine love always has met, and always will meet, every human need," signed "Mary Baker G. Eddy."

These three inscriptions are so pronounced in position that they strike and hold the eye the moment the church is entered.

The aisles are carpeted in green to match the walls. The

seats are the ordinary theatre chairs placed in gradually ascending tiers, each row standing on a platform, raised several inches higher than the one in front. They are without upholstery and are simply oiled to bring out the natural beauty of the wood.

The service followed closely the order observed in other churches with the exception of the sermon, which in Christian Science Churches is conspicuous by its absence. They have no preachers, the service consisting entirely of music and Scriptural passages, with supplementary readings from "*Science and Health with Key to the Scriptures.*"

Yesterday morning's service was conducted by the Readers in charge, Mrs. S. P. Weaver and Mr. C. F. Kraft.

In the evening the church was again crowded, a large delegation from Seattle and other points being in attendance. Mrs. Blanche Hogue of Portland, First Reader of First Church, Portland, and Mr. David Ogden of the same city, formerly of Tacoma and a charter member of the Tacoma Church, conducted the service, assisted by Seattle Readers, Mr. and Mrs. Allen H. Armstrong.

Music for morning and evening was furnished by Mrs. Davenport, Mrs. Gaston, and Messrs. Buckmaster and Harigan. Mrs. Lovell presided at the organ, assisted by Miss Jeanette Kraft.—*Tacoma Evening News.*

Mrs. Ella L. Weaver delivered the following address:—

Friends:—Before taking up our regular lesson, it gives me great pleasure to extend to you, in behalf of First Church of Christ, Scientist, of Tacoma, a cordial, loving welcome. As we look upon our pleasant surroundings, we know that in this step a forward movement has been made in the interest of our Cause.

To our fellow-workers, visiting Scientists, we realize in your presence a visible manifestation of Love and your loyalty to the cause of Christian Science.

To the home friends and to those unacquainted with the teachings we represent, we appreciate your presence and thank you for your kindly interest, and may such a thought of love for God and our fellow-man go forth that all may desire to know more of this Truth, the Truth which wars only with sin, disease, and death, never with Life, Truth, and Love. May those seeking health and happiness, find both in the true understanding of God, our refuge and strength in every time of trouble.

In our text-book, "*Science and Health with Key to the Scriptures*" by Rev. Mary Baker G. Eddy, p. 574, we find church defined as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of Divine Science, thereby casting out devils, or error, and healing the sick."

The Church of Christ, Scientist, stands for right in all things and in no way departs from the teachings of the Bible, as witness our first church tenet: "As adherents of Truth, we take the Scriptures for our guide to eternal life" (*Science and Health with Key to the Scriptures* by Mary Baker G. Eddy, p. 493). All over the world it is fulfilling

a mission of love, reforming the sinner, bringing to the sick and sorrowing, health, happiness, and life.

The first Christian Science Church was organized in the year 1879 with twenty-six members. Its growth has been a most remarkable one, as to-day it has a membership of nearly twenty thousand [the present membership is 21,631], and about five hundred organized branch churches in the United States, Canada, Great Britain, Germany, France, Australia, and Mexico.

Our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, first published in 1875, is now in its 212th edition of one thousand copies each.

By no means least of the stones in the building of the Temple of Christian Science, is the physical as well as the spiritual healing, for it is a practical religion, and if God destroys sin and forgives the sinner, should it be thought incredible that He heal the sick and afflicted? The teaching of Christian Science lifts the thought higher, improves mankind physically, morally, and spiritually, teaches us how to keep the commandments: "Thou shalt love the Lord thy God with all thy soul and with all thy mind, and thy neighbor as thyself," brings to our consciousness the true brotherhood of man, destroys the love of sin and the fear of disease, and robs the grave of its victory.

The theology and medicine of Christian Science are one, governed by one infinite Principle. We say, in the words of Gamaliel, "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

We do not question the right of others to choose for themselves any system of theology or healing which seems right to them, and meanwhile we ourselves are striving to do good, in the way which to us seems right. We do not seek to fill our churches by proselyting.

We know that no honest seeker after truth ever accepts, without question, a statement for or against it, but will investigate for himself and prove all things, holding fast that which is good. We invite such investigation for Christian Science.

In "Miscellaneous Writings" by Mary Baker G. Eddy, p. 224, we read, "Then, we should go forth into life with the smallest expectations, but with the largest patience; with a keen relish for and appreciation of everything beautiful, great, and good; but with a temper so genial, that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled, that no passing breath nor accidental disturbance shall agitate or ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it,—determined not to be offended when no wrong is meant, nor even when it is, unless the offence be against God."

For such teachings our hearts are filled with love and gratitude to our Leader, and to her untiring efforts are due the great blessings of Christian Science to-day; through her faithfulness and love, her patient obedience to the one God, divine Principle, are our demonstrations made possible. In times of trial we find her words of loving counsel able to turn our thoughts away from material sense to Soul, the ever-presence of divine Love.

To the dear home band who have labored so faithfully, I would say, Let us not think our work completed in the building of this church, it must be sustained by divine Love, for Love alone brings forth perfection.

I can find no more fitting thoughts with which to begin our work in our new home than those of our Leader in "Miscellaneous Writings," p. 155: "Sacrifice self to bless one another, even as God has blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity. While pressing meekly on, be faithful, be valiant in the Christian's warfare, and peace will crown your joy."

The Work at Manchester, N. H.

On the evening of June 11, our new and prettily furnished reading room was formally opened to the public. Our local workers have for a long time felt the need of more suitable and centrally located quarters.

The first of May we took possession of a large, well-lighted and heated room on the corner of Elm and Manchester Streets, in the very heart of the business section. Contributions and furnishings at once began to come in. Of the money contributed a large rug (thirteen by nineteen) was purchased, others contributed chairs, pictures, plants, couch, stands, clock, and large centre table covered with the writings of Mrs. Eddy and the publications of The Christian Science Publishing Society. A Scientist of Concord, N. H., whose business is located here, kindly gave us the use of a piano. Just over this instrument hangs the picture which Christian Scientists are bringing to the attention of the whole world, Strutt's "A Little Child Shall Lead Them." Other pictures, such as the "Sistine Madonna," Hoffman's "Christ," and the "Mother Church" fill spaces on the walls.

The entire arrangement and color of the furnishings give the impression of cheerfulness, harmony, and quietness. The prevailing color is green with a shade of brown which harmonizes with the oak furnishings.

The following is a clipping taken from the *Manchester Mirror* of June 12: "Last evening the new reading and reception rooms of the local association of Christian Scientists in Merchants' Exchange Building at the corner of Elm and Manchester Streets, were opened and received their formal dedication. There were a large number of the members and invited guests in attendance, and the affair passed off in a most enjoyable manner. Among the visitors was a delegation from Concord, N. H., who were royally entertained by the local members. The visiting party was in charge of the Rev. Irving C. Tomlinson. The rooms were open to the public early in the evening and an informal reception was conducted between the hours of eight and ten. During the evening several musical selections were given at intervals. The Rev. Charles D. Reynolds, First Reader of the local church, in a few remarks introduced Mr. Tomlinson whose congratulatory words were encouraging and appropriate."

The visiting Scientists arriving in Manchester an hour and a half before the hour appointed for the reception, a trolley car was chartered and a ride was taken to Lake Massabesic. Among the visiting Scientists present were representatives from Los Angeles and San Francisco, Cal., Marion, O., Lockport, N. Y., and Cambridge, Mass.

In establishing this reading room, together with the encouragement given by the kind words and cheerful presence of the visiting brethren, we have been strengthened and are going forward in the work of building God's church.—ANNIE F. BAKER, Clerk.

In this connection the following letter to our Leader will be read with interest.

June 11, 1901.

Beloved Mother:—You will be glad to hear the good news from Manchester. Twenty of your Concord children, and five others who are here from abroad, to-night attended the informal opening of the new reading rooms in the Queen City. These new rooms are centrally located, conveniently arranged, and beautifully furnished.

The united band of Manchester Scientists were out in full force, and with their visitors filled the large rooms. Among those present from the First City of the state were Judge and Mrs. Fellows, Mrs. Putney, wife of the editor of the *Mirror*, Mrs. Frizzell, wife of one of the editors of the *Union*, Mr. Libby, principal of the High School, and his wife.

Rev. Mr. Reynolds made an ideal host and he was ably

assisted by the local workers. The Manchester Scientists seemed very grateful to divine Love for this gift to them, and they seemed to appreciate the visit of their Concord brethren. We were all blessed by this interchange of brotherliness. How kind divine Love is to us all.

I. C. TOMLINSON.

Fourth Church of Christ, Scientist, of Chicago.

One year ago Easter morning, Fourth Church of Christ, Scientist, of Chicago, held its first service in Marlowe Theatre, Englewood. The organization of this church was made necessary by the overcrowded condition at the services of First Church, and was effected in a manner similar to Second and Third Churches in the North and West Divisions of the city respectively.

A congregation of about five hundred attended the opening service Easter morning, but this church organization took from First Church a membership of one hundred and twenty, and an average attendance of about three hundred.

In one year the membership has almost doubled, and the congregation has likewise grown in proportion at both the Sunday and Wednesday evening services.

In March, this year, a lecture was given by Judge William G. Ewing, who was introduced by Mr. Orville T. Bright, County Superintendent of Schools. The building, which seats twelve hundred, was crowded before the hour appointed.

For more than an hour this large gathering listened in attentive silence to the message destined to sweep away the popular misconceptions of Christian Science, and to declare the known God. The attendance at the services increased noticeably after this lecture. At our Wednesday evening meetings it is learned that the glad story is both heard and heeded, that mankind is being cleansed through the Word which is spoken.

It would be difficult to tell in this article of the numbers who are lifting their voices in gratitude and praise at these meetings. They tell of release from the bondage of disease; of release from the yoke of sin; of sorrow and despair lifted; of all manner of discord destroyed by supreme Good.

With joy we say that the short history of this church furnishes a sublime lesson in obedience and love. Since the day of organization, the earnest, devoted work of its members, their love for one another, and desire to obey each and every injunction, have all wrought out the fulfillment of the Scripture, "Be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy."

SAPPHO E. PRENTISS, Clerk.

Good Report from Helena, Mont.

First Church of Christ, Scientist, celebrated the anniversary of its first year of organization on March 19, 1901, and is pleased to report growth along all lines in the Christian Science work. We now have a membership of forty-five, and an attendance of from seventy-five to eighty, sixteen new members were admitted during the first twelve months, and four at our last Communion in June.

A reading room was opened in connection with our church on Monday, June 11, 1900, from which time until March 19, 1901, business amounting to \$470.55 was transacted. Seventy-three copies of "Science and Health with Key to the Scriptures" were sold, thirty-six copies of which were five-dollar editions, some eight hundred copies of "Christian Science History," and several thousand tracts and lectures were distributed.

Christian Science has had a few earnest adherents here for a number of years, and the society held meetings during 1899. March 19, 1900, the church was organized with twenty-five charter members, and May 23, 1900, First

Church of Christ, Scientist, of Helena, Mont., was incorporated under the laws of the state.

This branch church of the parent vine, realizes that its healthy and sure growth is due to its strict adherence to divine Principle, therefore we desire to send words of gratitude to our Leader, through the columns of the *Sentinel*, for what she has done to give us an understanding of the straight and narrow way, which leads to eternal harmony.—THEODORE R. HINSDALE.

Communion Service at Rockford, Ill.

Communion services were celebrated by First Church of Christ, Scientist, Sunday morning. The occasion was marked by an attendance that required the full seating capacity of the Knights of Pythias Hall, in which the services of the church are held.

The gain this religious body is making in Rockford as elsewhere was shown by the addition of four names to the church roll. In the membership of the local church is included a fine representation of business men, placing the work here on a substantial footing that is gratifying to all friends of the cause. The Sunday congregation was made up of intelligent men and women who have not jumped blindly at a creed but have made a careful study of Christian Science and have adopted it because they believe it to be the Truth.

The services are simple but impressive, and consist of a worship not of outward show but from the heart. The Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, are the only preachers.

Prayer without ceasing, silent, aspiring, deep-hearted, is said to be especially the custom of Christian Scientists. Such prayer overcomes evil, heals disease; binds up the broken, torn hearts of earth, and widens the mind's horizon. Prayer of this sort brings the thoughts of man into oneness with the divine Mind, and the worship of God becomes the daily reflection of the Mind which moves only in Love's grooves, and thus governs all in harmony.

The communion service proper differs from other churches in that neither bread nor wine is used. Love, pure and undefiled, is the genius of Christian Science. The Communion consists only of a silent prayer on bended knee, ending with the Lord's Prayer in unison.

Rockford Daily Register-Gazette.

Reading Rooms at Washington, D. C.

Members of First Church of Christ, Scientist, of this city opened their new reading rooms, in the Bond Building, yesterday afternoon (Sunday, June 16). The rooms, five in number, are on the third floor and are handsomely furnished. Palms and other plants adorn the windows and pictures hang on the walls. The rooms are free to the public and are intended to be a centre from which Christian Science may be explained to inquirers, as well as a resting place where strangers of the faith visiting the city and members of the local church may congregate. All Christian Science literature will be kept at the rooms.

The opening exercises yesterday were well attended, notwithstanding a pouring rain. Appropriate remarks were made by Capt. John F. Linscott, First Reader of the church; Mrs. K. P. Borland, Second Reader; Prof. Crowell, and others. After prayer and singing of Mrs. Eddy's hymn, "Shepherd, show me how to go," those present examined the rooms. All were loud in their expressions of appreciation.—*Washington Post*.

Truth, at last, shall reign:
The cradle-song of Christ was never sung in vain!
WHITTIER.

The Lectures.

At Fitzgerald, Ga.

The Opera House was comfortably filled with an intelligent class of people on Tuesday evening of last week (June 11), when Mrs. Sue Harper Mims gave her lecture on Christian Science. The rostrum was bedecked with potted plants and cut flowers, which seemed an appropriate setting for the sweet-faced, white-haired, motherly woman who gracefully stepped to the front when introduced by Colonel Jay in a few well-chosen words.

That the audience was interested was evidenced by the close attention to her well-modulated voice and tones of earnestness for over an hour.—*Irwin County Citizen*.

Colonel Jay's introductory remarks were as follows:—

"*Ladies and Gentlemen*:—I take great pleasure in presenting to you this evening a lady who occupies a high social position in Georgia; yet who, by reason of her love for God and humanity, turns aside from the pleasures and honors incident to her station, to lead others in the way of Life and to ameliorate the sufferings of mankind. After listening to her address, I am sure you will agree with me that she is a woman with a mission and a message. While there may, or may not, exist differences of opinion as between myself and the lady whom I have the honor of presenting to this intelligent audience, and as between the audience and the speaker concerning her religious views, the time is far past in the history of the world for men to cherish a spirit of intolerance for the views of others upon scientific, sociological, or religious subjects; and I feel quite sure that you will give the speaker that respectful and thoughtful attention to which she is entitled. In the earliest ages of the creation the decree of Almighty God went forth, "let there be light;" and there has never, from that day to this, been any good reason why man should abrogate that divine fiat. That religious or scientific system or cult which will not bear the searchlight of investigation and truth is unworthy of this enlightened age.

"Permit me, ladies and gentlemen, to present to you Mrs. Livingston Mims, wife of the honored mayor of the city of Atlanta."

The attendance at the lecture was upwards of five hundred, which we consider very good indeed considering that Fitzgerald is a town of only twenty-five hundred inhabitants.—*Correspondence*.

Science and Health in the Royal University at Upsala.

Royal University Library, Upsala, May 6, 1901.

Dear Miss L.:—I beg to acknowledge with best thanks the receipt of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, which you have been so good as to present to the Royal University of Upsala.

I have the honor to be, Dear Miss,

Your obedient servant,

CLAES ANNERSTEDT.

Chief Librarian of the University.

PILLSBURY FREE LIBRARY, WARNER, N. H.

The Trustees of the Pillsbury Free Library have received from Mr. and Mrs. W. W. W. of Boston, the following books: "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and "Miscellaneous Writings" by Mary Baker G. Eddy, a gift to the Library, for which they make a grateful acknowledgment.

(The librarian adds her personal thanks for their kind interest in the Library).

MARY BARTLETT HARRIS, Librarian.

May 11, 1901.

Testimonies Given at Toronto, Can.

THE following testimonies were given at the regular Wednesday evening meetings of First Church of Christ, Scientist, Toronto.

A lady told of one who had been afflicted with heart failure, and had written to a Christian Scientist in a neighboring city for treatment, as there were no Scientists where she lived. On a Saturday the Scientist wrote her that she would take up the case immediately. Next day the patient walked to church, a distance of over a mile. Formerly she had to take the street car if she went a few blocks. She gives all the credit for her healing to Christian Science.

Another lady told of a friend who had run a needle into her finger under the nail. She suffered from the pain for several days, but the remedies she applied did not relieve her. She then asked for Christian Science treatment, which was given. The pain left her at once and she felt it no more.

A gentleman said: "Christian Science not only enables me to appreciate the Bible much more than I used to, but it has also enabled me to understand it better than formerly. In the 91st Psalm I see perfect immunity from all kinds of disease and danger; we are safe from the 'pestilence that walketh in darkness' and from 'the destruction that wasteth at noonday,' 'there shall no evil befall thee, neither shall any plague come nigh thy dwelling.' The Christian should see that the Bible teaches one to turn to God for physical help as well as for moral and spiritual help."



Another speaker said that two months ago a lady came to Toronto for treatment. Jaundice was one of the diseases from which she was suffering, and her nails had a chalky deposit on them. She knew nothing of Christian Science but felt that medicine could do no more for her. Very soon after treatment the pain in her side had gone. After four or five weeks the chalky deposit on her nails left also. After having been treated about a week the patient spoke of two ruptures, which she had not mentioned before because she thought there was no cure for them. Before leaving the city the pain had entirely gone from them, and one of them had ceased to protrude. The patient was a woman about sixty years of age, and when she read the Christian Science tenets she said it was the first time in her life that she felt she could subscribe to the tenets of any church, although she always had been a church attendant. The Christian Science tenets showed her a God of Love.

Another told of a gentleman who some years ago was healed of tumor on the brain. His physicians could do nothing more for him at the time he tried Christian Science. That was about ten years ago. The speaker said, "I had the pleasure of meeting him again this summer, and he is a living monument to the power of Truth to destroy tumor on the brain."

The same gentleman told of a young man who was healed of cancer in the head. He had been six months in the county hospital, and when he came to Christian Science his head was in a plaster of paris box. The odor was so strong from this disease that he could not be allowed in the house where other patients were. In five weeks that young man was healed. That was about five years ago, and he is well to-day.

Another case spoken of was that of a young man who had been struck by lightning. He had doctored for about four years for this, and had wasted away almost to a skeleton. In about a month he was healed, and is hearty and well now.

A business man said he had been healed by Christian Science of hay fever, from which he had suffered for years.

A little boy's testimony: "I was cleaning my bicycle and

got my fingers and nails jammed badly in the sprocket wheel. Two of the nails were cut across. After one treatment the fingers pained no more, and the nails did not even come off. I have also had twenty-four cavities in my teeth filled without suffering."

A letter was read from a soldier in a distant city as follows: "I cannot commence to let you know how very thankful I am for having been led to the Truth. After I left Toronto I was taken with pneumonia. I sent for absent treatment and inside of two weeks was back at duty. About two weeks ago I was put in charge of a guard of four men over a man who was afflicted with insanity. He was tied down on a bed. The first thing I did was to untie him, then I proclaimed the Truth to the best of my knowledge. After I had treated him twice I took him out for a walk around the yard. Every one wanted to know how it was that I was the only one who could let him up. I told them it was Christian Science, and if they would only lead an upright life, as Science and Health teaches us, that they could do the same. One day I was down at the rifle practice marking, and one of the bullets struck an iron disk, then glanced and struck me in the forearm, making a flesh wound. I treated myself, and inside of two days no one could find where the bullet had entered, and I am very thankful for Christian Science. Every evening I sit down on my cot and study the Sunday lesson. I find great benefit from reading Science and Health. I have read it through three times, and each time it helps me more than before."

A lady said she knew of a woman who had a large lump in her breast which disappeared in less than a week under Christian Science treatment. Also a case of dropsy that had lasted more than a year, under the light of Christian Science disappeared in about three days. "But most of all," the speaker said, "Christian Science helps us in overcoming sin. I speak personally when I say that one has a large field for this work in one's own consciousness, and I give thanks to God and to Christian Science for the overcoming power."

Another lady said, "I am very thankful for my little knowledge of Christian Science. My little boy was last week bitten by a dog in the fleshy part of his leg. When I had succeeded in quieting the boy I treated him. The leg was stiff that night, but the next day my boy was running about well."



Another testimony: "More than eight years ago a young man told me that it would be to my advantage to have Christian Science treatment. It would be too long a story to tell what I thought of Christian Science at that time. Like many another I had lost faith in almost everything. Eventually I decided to have treatment. From my appearance to-night you might be surprised to know that I ever needed help physically. There was a time when I felt that there was no use in doctoring any more, as the physicians seemed to be unable to do anything for me. I received considerable treatment for I had a great deal to overcome. In the eight years that I have had the pleasure of calling myself a Christian Scientist I have been able to help myself and those in my own home in many cases of sickness. I have found Christian Science a well of water whose waters fail not."

A gentleman telling why he was grateful for Christian Science said that last December he had his wife treated. She had had two operations performed, but was no better, and the doctors said it would be necessary to undergo another operation. "We had not much faith in Christian Science, but tried it, and my wife was healed in a short time. I was also healed when suffering from a bad attack of the grip. Christian Science has also taken away my desire for tobacco. I had tried many times to give up the

use of tobacco, but was unable to do so. My two children were healed of the croup last winter by Christian Science treatment.

Another gentleman said: "Of the truth of Christian Science I have no doubt. Christian Science means infinitely more to me now than it did eleven years ago when I first investigated it. I have had repeated proofs of the power of Truth to heal, for in our family it has been our only help for years. Only last week I needed physical help to be able to continue my work, and I found that our God fails not, but is ever-present Love that heals disease."

A lady said: "Christian Science has been a great benefit to me and my family. It has not only healed sickness, but it has also prevented it. Twice last winter at different times my two sons felt unable to go to their work in the morning as they thought they had the grip. They had treatment and were able to go at noon. I have a friend who was healed in three weeks' treatment of a cancer. Her doctors had said that nothing but an operation could save her. In three months from the time of her treatment by Christian Science she had gained thirty pounds."

A gentleman testified to having been cured of the desire for strong drink. He said that about two years ago a friend had spoken to him of Christian Science. He said, "I did not need Science for physical health but I did need the Truth to enable me to overcome strong drink which I had indulged for years. It is now about two years since I had a desire for liquor or tobacco. I had used tobacco for nearly thirty years. I am twenty pounds heavier than before I was treated by Christian Science, and I have a contented mind."

Another gentleman said: "It is nearly nine years since I first heard of Christian Science. It has been our only help in sickness and trouble in that time. We all have better health than we had under *materia medica*, and not that alone, we are learning a higher way to serve our God. We are learning a more practical way. We are learning that really God is Love, and an ever-present help in time of trouble."

Notices.

New Application Blank.

A new form of application blank for membership with the Mother Church has been prepared, which can be had by applying to the clerk, 30 Norway Street, Boston, Mass. It is desired that hereafter the new form shall be used.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

He who prays in Christ's name must pray Christ's prayer: "Not my will, but thine, be done."

ALEXANDER MACLAREN.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Corrections.

WE desire to correct the following errors which appeared in our Leader's message to the Mother Church on Communion Sunday as published in the *Boston Herald*, June 24, 1901.

Page nine, column three, fourth paragraph, the phrase "his external selfhood" in the second sentence should read "his eternal selfhood."

In column six, fourth paragraph, the statement that for several years Mrs. Eddy allowed her students thirty per cent on the sales of her books, should read *fifty* per cent.

In the same column, next to last paragraph, the first sentence should read, "Christian Scientists can neither kill people by their practice, nor by *preventing* [not "permitting"] the early employment of an M. D."

Meeting at Tremont Temple.

THE usual Wednesday evening meeting of June 26, was held in Tremont Temple instead of the Mother Church, the attendance being so large that the auditorium of the Mother Church was wholly inadequate. Tremont Temple was filled and the meeting was one of the most interesting of the kind ever held in Boston. It was opened by singing the familiar hymn, "Nearer, my God, to Thee," after which was read, by the First Reader of the Mother Church, the 96th Psalm and a selection from page 191 of "Science and Health with Key to the Scriptures," followed by the usual silent prayer and the Lord's Prayer. After this "Shepherd, show me how to go" was inspiringly sung by the great audience. The First Reader briefly opened the meeting with words of welcome and congratulation, and read the following message from Mrs. Eddy, published in the *New York Journal* of June 26:—

"Please say through the *New York Journal* to the Christian Scientists of New York City and of the world at large that I was happy to receive the call of about three thousand believers of my faith in this city, and that I was rejoiced at the appropriate **beauty of time and place** that greeted them.

"I am especially desirous that it should be understood that this was no festal occasion, no formal church ceremonial, but simply my acquiescence in the request of my church members that they might see the Mother of Christian Science.

"The brevity of my remarks to-day was due to a desire on my part that the important sentiments uttered in my annual message to the Church last Sunday should not be confused with other issues, but should be emphasized in the minds of all present here to-day.

"MARY BAKER G. EDDY."

The First Reader then introduced the Earl of Dunmore as a distinguished member of the nobility of England who, by reason of his wide experience in the business and social world, had enjoyed exceptional opportunities for applying Christian Science in various practical ways.

Lord Dunmore, on being introduced, spoke substantially as follows:—

"I feel that I should be very much wanting in gratitude to our beloved Mother and Leader were I to fail to testify to the many great benefits that have accrued to me since I first came into Christian Science. To enumerate them all for you, or to attempt to describe one fourth part of what Christian Science has done for me, both **morally and physically**, during the past four or five years, would be impossible to-night in the brief time that is allotted to us to speak. I will, therefore, confine myself to relating an experience that I had last year.

"Never before had the allness of God and the nothingness of man been brought so vividly to my consciousness as it was last year in a little island in the South Pacific, which is used as a convict settlement, where business kept me for twelve months. The population was composed of two classes, natives and convicts. The natives were ignorant savages, many of them still cannibals and a great many of them suffering from leprosy.

"As if our cup were not already filled to overflowing, the black plague came to visit the island, and ravaged it for seven months. To live through all of this, and to demonstrate the unreality of these surroundings, was the task set me. Then it was that I found that Christian Science could fill those gaps in my hitherto lonely life, and the more I learned of Christian Science the less friendless did I feel.

"During the months that the plague raged I was face to face with death several times, and had it not been for Christian Science I am sure I would have shared in the panic that struck every one else. I went back and forth to my office every day, although it was in the most infected district, and I saw people dying all around me. Some of the people, even in my office, died; but, owing to the teachings and blessings of Christian Science, I never had any fear whatever."

Lord Dunmore was followed by Edward P. Bates, C.S.D., the retiring president of the Mother Church, who dwelt briefly upon the necessity of spreading Christian Science literature before the people. Mr. Bates said in part:—

"We have had a great feast. During this Communion season we have received blessings greater than on such occasions in the past. Perhaps it is because we were better prepared for the table. We have received much, and therefore much is expected of us. When we go back over the Field we can give Christian Science to our neighbors; it is for them to decide whether or not they will accept it. Our literature should be given to those who wish it, not to those who do not. We all have neighbors who do wish it, and this Truth should be given to sick and suffering humanity throughout the world."

A gentleman from Poughkeepsie, New York, then gave an interesting testimony of the healing of a child. He said the little fellow was paralyzed from birth and the physicians said he would always be weak-minded. One of the Readers of the church there was called to treat him and he was instantly healed. That night when his father came home, the little feet that had not moved for eight months were kicking in the air. The child and the parents slept well that night for the first time in a long while. The boy is now four years old and his parents are members of the Christian Science Church.

Miss Lilius Ramsay of Edinburgh, Scotland, gave an interesting account of the starting of the church in that city. She told also of a young clerk who had suffered so badly from nervous prostration that he could scarcely walk across the street. He became addicted to the drink habit, which fastened itself upon him so that he could not shake it off. After a while he had to be kept in solitary confinement. She said he was cured of his appetite for liquor during one conversation with his employer, a Christian Scientist. Christian Science was not even mentioned, but the em-

ployer was so filled with the spirit of Truth that the other man was healed. She told of an atheist who became a Christian Scientist, and she said he was now healing others.

A gentleman from New York spoke of the marked way in which the practical application of the teaching of Christian Science had been beneficial in business experiences.

Lady Ramsay of Scotland said that Christian Science had healed her of many severe troubles, and that her healing came from simply reading the text-book, "Science and Health with Key to the Scriptures." It was, she said, the best thing that had ever come to her in all her life. She related the healing of a boy from epilepsy, and other remarkable cures, moral and physical, which had come under her observation. She told also how the peasantry in her neighborhood were becoming interested in Christian Science, stating that she was holding services for the benefit of the servants of her household and the peasantry each Sabbath at her own home, dwelling somewhat upon the great help these services were and the ready simplicity with which the Truth was received by and taken into the lives of these simple-hearted people.

Mrs. Frances King of Memphis, Tennessee, related a remarkable case of Christian Science surgery. Without going into the details of this case, we will simply say that the power which could produce such a result as that testified to in this instance is none other than a divine and almighty power. It deeply touched all present.

One of the most interesting testimonials was that of Mr. Jacob Shields of Warsaw, Indiana. Mr. Shields has been a Christian Scientist, he said, for about sixteen months. When he first considered the doctrine he subjected it to a severe test before deciding to accept it. The test was subdivided into five heads: First, evolution of the doctrine; Second, the personnel of the church; Third, an application of the hypothesis; Fourth, the application of science, and, Fifth, a determination if any human phenomena could account for the healing.

"As to the application of the hypothesis," he went on, after discussing the other points, "I tried it and came out with health. I was healed of a painful rupture, and my eyesight was restored after I had been obliged to wear glasses for sixteen years. I set to work to study the application of Science, and in the sixteen months that I have been called on to practise Christian Science I have been able to furnish proof that is indisputable; at least fifteen cases of grip have been cured within one or two days; one man was cured of heart disease who had not had a well day for fifteen years; a child ten years old was cured in one treatment of inflammation of the kidneys, and another child of nine years was cured by one treatment who had been ill nearly all its life.

"Perhaps you don't all realize," continued Mr. Shields, "what it means to do business in a Christian method in a clothing store? But I told my salesmen they must sell cotton for cotton and wool for wool, and my business has prospered and increased."

Mrs. Sara Pike Conger, wife of Hon. Edwin H. Conger, American minister to China, spoke most feelingly of the help Christian Science and Christian Science prayers were to her and to the legationers during the terrible siege through which they passed. Mrs. Conger said in part:—

"Dear brothers and sisters, I desire to express a little of my sincere gratitude for the great part you took to help the besieged in Pekin. You did better than you knew. The united prayers of all nations and all Christians helped to hold up our spirits, and to make us see and feel and know that God was with us, protecting and sustaining us.

"The fatherhood of God and the brotherhood of man came nearer to being realized than ever before. We lived ten years in one in 1900. It was an awful test, but the beautiful will that bore the cross called His mighty army to help us. Remember, no good thought is ever lost, and

remember, too, that the end is not yet. We as Christian Scientists know in part what this means. Well did I know that the precious Mother and her faithful children were with us in our trial, and I gave out such gratitude as I never knew how to give out before."

The Rev. S. E. Simonsen of Brooklyn, N. Y., for many years a prominent Methodist minister, related in a most interesting way his experience in coming into Christian Science; the struggles through which he had passed after becoming convinced of its truth, and his final acceptance of it and public stand for it. He touchingly and tenderly referred to his former church connections and labors, and how, in taking this step, he was only moving in advance of his former experience.

Rabbi Max Wertheimer, Ph.D., of Dayton, Ohio, dwelt eloquently upon the causes which led him to renounce his former religion with all its tender associations and come boldly out before the world as an adherent and advocate of Christian Science. This step meant all to him and was taken only after long and mature deliberation. He, like Mr. Shields who preceded him, spoke of the great benefit Christian Science had been to many Jewish people and the grand Messianic work that it would yet accomplish for their race.

Mr. B. S. Josselyn of Louisville, Ky., a prominent railroad man, spoke on behalf of railroad men, giving some interesting facts as to the manner in which employes of the railroad company with which he is connected have become interested in, and practically applied to their lives and work, the teachings of Christian Science.

Prof. Theodore F. Seward of New York, Secretary of the Baron Hirsch Monument Association, spoke earnestly and broadly of this great spiritual wave that was attracting the attention of the whole world, and also referred to the work that was being accomplished among the adherents of the Jewish faith, making some weighty prophecies as to the future.

Mlle. Demarez of Paris related an incident of the curing of a child of a well-known French general, through Christian Science treatment. This child's case had been pronounced entirely hopeless by leading physicians.

Mr. Gale of San Francisco gave an interesting testimony; also Mrs. Young of California, and several others present.

Every second of the time was occupied in a most interesting way, scarcely an idle word being uttered up to the moment of adjournment, which was at 9.30.

Before closing the meeting, the First Reader read the following notice relative to railroad fares:—

"In buying tickets for the return, ask for a receipt showing the form, number, and route of the ticket, and on reaching home ask the ticket agent who sold them the ticket to Boston to take the matter up through his general passenger agent for the return of the two-thirds fare.

"If this is done, and the correspondence comes through the General Passenger Agents of the intermediate lines and they assent to it, the Boston terminal lines will adjust the matter.

"It is absolutely necessary that they return over exactly the same route by which they came, or even this much cannot be done.

"The Canadian Pacific have notified the Boston and Maine to take care of their people."

The Meeting at Concord.

We republish from the *Daily Patriot* of Concord, N. H., the following interesting account of the Wednesday evening meeting there—June 26.

The regular meeting last night at Christian Science Hall was an overflowing one. Besides the usual large number from Concord, visitors were present from this and foreign lands. The opening services were conducted by the First

Reader, Rev. Irving C. Tomlinson, and consisted of readings from the Bible and the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. The congregational singing was spirited and inspiring.

Introductory to the testimonies of the congregation, Rev. Mr. Tomlinson read the concluding paragraphs of Mrs. Eddy's Annual Message, wherein believers are exhorted to be steadfast in the faith, to overcome evil with good, to strictly obey the laws that be, and to follow their Leader only so far as she follows Christ. The reverent testimonies from a large number not only acknowledged the marvelous healing of sickness and sin, but confessed to the renewed life which was day by day deepening in their experience. They told of their deep appreciation of their visit to Concord and all voiced their gratitude to God and their sincere regard for their beloved Leader.

The Visit to Pleasant View.

It is estimated that about three thousand Christian Scientists were present at Pleasant View, the home of the Rev. Mary Baker G. Eddy, Tuesday, June 25. A large number of Scientists had gone to Concord the day before. Many of these—amounting, according to some estimates, to about seventeen hundred—remained over until the next day and were of course among those who were present. The others were conveyed to Concord by the regular trains and three special trains. It is needless to say that the occasion was a most enjoyable one and deeply appreciated by all, but especially by those who for the first time looked upon our Leader's face and her beautiful and harmonious home.

The visitors went directly from the station to Pleasant View, so that from the early forenoon until evening the lawns and shaded walks about the residence were the scene of the life and activity manifested by the large numbers present.

At a few moments before two o'clock our Leader appeared on the northeast balcony of her residence, with erect form and sprightly step. She stepped out upon the balcony and smiled benignantly upon the great assemblage of those she loves and who love her, and in clear and distinct tones, which were heard by all, she addressed them briefly, saying they had sufficiently heard from her through her message, and after looking upon their dear faces, she would return to her studio.

She also appeared a few moments later on the front piazza of her residence, bowing her acknowledgments to her students, and again at the regular hour for her daily drive she appeared, stepped into her carriage, and was driven away from the grounds through the crowd.

This gracious and kindly action on the part of Mrs. Eddy was a fitting conclusion of the Communion season. It will remain always a sweet memory to all who were present.

The *Boston Globe* thus speaks of Mrs. Eddy's appearances upon this occasion:—

"Mary Baker G. Eddy walked out upon the balcony, far above the heads of her people, at just 1.55. Her step was firm. Her manner was impressive. Her movement was graceful as viewed against the background of sky and the swaying branches of trees, swaying because a slight breeze had risen from the valley that stretched away to the distant hills.

"She was attired in what might have been satin or silk, figured, and cut *en traine*. Upon her white hair rested a bonnet, with fluttering blue and old gold trimmings. The number of her years were in no way denoted by her garments.

"Not a cheer arose; not a pair of hands clapped; it was

not in such fashion of the world that the Scientists showed the enthusiasm that was within them or expressed their sentiment of love and their admiration for their Leader with her white hair.

"There was a decorous sort of scamper for the driveway in front of the mansion. But once did eagerness to see and to be close to the Mother at the time of her departure from the grounds lead to any action which was unseemly. That was when a group of girls thoughtlessly and ruthlessly rushed across a bed of flowers in order to reach a place close to the pillars of the *porte cochere*.

"We don't want to injure Mother's flowers," cried a stout gentleman from Boston, in a tone that was full of tenderness and pathos, and the incident ended.

"At 2.05 Mary Baker G. Eddy appeared on the front porch. Her age was more apparent, for she was nearer to the guests than before, yet she seemed to be in excellent physical condition for one whose years have been so many. She tarried in sight for a moment and threw a kiss. Again she withdrew into the white mansion.

"The coach arrived from the stable.

"At 2.10 Mary Baker G. Eddy made her third and last appearance in the presence of the assembled pilgrims from the four corners of the earth.

THE *Concord Evening Monitor* gave a detailed account of the visit and Mrs. Eddy's appearance. We make the following extracts:—

Concord has been honored to-day by the presence of thousands of visitors, representing every state in the Union, our island possessions, and many lands beyond the sea, and all bound together by the ties of Christian Science, whose Founder and Discoverer, the Rev. Mary Baker G. Eddy, makes her home here, and by whose invitation the visitors had come.

It is customary during the Communion week of the Mother Church in Boston, which occurs annually in June, for many hundreds of Christian Scientists who attend the services in Boston, to visit Concord, but it is only rarely that they come in such numbers as were present to-day, or that they are privileged, as they are to-day, to be greeted by the loved and venerated Leader of their faith.

Following the annual Communion of the Mother Church, which was held in Boston on Sunday, many Christian Scientists came to Concord yesterday and spent the day very pleasantly in driving about the city, in visiting Mrs. Eddy's birthplace in Bow, in interchanging greetings with old acquaintances, and in forming new friendships. These visitors had proposed returning to Boston last night, but it became known that the church members were to visit Pleasant View to-day and the vanguard hastily determined to remain here. This determination not only exhausted all the available accommodations at the city hotels and lodging houses, but caused generous drafts to be made upon the hospitality of private residences, which was freely offered. In addition, the local market in toilet articles, none of which the visitors had brought, took a sudden boom, nearly depleting the stocks of city tradesmen.

With the first trains of the morning additional arrivals poured into the city, two special trains from Boston swelling the tide to huge proportions. The total number of visitors cannot be less than three thousand, and for their transportation to Pleasant View all sorts and conditions of vehicles were pressed into the service. The first special arrived here at 11.40, and brought nearly a thousand Scientists.

The members of the party were received at the station by the Rev. Irving C. Tomlinson, First Reader of First Church of Christ, Scientist, in Concord, and by Dr. Alfred E. Baker, who conducted the guests to carriages which were driven directly to Pleasant View. The visitors were conveyed thither for the most part in hacks, barges, passen-

ger wagons, and all sorts of conveyances that could be called into service. Many rode on the street cars as far as the electric line extended in the direction of the Mecca sought, and walked the remainder of the distance, about a mile; while the remainder covered the whole distance on foot.

The beautiful weather contributed not a little to the pleasures of the occasion, and on arriving at Pleasant View the freedom of the estate was tendered to the visitors, who greatly enjoyed strolling about the handsome grounds and admiring the beautiful and inspiring outlook, by virtue of which Pleasant View is so rightly named.

It was apparent to every person within sight and hearing of the house that Mrs. Eddy was in excellent health and spirits, glad of the opportunity to greet her followers, rejoicing in the appropriate beauty of the time and place.

For the next half hour the people resumed their attitude of patient waiting, all being desirous to see Mrs. Eddy start upon the drive she has taken for so many afternoons since her residence in Concord. At half past two the carriage was brought around to the *porte cochere*, Mrs. Eddy entered and was driven away, once more bowing her acknowledgments to the throngs that lined the roadway.

The grounds were then thrown open to the visitors, and after viewing to their heart's content the beauties of the residence, the thousands of people started back to the city and thence to their far scattered homes.

One of the most notable annual pilgrimages that the world sees was once more completed.

The excellent account of the visit which was published in *The Daily Patriot*, a Concord evening paper, was in part as follows:—

The annual pilgrimage of the followers of the Christian Science faith to Pleasant View, the home of the Rev. Mary Baker G. Eddy, took place to-day.

It is a reasonable estimate that the visitors numbered from twenty-five hundred to three thousand, quite as large a crowd, probably, as was ever assembled in the beautiful grounds that surround the home of the Founder and Leader of the church.

The members of the church came to the city in large numbers from Boston on Monday, intending to return at night. They came unprepared for a night's sojourn, and in consequence a demand was made upon local dealers for the necessary articles of toilet, which pretty nearly depleted their stocks. Hotels and boarding houses were overflowed with guests, and many sought the hospitality of private residences, which was cordially given.

With the arrival of the first train from Boston, this morning, the tide of visitors began flowing in, and was at flood when the first special from that city reached here at 11.40, bearing nearly a thousand. All the regular trains were overcrowded with Scientists, and in every case extra cars were attached to the trains to meet the extraordinary demand for accommodation.

Attached to the White Mountain express, which was due here at 11.20, and was delayed somewhat by the conditions of the day, were two Pullman cars bearing the leaders and distinguished members of the church in this country and Europe.

The morning was beautiful, but exceedingly hot, rivaling in temperature the Fourth of July, three years ago, when the first assembling of Christian Scientists at the invitation of the Founder and Discoverer of their cherished religion occurred.

At a few minutes before two o'clock the waiting thousands were marshalled into place beneath the northeast balcony of the house. There, just as the hour struck, the erect and queenly form of the Mother was seen to appear, and an instant hush fell upon the multitude.

She, for whose greeting the throng had come so far and waited so patiently, advanced to the railing and gazed into the upturned faces beneath her. Her eyes kindled at the sight, and she smiled a welcome before the formal bowing of her head in greeting. Then she spoke, slowly and clearly, and the great audience literally hung upon her words.

Once more the keen gaze swept the human arc beneath and about her. Again the Mother bowed her head, this time in farewell, and the great crowd stood in silence till she had withdrawn from the balcony. They had seen the Founder of their faith and the sight was well worth to them the journey and the waiting.

Sensible Remarks.

THE editor of *The Sunday Herald* of Omaha, Neb., in a recent issue, referring to a suggestion by one of its Iowa contemporaries that possibly the fact that Mrs. Conger, the estimable wife of the Hon. E. H. Conger, was a well-known Christian Scientist, might have had something to do with her husband's failure to get a majority of delegates to the state convention to support him for the nomination for governor, makes the following sensible remarks relative to the spirit that would dictate such a charge:—

"It may be true that the fact that Mrs. Conger is a Christian Scientist operated against her husband's candidacy where that fact was known. Indeed, it is very probable that the prejudice against Christian Scientists is strong enough to defeat the husband, father, brother, or it may be, the grandson or the great-grandson of a Christian Scientist. Accepting this as correct, it is a sad commentary on the intelligence of the age. However we may differ with the Christian Scientist's method of treating human ailments, there is nothing in the life of the average Christian Scientist to justify serious criticism. Wherever you find a Christian Science Church there you find faith, hope, and charity, and 'the greatest of these' is practised in a most substantial way. There are a number of Christian Scientists in this community, and there is no organization within this city that contributes more to the poor than does the Christian Science organization in Omaha. There is no class of people in this city whose members are more devoted than the class known as Christian Scientists, and who give practical and substantial relief to human beings in need.

"The *World-Herald* is a great believer in castor oil, and on certain occasions, in its opinion, calomel is a very handy thing to have around the house. But if it be admitted that a faith like that of the Christian Scientist is the faith of a fanatic, if it be admitted that the methods of the Christian Scientist are the methods of the absurd, even so, that absurdity and that fanaticism become virtues in comparison with that abominable prejudice that would ostracize a man or a woman because of his religious belief.

"There must indeed be something radically wrong with the boasted intelligence of this day when men can harbor such bitter resentment as is shown in some quarters toward the Christian Scientists. If it be true that some people have died under this peculiar treatment, it is also true that the men and women who believe in that treatment have accomplished in the way of charity considerably more good in this life than they have injury; and any man or woman who can truthfully say that he has accomplished more good than evil, need not write failure after his life."

We do not understand that the delegates to the Iowa convention have determined in advance their choice of a candidate for governor. Probably not. Therefore it is not known that the rumors referred to by *The Sunday Herald* have any foundation in fact.

Dedication of Third Church at Chicago.

AN important event in the history of the Christian Science movement in Chicago will be the dedication, on July 14, of the new church edifice in the west division of the city, corner of Washington Boulevard and Leavitt Street, known as Third Church of Christ, Scientist, of Chicago. Each of the three great divisions of this western metropolis is now provided with a large and beautiful Christian Science Church edifice.

The four dedicatory services, at 9 and 11 A.M., and 3 and 7.45 P.M., will be conducted by the Readers of the First Second, Third, and Fourth Churches of Christ, Scientist, of Chicago, in the order named. Also the soloists from the four churches will take part in the services.

The building has a seating capacity of fifteen hundred, and a cordial invitation to attend these services is extended to all.

To Our Helpers.

THE value of our publications is largely determined by the quality of the contributions which come to us from the Field, and this fact should command the attention of all Christian Scientists. Every realization of Truth, every inspiring thought, every clear and satisfactory demonstration is given us to give, to enjoy and profit by for ourselves in the measure of its ministry through us to others.

The realization of the purpose and ideals of the editors involves the co-operation of a great body of Scientists whose helpfulness we greatly appreciate and we bespeak their continued interest and assistance. Those of our contributors who have not been accustomed to writing, will do well to submit their efforts to the best criticism they may command, then recast and rewrite accordingly.

Articles should be written on large size paper, using but one side of each sheet, and in as legible a hand as possible.

We scarcely need to add that no word should be written that is not prompted by love, and that every flavor of contention, disputation, and self-gratifying criticism should be eliminated.

Many who write us are mindful of all these things, some are not, but all will indulge us, we are sure, in this periodical reminder that whatever is worth the undertaking, is worth the doing well in love.

Success.

AN active Christian Scientist of Chicago, who is also a prominent and successful business man, sends us the following thought-gem upon the subject of Success:—

"As I lay awake this morning, my thoughts reverted to the 23rd and 91st Psalms. I also recalled an enquiry which had been made of me at one time concerning a third person, wherein one asked: 'If so and so is such a good Christian Scientist, why is it he has not had greater success in his business?' and I answered that if he would define 'success' I might be able to answer his question.

"Jesus said at one time to Martha that she was troubled and careful about a great many things, but that there was only one thing needful. So we, to-day, allow ourselves to be perplexed and worried about many things, when in reality there is but 'one thing needful,' and what we should do is to make the choice that Mary made and choose the 'one thing needful.' While thus musing, the following message was given to me:—

"Success is not properly measured by the accumulation of dollars, but by the understanding of the Principle of Being which enables the demonstration of Truth, Love, Life, 'for in Him we live, and move, and have our being, and when we have demonstrated this, then we have attained Success,—the 'one thing needful.'"

Message from Mrs. Eddy.

FOUR large congregations assembled for successive but identical services of the annual Communion at the Christian Science Church, Norway and Falmouth Streets, on Sunday (June 23), and in all probably nine thousand people, at least, heard the long message from the Founder and Leader of the Christian Science movement, Mary Baker G. Eddy. This message took up an hour and a half at each service as read by John W. Reeder, First Reader of the Roxbury Church, and it was largely an explanation of the Christian Science idea of God; a statement of the reasons why evil mental suggestion would in time be made amenable to the laws of the land; and a closing word of advice and exhortation to her followers.

Judge S. J. Hanna conducted all the services, at 9 A.M., noon, 3, and 7 P.M. The service was much the same as usual, except that the reading of the Lesson-Sermon was omitted and its place taken by the message, and near the end of the service came the communion, at which the whole assembly bowed in silent prayer, concluding with the audible repetition of the Lord's Prayer. The seats for the first service began to fill as early as 7.30 A.M., and long before each of the later services the throng in waiting to enter crowded stairways and vestibule, and reached even out on the sidewalks. Confusion was avoided by having the church emptied each time through the doors at the sides of the auditorium, leaving the others for the entering congregation.

Judge Hanna announced that the number admitted to the church at this Communion was 2,496, making the total membership in the Mother Church, as that in this city is called, 21,631. Many of these, of course, are also admitted to membership in one of the branch churches in this or some other country. A considerable number of those in the congregations Sunday were from foreign countries, and after the last service a message expressing gratitude and appreciation, sent from the church to Mrs. Eddy at her home in Concord, N. H., bore these signatures: Edward P. Bates of Boston; Edward A. Kimball of Chicago; Septimus J. Hanna of Boston; Earl Dunmore of London; John B. Willis of Allston; William P. McKenzie of Cambridge; Mrs. Caroline V. Ferguson of Florence, Italy; Irving C. Tomlinson of Concord, N. H.; Mrs. Sue H. Mims of Atlanta, Ga.; Mrs. Ruth B. Ewing of Chicago; Mrs. Majorie Colles of Ireland; Mrs. Sara Pike Conger of Pekin, China; Miss Helen L. Swasey of Washington; Mrs. Annie M. Knott of Detroit; Mrs. Augusta E. Stetson and Mrs. Laura Lathrop of New York; Miss Sue Ella Bradshaw of San Francisco; Mrs. Rose E. Cochrane of Edinburgh, Scotland; Ormond Higman of Ottawa, and Mlle. Alphonsine Demarez of Paris.

Boston Evening Transcript.

A Card of Thanks.

At the semi-annual meeting of First Church of Christ, Scientist, held in Christian Science Hall, Thursday evening, June 27, 1901, it was unanimously voted that the hearty thanks of this church be extended to the citizens of Concord for the courtesy shown to the Christian Scientists who visited this city on Tuesday of this week, at the invitation of our Leader, the Reverend Mary Baker Eddy.

IRVING C. TOMLINSON, *President.*
MABEL C. GAGE, *Clerk.*

Christianity might be called love in action. It makes itself visible in character. But it never stops there, for a Christianity that is vital enough to be seen in the life goes out ceaselessly in some unselfish form of ministry.

Selected.

From Our Contributors.

Fatherhood of God and Brotherhood of Man.

BY HENRY L. UPTON.

A THOUGHT which has been very helpful to me, since taking up the study of Christian Science, is the fatherhood of God and the brotherhood of man.

In considering this subject let us turn to the Scriptures, which were given to us by the holy men of God, who wrote as they were inspired by the Holy Ghost, and study them carefully and prayerfully, in connection with our text-book, "Science and Health with Key to the Scriptures."

It is written, "God created man in his own image, in the image of God created he him." "The Lord he is God: it is he that hath made us, and not we ourselves." "Have we not all one Father? hath not one God created us?" "Call no man your father upon the earth: for one is your Father, which is in heaven." By considering these passages in the light of Christian Science, it is evident that God is our Father,—yea, more than that, He is our Mother, our All-in-all; for He is the *only* Creator, the only Source from which we derive our real life. Paul says, "One God and Father of all, who is above all, and through all, and in you all."

We are taught in Christian Science that "our Father which art in Heaven" is a God, who is Life, Truth, Love. He is omnipotent, omniscient, and omnipresent. He is "The mighty God, The everlasting Father, The Prince of Peace," the One "altogether lovely," who "guards and guides, and feeds and folds" all His children.

But to acknowledge God as our Father and prove ourselves His children, we must live in accordance with His will, allow no power but divine Love to govern us, and have that Mind "which was also in Christ Jesus." It means that we shall model our thoughts after His thoughts, seek humbly the throne of grace, and there with honest and pure hearts be taught of God. To enter into close relation with our divine Parent, who is Spirit, we must turn our gaze from the mortal and temporal to the grand realities of the divine Life, to "the things which are not seen," but "are eternal."

Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing." We must overcome evil in *all* its forms before we can awake in His likeness and realize in the highest and truest sense that "out of Zion, the perfection of beauty, God hath shined."

How can all men be brothers? By acknowledging that they all have one and the same Father, God; then they will see that all are of one fold, having one Shepherd.

When we regard our fellow-man as a child of God we shall see in him only those things which are lovely and lovable, knowing that where God is no evil can exist.

When we are willing to be governed, and willing to have our brother governed, by God, giving up all selfish and wicked devices, letting God's "will be done in earth, as it is in Heaven," we shall find in each one only the reflection of Life, Truth, and Love.

If we were all of one heart and of one soul: never saying that ought of the things which we possess were our own, but having all things in common; knowing that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," we then should know "how good and how pleasant it is for brethren to dwell together in unity."

If we would but realize that man, in the likeness of God, is *incorruptible* and *indestructible*, that the Prince of Peace is the Maker and Ruler of all that is real, we should have no trouble in realizing that unspeakable peace which must come from knowing the fatherhood of God and the brotherhood of man.

How we Know.

BY C. A. P.

CHRISTIAN SCIENTISTS are frequently asked "How, do you know that the teachings of Mrs. Eddy are correct?" The natural reply is, "Because when the rules as laid down by her in Science and Health and other writings are followed, the proper result is reached." Let us state a short example:—

The Rule.—On page 442, Science and Health, we read: "Christian Science silences human will, quiets material thought with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick." In that never-to-be-forgotten message addressed "Beloved Christian Scientists," Mrs. Eddy says: "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. . . . And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited." Again, in the prayer "and may Thy Word, in Christian Science, enrich the affections of all mankind, and govern them!"

The Application.—In a large establishment, where a great many men are employed, one man, from his belief in the power of the air to affect him injuriously, suffered continually with sore throat, to the extent of being incapacitated to pursue his vocation one and sometimes two days each week. From a financial view point this meant four dollars each day he was absent. The management of the office was very lenient and considerate, and endeavored to alleviate the trouble by moving his desk from one location to another, but to no avail—he carried his belief with him and it was manifested. The matter was brought to the notice of two Christian Scientists, and they talked it over. They decided they would call the attention of their fellow-worker to Christian Science, and advise him of the good which had resulted to them from its practice. Then the question arose as to which should be the one to mention it. This phase of the matter was handled scientifically, the result being an agreement that the one should do it to whom the occasion was presented—the idea being that Principle would direct.

The Result.—The occasion never arose. This happened something over a year ago and that man has not lost a day since on account of his throat. The rule had been applied—the human will had been silenced with Mind—the unlabored motion of Truth had quieted material thought, and the result was the healing of the sick—harmony made manifest. The minds of the two Scientists had been filled with Truth and Love, and he upon whom their thought had rested had been benefited—proving our Leader's words quoted above.

True Riches.

BY G. S. H.

How clearly and unmistakably Peter brought out the sense of what constitutes true riches in the healing of the impotent man at the gate of the temple called Beautiful.

Men and women are looking to stocks and bonds, houses and lands, silver and gold as the evidences of wealth, and are struggling and contending, some filling their barns full, others falling behind in the race, as was evidently the case with the lame man who lay daily at the entrance to the temple asking alms.

Peter and John approach the temple at the hour of prayer. At the entrance we see this helpless cripple, lame from birth, a picture of poverty and wretchedness. He asks Peter and John for alms, Peter replies, "Look on us," and gaining from them the expectancy of some great good; feeling, no doubt, their thought of abundance, he gives heed, and in that giving heed he received more than all the

wealth of the world could buy. How refreshing was the expression of Peter, how full of scorn for the material, how rich with a great Truth, when he said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." and the man "leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Now this wealth that was so freely given by Peter is ours to-day. Christian Science has brought to the world the realization of an unfailing, inexhaustible fountain of riches, and the understanding that enables us to draw upon this fountain for every need and for every trouble.

In Peter's words to those who crowded around in wonder at the healing of the lame man, we see the clear leading toward this fountain of all good, toward God as the Healer. He said, "Why look ye so earnestly on us, as though by our power or holiness we had made this man to walk?" Then in clear, unmistakable words he gave them to understand that it was faith or knowledge of the Truth as brought by Christ Jesus that had "given him this perfect soundness."

Christian Science is again unfolding the great truth that Jesus expounded. Jesus proved man's oneness with the Father, and we, through the understanding that comes from a study of the Bible and our text-book, "Science and Health with Key to the Scriptures," grow into a fuller knowledge of Christ, have more "faith in his name," and see more clearly the unity of man and God. And we shall be able to reflect the riches of our inheritance to all mankind. As this great "love the father hath bestowed upon us" breaks upon our consciousness in all its fulness, we shall not only heal ourselves, but we shall speak to the sick, the poor, the lame, the downcast, words of authority such as Peter spoke, when he said to the impotent man, "rise and walk," and everywhere we shall see evidences of a new day dawning, rich with the promises of the power which God bestows upon them that receive Him.

Conflicting Forces.

BY R. C. M.

HE who perceives the first faint glimmer of light, radiating from the Truth as revealed in Science and Health, feels a thrill of joy such as was never before experienced. He knows not why, but life at once commences to take on new aspects. Especially is this true when some physical ailment has been destroyed.

But this first stage reached, difficulties at once arise. The poor mortal, who, with his first small glimpse of Truth, thought himself so strong, now begins to recognize every mistake of thought, word, and deed; and to feel the depressing influence of mortal mind. Perhaps outside influence weights his consciousness or he again feels the pang of some old error, and recoils from the Herculean task which confronts him.

He may for a time hesitate in his upward course. But conscience awakened by the power of Truth, soon whips him back to the realization of the nothingness of his life apart from God, and he contemplates the work before him. He catches a faint ray of the glory which awaits the victor; he sees the noble result which has been realized by his brothers, and soon one by one obstacles begin to melt away in the warm light of the eternal Love. Prejudice gives way to generous and loving interest; and seeming pleasures of sense gradually give place to the unspeakable joy of a life hid with God, divine Love. At last he begins to realize his nothingness apart from Principle, his emptiness without his God.

Though he may yet stumble and fall, and get on with bleeding and weary footsteps, he gradually gains the un-

derstanding, the loving trust which looks first to the One altogether lovely, the one omnipotent Being and Principle of the Universe, of which he knows himself to be the harmonious reflection. His awakening spiritual consciousness is his individuality, his true self, a consciousness expressing Divine Mind, the Principle of everlasting life. This is man, and what joy, confidence, and strength such a realization brings in the hour of darkness! What joy-crowned reward results from each period of struggle with the errors of material sense!

To such is the overjoying hope of that final realization, when the conflicting forces of mortal mind shall become but empty vapors, and man stands erect at last, the perfect likeness of Divine Mind, to dwell forever in the presence of his God, in the Kingdom of divine Love.

A Thought of the Resurrection.

BY ELIZA H. PLACE.

I WAS thinking early Easter morning of the Resurrection and of the experience of the two Marys, who were first privileged to see the risen Christ. I recalled in this connection the last chapter of Saint Mark, and pictured the two women going early to the sepulchre to pay their loving tribute and anoint the body of him whom they so dearly loved.

The fear inherent in their human nature tried to discourage them and they said, "Who shall roll us away the stone from the door of the sepulchre?" But lo, their effort was rewarded, and when they reached the sepulchre the stone was already rolled away. An angel, rebuking their material thought, said, "Why seek ye the living among the dead?" and pointed them to where they would find the risen Christ.

This taught me a grand lesson. We often wish we could see the Christ more clearly, could have a fuller understanding of Truth and do better work. Mortal mind, with all its claims to envy, jealousy, and hatred of Truth, tries to hide the Christ from our consciousness and make us believe there is some stone, some obstacle, which prevents us from discerning Truth. Should we not learn a lesson from the Marys, and know if we have such a love for Christ that we are willing to rise up early, put forth our best endeavor, and sacrifice materiality for the full realization of the Truth, that we shall be rewarded as they were, and that the stone, the seeming obstacle, will be removed? Angel thoughts will assure us that mortal mind cannot hide our Christ in a sepulchre, for the Truth is already risen, is ever-present and all-powerful. Angel thoughts will make plain the way, as shown in our text-book, Science and Health, and we shall find the Christ, Truth, risen in our consciousness.

THE testimony "Many Reasons for Praising God," which was published on page 657 of the *Sentinel* for June 13, was an extract from a letter written by a lady living at Atlantic Highlands, N. J. The letter was addressed to Mrs. Florence B. Dean of Danielson, Conn., by whom it was forwarded to us. This accounts for the fact that it was inadvertently credited to Mrs. Dean instead of the writer of the experience.

Acknowledgment of the goodness of God is a part of every true prayer, and as we utter our thanksgiving, both for what we have always known as blessings, and for what we did not once realize to be such but are now understanding more completely, the gratitude for the past brings with it a calm and loving committal of the future to Him who has guided us all the way from the beginning.

TIMOTHY DWIGHT.

Religious Items.

In a sermon on "Happiness and Unhappiness," based on the account of Jesus' appearance to the disciples at the lakeside after his resurrection, the Rev. I. W. Cate, a Universalist clergyman, says: "The change wrought in the disciples by the appearance of Jesus was the difference between listless drudgery and joyful service, between unhappiness and happiness. The secret of it is the secret which will solve the great question of satisfied living. Jesus supplied for his disciples an overmastering motive. As yet it was spasmodic and intermittent, because it had not taken full possession, and because they had not yet learned to walk by faith instead of by sight. But his absence has taught them how much he was to them, that he had in their three years of companionship raised the tone of their lives and inspired them with such hopes, and opened up such vistas of spiritual beauty, that to abandon these new ideals was to sink into despair, and to live for them was to find their highest satisfaction."

James H. Pettee, in an article in *The Congregationalist and Christian World* on "Japan Within and Without," says: "Japan's Emperor has a grandson; the prince imperial has a son; the nation has three generations of royalty or 'three living emperors to reverence,' as yesterday I heard one impassioned speaker express it. Japan does well to give glad welcome to the royal infant. For the first time in hundreds of years purity in family life has been observed in the imperial palace and monogamous marriages received the sanction of the court. At last, as predicted a year ago when the crown prince was so auspiciously married, Japan has turned her back upon one more feature of Chinese teaching and adopted the Western Christian standard of family ethics. Japanese orators not only express great satisfaction over this auspicious event early in the first year of the new century, but they predict that when the prince reaches a proper age he will be sent around the world on a tour of observation, and a few go so far as to voice the expectation that it will be as a Christian prince. May it so come to pass!"

The Rev. F. W. Perkins says in the *Universalist Leader*: "The Old Testament stories are unlike other stories in that they have been used by men whose sole interest was in religion, and who used them as the natural instrumentality for teaching the great truths which God had taught them. We study them, not to learn science, but to learn and have enforced the foundation truths of religion. Many other valuable sources of religious suggestion are open to us, but we study the Old Testament stories because to Israel was given the mission of seeing and declaring the root idea, and without the idea at its root the religion of any man or any time, though it may have many beautiful elements, will be but a feeble sentimentalism and will at last wither and die. That idea is that God is 'the Eternal who loveth righteousness,' and His simple, but unyielding demand is that men 'cease to do evil, learn to do well.'"

From a convention address by Bishop Morrison of the Episcopal Church, published in the *Church Standard*, we selected the following paragraph: "If we hold these truths and witness to these facts, then beyond all other religious bodies we ought to have an acknowledged influence on the life of the community. To be righteous, kind-hearted, helpful, charitable men; to carry out into the affairs of life the application of what we believe to be profoundly interested in all that makes for human well-being, to have men feel that we are the friends of all good causes and helpful enterprises, to be profoundly interested in men and all that touches their life—this is the consistent application of our principles, the spiritual fruit of the seed we sow. Only as we make better men and women, only as we reach the great world with loving sympathy and helpfulness, shall we succeed in drawing men to the Church."

A writer in the *Homiletic Review* says: "Mercy and truth." This combination of words and the attributes they represent is found in the entire Word of God no less than fifteen times, and the points at which it is found together are significant, like turning points in a road where a signboard indicates the right path. It would very richly repay any student to trace and compare the instances of such recurrence, and note the development of doctrine from beginning to end—"grace and truth" being the New Testament equivalent. This phrase, as it is found in the Old Testament, denotes the whole fruit of God's eternal purposes of love toward mankind, which at first were found only in promise, but at length found fulfillment in Christ."

The *New York Observer* says: "The devil is an adept in the art of distracting people from the chief business of life by means of all manner of wayside shows, signs, and bewilderments. He is a great hand to try to impose on humanity the sort of bondage which Emerson termed 'the tyranny of trifles.' But we as wise believers are not to be ignorant of his devices, knowing that one at least among the numerous definitions of the successful man that might be offered is this—the man who cannot be distracted or disturbed."

The *Universalist Leader* says: "The good and holy lives while the base and impure dies. And so it is that Christ still lives and those promises of his are perennial. Through the different gradations of life and time, through wars and revolutions persevering all, surmounting all, notwithstanding the admixture of burdensome falsehoods and follies, still it lives, and with its beneficent spirit we move and have our being. All down the ages, some God-inspired souls have handed it on in word and spirit, when nations fain would forget and drop back into paganism."

A writer in the *Sunday School Times* says: "Right persistence is moral strength; obstinate persistence is moral weakness. Says a philosopher, 'Obstinacy is will asserting itself without being able to justify itself.' The will that cannot justify its deeds on high moral grounds is a dangerous one, because it is a strong physical force let loose on the world without moral control. Moral control is the highest form of strength, and he who is without this need not credit his weakness of obstinacy with the strength of moral persistence."

The *Congregationalist* quotes the following by George Matheson: "No day will help thee if thou art not in the spirit of the day. The holiest Sabbath rest will be nothing to thee if thou hast not rest within. What to thee are the memorial songs of resurrection if thine own spirit be dead? What to thee are the prayers of the assembled throng if thou hast ceased to feel that there is anything worth desiring? What to thee is the stillness of the outward calm if it is but thy leisure hour for inward strife?"

In an editorial on "Unchristian Anxiety" the (Baptist) *Examiner* says: "It is so easy to fall into the habit of anxiety. Many Christians go through life worrying and fretting over things that never happen, or, if in the providence of God they do come to pass, could be far more easily borne had the moral strength not been sapped by needless forebodings. Such anxious foreboding is really distrust of God, and hence unworthy of the Christian."

The *Congregationalist* says: "The Methodist Episcopal Twentieth Century Thankoffering thus far amounts to \$11,095,895, of which \$5,001,000 has gone to paying debts on various kinds of church property, \$4,476,324 to educational institutions, \$1,020,000 to denominational charities and philanthropies, and only \$6,000 to missions. The remainder is divided among conference claimants and church extension work. The total is superb; the apportionment is significant."

The New York (Methodist) *Christian Advocate* says editorially: "A careful study of the statistics of the Church reveal an alarming discrepancy between our gain in probationers and loss in membership. The number of probationers who do not become full members in the Church would make a denomination of no mean proportions if it were possible to assemble them into an organization."

A writer in the *Universalist Leader* says: "Only the builders live the ages. Only they who have acted and achieved can wear the crown of glory. As a tiller clears his fields, so did Jesus preach against the lies and iniquities of the people. An iconoclast against erroneous law and false prophets was he, that the temple of man might be purged of sin before the true God could enter."

The (Baptist) *Examiner* quotes Alexander McLaren as saying: "Nothing is small that can be done from a mighty motive. The least action of life can be as surely done from the loftiest motive as the highest and the noblest. Faithfulness measures acts as God measures them. True conscientiousness deals with our duties as God deals with them."

The *Examiner* quotes the following: "Go, cheerfully, in faith, keeping your heart quietly dependent on the Lord, and in the end you will surely behold and sing of His goodness. Though tossed on a sea of troubles you may anchor on the firm foundation of God, which standeth sure."

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Items of Interest.

National.

It is reported that Postmaster General Smith will shortly issue an order requiring a stricter enforcement of the postal laws regarding second class mail matter. In his annual report for 1899 the postmaster general stated that "fully one-half of all the matter mailed as second class and paid for at the pound rate is not properly second class within the intent of the law, and ought justly to be paid for at the third class rate." The second class matter now embraces nearly three-fourths of the entire weight of all mail matter, and yet it brings in a revenue of less than \$4,000,000 a year out of the entire postal revenue of more than \$110,000,000. While it contains about three-fourths of all the weight, it furnishes only about one thirtieth of the revenue. To handle and carry the second class matter costs fully \$60,000,000 a year above what the government receives for handling and carrying it.

As a result of the amendment in the war revenue tax act which went into effect July 1, it is no longer necessary to pay taxes on the following: Bank checks, bills of lading for export, bonds or obligations by guarantee company, certificates of damage, certificates of deposit, certificates not otherwise specified, charter party, chewing gum, commercial brokers, sight drafts, express receipts, insurance—life, marine, and fire, lease, manifest for custom-house entry, mortgage for conveyance in trust, order for payment of money on sight or demand, perfumery and cosmetics, power of attorney to vote, power of attorney to sell, promissory notes, proprietary medicines, protest, telegraph message, telephone message, United States money orders, warehouse receipts.

July 4 the military regime in the Philippines gave way to civil administration. The volunteer army organized for service in the Philippines two years ago, went out of existence June 30. Of the volunteers sent out only sixty-five per cent are returning. Sickness, casualties, and retirement to accept civil appointments accounting for the other thirty-five per cent. When all the changes ordered have been effected the army of occupation will consist of twenty-five thousand regulars and twelve thousand native soldiers. The civil administration of affairs has been blocked out by the Philippine Commission with great pains and is now about to be put to the test.

The Government receipts during the fiscal year ending June 30, amounted to \$585,848,309, and the disbursements \$509,983,310 leaving a surplus of \$75,864,999. The cost of the war was \$144,620,590. The total disbursements for the year were \$22,269,519 in excess of those for last year. The public debt, less cash in the treasury, amounted to

\$1,044,739,120, a decrease during the month of June of \$17,737,374.

July 1 more than eight million dollars became available for repair work on naval ships. About one million dollars a month will be spent to rush repairs in the important navy-yards on the Atlantic and Pacific, and also at the smaller stations near Manila.

The Hon. Charles G. Dawes, comptroller of the currency, has tendered his resignation to take effect October 1. Mr. Dawes is candidate for election to the United States Senate from Illinois, to succeed William E. Mason, whose term expires March 4, 1903.

It is thought that the special commission of five, appointed by General Wood to revise the Cuban tariff will complete their work in a few weeks. The schedules may be made public about September 1 and will probably take effect October 1.

Major General W. R. Shafter went on the retired list at noon June 30. The command of the department of California was transferred to Major General S. M. B. Young.

President and Mrs. McKinley are at Canton, O., where they will spend the summer. They will probably not return to Washington until the autumn.

Sixty-nine thousand six hundred and twelve new names were added to the pension rolls during the past year.

Since April 1, Secretary Gage has paid out about \$17,500,000 for the purchase of unmatured bonds.

Judge William H. Taft of Ohio became Civil Governor of the Philippines July 4.

Foreign.

The British and Chinese sections of Peking were formally transferred to the Chinese July 1. The Germans, British, and Japanese retain some supervision over the city and are responsible for the settlement of quarrels between the foreigners.

Arrangements are being made for the return of the court. Orders have been given for the rebuilding of two of the large gates of the city. The cost of this work is estimated at one million taels for each gate. The merchants in the ruined portion of the city are rebuilding, showing that they expect the court to return.

July 1 was one of the great days of the exposition at Buffalo, as it witnessed the dedication of the Canadian building. July 1 is sometimes called the Canadian Fourth of July. It is the anniversary of the confederation of the eastern provinces on July 1, 1867, by which act the Dominion of Canada was formed, and is therefore observed as Dominion Day. It is a distinctive Canadian holiday and is observed all over the Dominion.

Transoceanic navigation has necessitated the deepening of the Suez Canal about thirty feet. Vessels of large tonnage, like some of those of the present day, were practically unknown at the opening of the canal and the present depth does not accommodate them.

A report has been received from London to the effect that the Boer leaders declare that great progress has been made in the war during the past three months, and that they will accept no terms short of independence.

It has been announced in the House of Commons that a bill will soon be introduced changing the title of the King so as to more clearly recognize his sovereignty over the entire British empire.

July 4, the Porto Rican Assembly, in joint session, unanimously passed the free trade resolution. Fifteen minutes later it was signed by Governor Allen.

Industrial and Commercial.

The Illinois Central Railway recently retired two hundred employees under a plan approved by President Stuyvesant Fish and General Manager Harman. The pensions are based on the average monthly pay of the employees during the last ten years of their service. They are allowed monthly one per cent of this amount for each year of their total service. If one of the men retired had been employed by the road forty years and his average pay for the last ten years has been one hundred dollars a month his pension will be forty per cent of one hundred dollars, or forty dollars a month. The age limit is fixed at seventy years, at which all officers and employees must be retired. Employees between the ages of sixty-one and seventy years, who are incapacitated by age for further service, may be retired on a pension on a finding of the pension board, created for putting into practical operation this pension system.

J. P. Morgan Company have purchased the Northern Pacific Steamship Company and the Washington and Alaska Steamship Company. By this purchase Morgan & Co. have a complete transportation system around the world. It comprises the Leyland Line from New York to London, the Glen and Northern Pacific Steamship Line from London to Tacoma, and the Northern Pacific, Burlington, and Erie Railroads from Tacoma to New York.

The Bourne Mills Corporation of Fall River, Mass., paid its twenty-fourth consecutive semi-annual profit sharing dividend to the employees July 3. It amounted to three per cent of the wages earned the past six months. During the time the mills have been trying the profit sharing plan they have doubled their capacity, and now have about eighty thousand spindles.

It costs from fifty to seventy-five thousand dollars for one of the big Atlantic liners, like the St. Paul to make a voyage. This is thirty-five per cent more than for a ship of the same class and speed sailing under a foreign flag. The chief difference is in the wages and accommodations of the crew.

The Chinese minister, Wu Ting Fang, was the orator of the day at Philadelphia July 4. He was given a most cordial greeting. The keynote of his address was that patriotism should stand for the love of mankind.

A new law which went into effect July 1 in Illinois imposes the death penalty for kidnapping. Hazing has been classed as a criminal offence, punishable with fine and imprisonment.

The first mill in Georgia to be operated exclusively by electricity was started July 4 at Columbus.

General.

Settlers in the Kiowa, Comanche, and Wichita reservations to be opened this fall will draw for place in the reservation instead of running for claims as has been the custom heretofore. Every one who wishes to become a bona fide settler may go to the nearest local land office and prove his right. If he can do this he will be given a chance in the drawing and the number he draws will determine his place in the order of the selection of homesteads.

The Pan-American Bible Study Congress has set apart Wednesday, July 24, for a symposium on the special aspect of Bible study. Rev. James M. Gray, D.D., of Boston will give the leading address of that day.

The Harvard summer school opened July 5 with about seven hundred students. Eighty-five from Cuba will be in attendance.

Five thousand public school teachers attended the opening session of the State Teachers' Association at Buffalo July 5.

The desert of Sahara embraces 2,500,000 square miles.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Polar Explorations.

Six Great Expeditions in Progress.

NEARLY four hundred and fifty years have passed since the first polar (arctic) expedition, in 1553, and the first half of this century's opening year finds the mystery surrounding the poles still unsolved. Whether the latter half will disclose what has been an objective of human effort for so long a period, or will add materially to our information about the polar regions, remains to be shown, but, at all events, strenuous efforts are being put forth to break their eternal solitude.

No less than six great expeditions are in progress to explore the arctic and antarctic regions, and, benefiting by the hard-won experience of centuries, the explorers are all filled with hope for a successful consummation of their labors. Added to the three expeditions under Stein, Sverdrup, and Peary, members of which are now in the arctics, there will be at least three new exploring parties outfitted for renewed attempts upon the North Pole—one Russian and two American. It is reported that Mr. Walter Wellman, who has already made two unsuccessful efforts to reach the arctic pole, intends to make another trial. But the most completely equipped will be the Baldwin-Ziegler expedition, which has been so extensively advertised and for many months past in preparation. At a recent farewell dinner tendered Mr. Baldwin by the Peary Arctic Club in New York, his definite plans were for the first time given to the public when he said, upon being presented with a small American flag: "I am firmly convinced that this flag will be carried to victory in this expedition. The starting point will be Franz-Josef Land, and our party will be sufficient in number to avail ourselves of every resource in the land in the way of food by hunting bears and other animals. We shall begin our journey across the ice with four hundred dogs and fifteen Siberian ponies, and, with the assistance of these, I believe it will be possible to achieve the object we shall set out to accomplish."

These remarks were made on the eve of Mr. Baldwin's departure for Scotland, where are being fitted out the two vessels, the flagship *America* and supply ship *Frithjof*, in which will start from Tromso, Norway. Franz-Josef Land was discovered in the seventeenth century and has already been made the base of operations against the common goal of polar expeditions. It was for three years the field of the Jackson-Harmsworth expedition; from the sea northeast and north, respectively, of this land, Nansen and the Duke of Abruzzi made their nearest approaches to the pole.

Far distant from the scene of Mr. Baldwin's prospective operations is gallant Lieutenant Peary, who passed the winter of 1899-1900 at Etah, on the Greenland coast, and when last heard from was painfully pursuing his course toward the pole. Of all arctic explorers none has displayed more indomitable courage than Peary, who, crippled as he

is by the amputation of nearly all his toes, was at last accounts still bent upon achieving his purpose of discovering the pole or perishing in the attempt. Interest in his expedition is revived by the announced dispatch next month of the relief ship *Erik*, the fifth vessel to be sent into the great north by the Peary Arctic Club, following after the *Windward*, which, as may be recalled in this connection, sailed last midsummer on the same quest. No information has been received of the *Windward* since she reached northern waters, having on board the intrepid wife and daughter of the explorer. She may have reached the destined port or may have been wrecked, but, though no tidings have come back, there is no apprehension on the part of those who dispatched her, as she was to be held by Peary or returned, as he might elect. When last heard from, March 30, 1900, Peary was at Fort Conger, Greely's old quarters, which, by the way, he found exactly as left by the survivors of that unfortunate expedition more than fifteen years before. Hopes are entertained that Lieutenant Peary has already reached the pole, but the continued absence of the *Windward* without tidings argues either against this possibility or that she has been icebound on the coast of Greenland, if not actually wrecked.



Captain Otto Sverdrup, leader of the Norwegian expedition of 1898, who was master of Nansen's *Fram* in her famous drift voyage in the Arctic Sea, intended to make his way out during the coming summer, but he, too, may be detained by the ice.

The Russians announced two years ago that they would dispatch the great ice crushing steamer *Yermak* poleward; but, though on its experimental trip it succeeded in forcing its way through field ice five feet thick and nearly through another estimated at twenty-five feet in thickness before brought to a standstill, its efficiency in the ice cap of the poles may well be questioned. It was reported a few months ago that one Captain Bernier, a Canadian arctic navigator, was to command an expedition this summer. Then, again, there has been the mention of an Austrian submarine boat, which is to reach the pole by diving under the ice and thus avoiding obstacles which have hitherto proved insuperable.

But it is not altogether in the direction of the arctic pole that endeavor is to be made this summer, for a most determined attempt will be made toward solving the vexed problem of the antarctics. At least two important expeditions will be undertaken—one British and the other German. They will be practically simultaneous in their initiatives and will act harmoniously, having but one object—the thorough exploration of the Antarctic Ocean and continent so far as possible. The antarctic region is to be divided into four great "quadrants"—two on the Australasian side and two on the Cape Horn and Cape of Good Hope side—each expedition taking two quadrants as its particular province. The new ship, the *Discovery*, in which the British expedition is to sail, was launched last March and is said to be the very first vessel built in Great Britain expressly for the purpose of polar research. All the others,

from the time of, say, Frobisher in 1576 to the present, were obtained either from the naval class or merchant marine already built and refitted for their special service.

The Discovery, however, is the sixth of her name to engage in polar voyages. She is exceptionally strong, built of seasoned oak, 172 feet long, thirty-three broad, and with a displacement of 1,750 tons. The total cost of the expedition is estimated at five hundred thousand dollars, of which amount the British government contributes less than half. She was launched from the same shipyards in Dundee, Scotland, in which the whalers for the Baldwin-Ziegler expedition are being refitted. The captain of the Discovery is Commander R. F. Scott, and the head of the scientific staff is Professor J. W. Gregory, now holding the chair of geology in the Melbourne University, Australia, from which point the final start will be made. The ship will be provisioned for three years, and the German vessel for the same time, though equipped for two years. The German ship has just been built at Kiel and resembles the celebrated Fram, although said to be a better sea boat. She will sail under the leadership of Professor Erik von Drygalski for Cape Town, Africa, thence for the little known Kerguelin Island, where a party will be left for scientific observation, the main company proceeding to Victoria Land for winter quarters. Full results are not expected from these two expeditions until the summer of 1903 or 1904, though partial reports may be sent out before the various parties are picked up and brought home.

A third antarctic expedition is Swedish, led by Dr. Otto Nordenskjöld, a nephew of the famous explorer of that name, who, first of all arctic voyagers, accomplished the "northeast passage" in the Vega, 1878-9. His vessel will be a renovated whaler, the Antarctic, and the total cost of his expedition is put at less than \$40,000. He purposes to reach the antarctics via Tierra del Fuego and the Falkland Isles, and utilize the antarctic summer months, which will be those of the northern winter. All three expeditions are commanded by experienced men and take out full corps of scientists, so that their reports will be awaited with a reasonable expectation of valuable results.



Hitherto the greatest efforts of explorers have been directed toward the arctics, as they are more accessible from centres of population and outfitting stations. They are also inhabited, while the antarctics are uninhabited, and, while their flora and fauna are similar in general features and the waters of the latter abound in animal life, the southern land masses have no such means of sustenance as the polar bear, the musk ox, etc., which are found far up in the higher latitudes.

In the preliminary voyages toward either pole the distance to be covered by the arctic explorers will not be more than three fourths, generally speaking, of that necessary for reaching the antarctics. The former regions have been longer known, even as the Atlantic was navigated long before the Pacific was discovered. It was the famous Captain Cook who discovered the southern region, in 1773-5, on his second voyage circumnavigating the globe in the vicinity of the antarctic circle. Nearly fifty years later another British navigator, Waddell, penetrated to the parallel of 74 degrees 15 minutes south latitude. The United States expedition under Captain Wilkes in 1840 sighted a large continent, but was prevented from landing by an impassable barrier of ice. A British expedition in 1839-43, led by Captain Ross, penetrated as far as 78 south latitude and brought to light the volcanic mountain called by him the Erebus. Volcanic action has been found in the antarctics, but not in the arctics. Quite fifty years elapsed before the next decisive exploration of the Antarctic, when C. E. Borchgrevink in 1895 claimed to have been the first to land on the antarctic mainland. He was

sent out again in the Southern Cross in 1898, landing on the coast of Victoria Land February 28, 1899, and attaining the farthest south of any explorer. Still he added but fifty miles to the latitude claimed by Ross fifty years before, and found his land exploration barred by vast glaciated volcanoes. At about the same time a Belgian expedition in the Belgica—1897-9—was the first ever to pass the winter in the antarctics, having been frozen in a full year, emerging about five hundred miles west of the point at which the ship entered the ice. An American, Mr. Frederick A. Cook of Brooklyn, was with this expedition as ethnologist, and has published an account of the voyage. The last book on the antarctics to appear is that of Borchgrevink, so that the literature of the subject is comparatively full and up to date.

In a résumé of what has been accomplished it will be noticed that the north pole has been more nearly approached than its southern antipode, Nansen's farthest north in 1893-6 of 86 degrees 14 minutes and D'Abruzzi's alleged farthest north of 86 degrees 33 minutes reducing the distance to about two hundred and forty statute miles, while the south pole is eight degrees farther away. The surroundings of the latter are deemed impregnable, yet under the combined attacks upon both the arctic and antarctic, conducted mainly by men of Norse and Saxon origin, it would seem that the borean, if not the austral, region should disclose its secrets this year if ever they are to be revealed.

CHANNING A. BARTOW.

In the *Topeka Capital*.

A New Motor Fire Engine.

ACCORDING to the *Municipal Journal* of London, Eng., the leading local government paper of the great metropolis of Great Britain, the motor fire engine seems destined to play an important part in English fire-extinguishing methods. The *Journal* says:—

"This change from the horse to motor fire engines has met with much favor by the London fire department, which is inclined to resign horse power in favor of motive. A first-class self-propelled steam fire engine was constructed by the experienced firm of Merryweather and Sons at their Greenwich works for a fire department in India. Before being dispatched to that country the machine underwent several severe tests in South London very satisfactorily. On one occasion it ascended Blackheath, one of the steepest hills in or around London, at the rate of ten miles per hour; while on the more level roads it maintained a speed of from fifteen to twenty miles per hour without any undue strain on its working powers. The machine is propelled by means of an arrangement of spur gearing, which enables an intermediate shaft to be worked when disconnected with the fire pumps. This counter-shaft is provided with balance gear, and revolves the rear wheels by means of strong roller chains. The steering machinery comprises a handwheel placed on the right-hand side of the driver's seat, actuating a vertical shaft which is connected to the fore-carriage, a small sprocket wheel and roller chain being provided for this purpose. The pumps have a capacity of three hundred gallons per minute, and can force a jet to a height of one hundred and fifty feet. The steering-wheel, steam regulating lever, reversing lever, and brake are all within easy reach of a man sitting on the off-side on the front, and an auxiliary brake is provided to work with a screw and handwheel at the back. Accommodation is provided for the usual complement of firemen, hose, and gear. When fully equipped with fuel, coal, water, and the firemen, the entire weight is under three tons. Steam can be raised from cold water to working pressure in six minutes from the time of lighting the fire."

The Lectures.

At Muscatine, Ia.

Judge Ewing of Chicago, who appeared at the Grand Opera House last evening (Friday, June 28), delivered an address free from all offensive characteristics. He is in appearance and in his language and manner a man who creates a favorable opinion and inspires respect not only for himself but for the cause he advocates. He was first interested in Christian Science by being healed of asthma and other physical troubles. He had been given up by physicians, and had gone to Virginia to see if the climate would not help him, when a friend who had been cured by Christian Science persuaded him to take treatment, which he did. In three days he was perfectly cured and returned to his office and work. This was sixteen years ago, since which time he has not lost three days.

A good audience of representative people greeted the speaker, who was introduced by Attorney Detwiler, who prefaced his introduction by saying that he had always supposed that Christian Science had to do only with the body, but he found that it dealt with the soul as well; that in many places Christian Science was still in the stage of ridicule, but he believed that the people of Muscatine would give a respectful hearing; that they were disposed to hear a cause, then consider and decide in accordance with the dictates of their consciences. "The speaker will address you in his own way. One of the means employed by Christian Scientists to present their cause to the public is by lectures. They have a great mission which will be presented by Judge Ewing."

He began his address by saying that forty-one years ago he had spoken during the memorable campaign between the little giant, Stephen A. Douglas, and Abraham Lincoln, in Muscatine. Since that time he had passed through several times, but never stopped; that he saw a very marked difference in the appearance of the place to-day and the place then; that the difference in the field of thought was as different as in the material world.

Muscatine Daily News Tribune.

At Alpena, Mich.

Hon. Judge W. G. Ewing of Chicago, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, entertained a large audience at the Opera House last night (Monday, June 24) with an address on Christian Science.

Judge Ewing enjoys the distinction of being one of the ablest jurists of the West, an honor to which he attained through his ability as a foremost exponent of the law. He enjoys also a national reputation through his political career and through having served with great honor and distinction as a United States district judge.

The excellent gentleman is of a very striking appearance. Being well along in years his gray hair lends reverence to a countenance which beams with kindly and benevolent expression. His lecture for the most part was delivered in a calm and dispassionate manner.

He declared himself heart and soul in love with his subject, his religion, which fifteen years ago snatched him from the brink of the grave. He stated the principles of the Science in short, concise forms, so that his hearers would have no doubt as to the good properties of his religion.

He spoke for an hour and fifteen minutes, during which time his large audience was held in rapt attention.

The local Christian Science congregation are being congratulated on procuring so able an exponent of their doctrines to address an Alpena audience.

Judge Ewing was introduced to the audience by Attorney

C. R. Henry in his usual pleasing manner, by a few well-directed words, in which he paid the gentleman a high tribute for his success as a jurist and platform speaker.

The Alpena Evening News.

At Hillsdale, Mich.

The address by Judge Ewing of Chicago, in Sutton's Hall, Friday evening (May 31) under the auspices of the Christian Scientists of this city, was well attended and admirable from beginning to end. The address was chaste, scholarly, and founded wholly upon the teachings and examples of the Master. The criticisms against Christian Scientists to-day seem to be because of their too literal acceptance and practice of the Master's commands. We give on the first page of this issue a liberal synopsis of the address. We would be glad to present it in full to our readers.—*Hillsdale Leader.*

Lectures at Other Places.

McGregor, Ia.—William G. Ewing, May 7.

Concord's Hospitality.

IF the hospitable people of Concord experienced the truth of the statement that "it is more blessed to give than to receive," theirs must have been a happy state of mind on the days of the twenty-fourth and twenty-fifth of June.

Speaking as one of the recipients of Concord's hospitality, I know the rich enjoyment we felt in the occasion that called out the friendliest possible treatment of a throng of unexpected visitors. On Monday, June the twenty-fourth, in the neighborhood of a thousand Christian Scientists from far and near, found themselves the surprised and surprising guests of Concord for an all-night visit. It happened in this wise. Each individual Scientist of this one thousand strong wished to visit Concord for the all-sufficient reason that in this beautiful city is the home of the beloved Founder and Leader of Christian Science.

Upon reaching Concord it was announced from headquarters that an opportunity to visit Pleasant View, the home of Rev. Mary Baker G. Eddy would be given to the Christian Scientists on the following day, Tuesday. This news meant the finding of entertainment over night for the large numbers already gathered, who, unless compelled, could not afford to miss this opportunity in which to express to Mrs. Eddy their love and gratitude, and in return, to receive her tender recognition?

Concord was equal to the exigency. It was a delight to witness the cordiality and kindness of Concord's best citizens. Beautiful and friendly homes, never before opened to strangers, were filled to the full with Scientists. Tuesday we exchanged pleasant experiences. Even on the street and in the electric a general good-will seemed to prevail. Passing pedestrians not only gave information asked, but offered to do more. Cab-men volunteered useful hints. Two gentlemen in discussion on the street corner when asked a question by my friend insisted upon dropping their conversation and supplied our answer by telephoning from a neighboring pharmacy. We would thank the resident Christian Scientists, whose prompt solicitude for our comfort sounded the bugle-call to action in our behalf. It is rumored that Concord did a lively business in some lines by reason of our enforced visit by night. Tuesday's throngs who came on several "specials," listened with interest to our recitals.

Thus in our memories cluster around this blessed Communion season cherished recollections of Concord's hospitality.—HELEN A. NIXON.

An Aerial Trolley.

THE proposed system of electrical transportation known as "telpherage" (Greek *tele* far, and *pherein* to carry), to which much attention is being directed, was invented some years since, but has only recently been brought into prominence. It is an elevated cable system in which, like the electric car, the traveler is propelled by its own motor. The following description is taken from the *Electrical World and Engineer*:—

The telpher travels along a bearing cable and takes current by rolling contact from a lighter wire suspended just above it. Either a single unit telpher or a double unit may be employed for the work, with or without a trailer, the single unit consisting of two small enclosed motors and the double unit of four motors. The hanging or slinging arrangements attached to the telfers or the trailers are of a great variety of shapes and styles, adapted to the transportation of all kinds of loose or easily divisible material, such as bags, barrels, coal, bricks, fruit, etc.; while a ready combination of one or two trailers lends itself easily to the transportation of long pieces, such as lumber, rails, tubes, drain-pipe, etc. One of the most remarkable things in connection with the work is to witness the manner in which telpher units of not to exceed one fourth to one half horse-power will travel at a rate of five or six miles an hour with loads of several hundred pounds on lines running around sharp curves and even up steep inclines. The current consumption is surprisingly small.

At the present time, in addition to the production of its apparatus, the company has found it a task of no mean description to attend to all the applications which have poured in upon it from commercial and engineering concerns for agencies, and these, both domestic and foreign, are being assigned as rapidly as possible. The development has attracted the liveliest interest abroad, and was recently investigated by the engineers of a leading English electrical firm; while one of the requests from Russia came from Prince Hilkoff, who desires to equip several miles with the system, which is obviously much lighter and cheaper to construct than railroads, while it does not encroach in any way on highway rights and does not impose any difficulties as to crossings, etc., along the routes it traverses. The utilization of the system for transporting mail and express matter has already been taken up, and applications have been received from managers of telephone and trolley lines, who see in this light and flexible electrical system a means of getting an additional service out of their pole lines, while at the same time subserving for purposes of varied freight transportation the necessities of the districts they cover. The conveyance of mail matter is peculiarly within the function of this apparatus, as letters and papers can be concentrated into very small bulk for transportation, and the deliveries can be made with great frequency where, under existing conditions, the postman can go over his route but once or twice a day at the most.

In connection with the handling of mail matter it may be stated that the company has already been invited to consider the question of transporting mail in cities by means of underground tube systems, where the conditions would if anything be even more favorable than the aerial lines. At the present time mail in transit from post-office to railway depot is subject to all the vicissitudes of interruption by street blockade, weather, etc., and is frequently delayed on that account. The use of pneumatic power has already been tried in this direction, but it is plain that in this field, as in others, electricity will readily prove its superiority and be generally adopted for such work. In the mean time the company has its hands more than full of propositions for equipping wharves and docks, railroad depots, factories, plantations, mines, and a host of other establishments where goods have to be transported continuously in relatively

small bulk; and it is only reasonable to predict that we shall now see the fruition of the work in this new industry, which was attempted even before the electric railway began its great development, and which may be said to have awaited the perfecting of apparatus and details not available in the earlier days. Except so far as it may do some of the work hitherto assigned to cable haulage systems, telpherage appears to cut out an entirely new province of its own, and it thus gives opportunity for considerable utilization of current and motive power, as well as new and profitable employment of capital.

Recent Developments of the United States Mail.

"Now that every postman in the United States and all the rural free-delivery carriers are limited walking postoffices for the additional purpose of registering mail matter, I will give you a point or two of value about this, one of the most important offshoots of the people's branch of the government which are imperfectly understood, and in some communities not understood at all," said a postoffice official.

"In the first place, articles of value should not be sent through the mails unregistered. If an article is of any value at all it is worth the small fee the government demands for its safe transmission and its insurance up to the amount of ten dollars, which amount of indemnity it is proposed to increase to thirty dollars.

"One reason why the people have not registered their letters to greater extent is because a trip to the postoffice was necessary. The innovation of walking postoffices has been tried now long enough to demonstrate its success, and the people should patronize them. These additions swell the number of postoffices in the country for this purpose up to over ninety-five thousand, as there are 76,600 regular offices, over 16,400 carriers, and the remainder is made up of substations and rural free-delivery carriers. The postal service is certainly extending.

"That the people at large are appreciating Uncle Sam's system of registration, with its chain of checks and the earmarks of some kind of evidence against every man who handles a valuable letter or package registered, is shown by the fact that 1,300,000 registered packages were mailed last year, an increase of a quarter of a million over the preceding year. Of these 198,000 went to our friends across the sea, an increase of 41,000. Large as this percentage is, it is not large enough by one hundred per cent. Packages are especially liable to miscarry, and if the public wish to save pecuniary loss and much trouble and correspondence, use the registered mail.

"If persons of an economical turn of mind wish to know how easily the pennies accumulate in small sums when paid over and over again, let them be cheerful in the thought that the government collected last year in payments of eight cents each \$1,238,000, an increase of \$158,000 over the year previous, on 12,000,000 domestic and 1,875,000 foreign letters. In addition, the government transported and registered free over three million pieces of mail, a large portion of which originated and was delivered in Washington. That the government has done some business in the registry branch in twenty years is shown by the fact that it has registered 216,300,000 pieces of mail in that time.

"The system of checks and counterchecks adopted to safeguard the public's property is about complete, when it is borne in mind that out of all this great total of individual pieces carried a loss of but eighty-seven was chargeable to depredations by postal employees, and only 174 pieces were lost because of the carelessness of the clerks. In fact 7,165 complaints of loss were received, and of the 4,900 investigated only 1,700 were found to constitute an actual loss, and of these 1,130 were chargeable to burning and

wrecking of postoffices, postal cars, steamboats, and to minor accidental causes. Out of these 1,700 cases of loss, in 1,340 recovery was effected in one way or another to the owners.

"A loss of but three thousandths of one per cent is truly remarkable, considering the great amount of business done, distance covered, and the dozens of hands through which each piece of mail must pass.

"The government liberally patronizes its own registry service, and sends large sums of money from point to point, especially out of Washington, as well as articles of value. The Treasury Department transmitted last year in actual money value \$1,371,000,000 in this manner, and some of it was cash sent to the Philippines, without the loss of a penny. To this vast amount should be added money values to the sum of three hundred million from the Postoffice Department, while the other executive departments, also avail themselves of the system to a large aggregate annual amount."

Washington Star.

Great Men with Great Hearts.

SPEAKING of the moral and kindly aspects of the late Ex-President Harrison's nature, Mr. Ferdinand Cowle Iglehart writes as follows, in a late number of *Success*.

I once went from New York to Washington to request President Harrison to appoint a friend to an important judicial office, for life. The President received me kindly, and, after I had made a statement of facts in behalf of my friend, he said: "That appointment has given me more trouble of mind than any other in my gift, not excepting memberships in my cabinet. At least a dozen good men are urged for the position. I have narrowed the list down to two men,—the one in whose interest you have come, and another from the northern part of the state. It is the choice between these two men that has troubled me. Both have brilliant minds, both are able lawyers, both are men of the highest integrity, both are intimate personal friends, and both have rendered signal service in the campaign. I have taken the matter to bed with me, and have lost more than one hour's sleep over it."

I said: "Mr. President, knowing you as well as I do, I am surprised to hear you speak as you do, and am as much delighted as surprised. You are, perhaps, aware that you, like John Sherman and Senator Edmunds, are credited by the public with having a heart, but a heart largely under the control of the intellect."

"Yes," he said, "I know that; but how little we are understood in this regard! Let me give you an incident about Senator Edmunds that will illustrate my thought. There was an important bill to be considered in the Senate, in which I had an especial interest, and I said: 'Senator Edmunds, I want you to be sure to be present this afternoon to help me with my measure.' He replied: 'I shall not be there.' 'You must,' I said. 'I cannot,' he determinedly continued: 'I have an invalid daughter, you know, who is the idol of my heart. I am trying to make life just as happy for her as possible. I promised to read to her this afternoon, and I intend to do so, if the wheels of the government stand still.' The senator's eyes were full of tears as he talked, and I said to myself that, while people think Edmunds as cold as an iceberg, they do not know him; his heart is as warm and tender as a woman's. Like the senator, I do not wear my heart on my sleeve, but a little farther below the surface."

As the President related the pathetic incident, I looked into his face and noticed that his own eyes were moist. I said to myself: "How easy it is to misjudge others,—to consider as cold as ice a nature which is, in reality, tender and warm!" The President's kindness of heart put me in a good condition to bear the disappointment that came to me a few days afterwards, in the fact that the other man had been given the office.

Women Growing Taller.

UNDER the above heading the *Montgomery (Ala.) Advertiser* editorially breathes forth the following somewhat alarming sentiment:—

Charles Dana Gipson has made a discovery that may mean awful possibilities for the future. He declares that modern habits and diet on the part of the female contingent of the country are causing the girls of America to gradually increase in height, and that the average stature has increased at least two inches during the last ten years. We do not know that the girls will make any change in their food or their manner of life, and if they do not where is it to end? In the course of another century man will have to look up to woman literally, as he now does figuratively, and she will be the boss of the outfit, in fact as well as in theory. A nation of women over two yards in height on an average is not a pleasant possibility, but Gipson argues that it will be a fact in two or three generations from this. It is a subject to command the serious attention of statesmen and scientists.

But what can science or male humanity do about it? If it is the fashion or fad to indulge in lengthening diet, or to practise stretching exercise, the women will do it if it causes future generations of their sex to run up into the atmosphere like Jack's beanstalk. Mr. Gipson attributes this tendency to grow upward to the dietetic habits and outdoor exercise which prevail of late years, and appears to think it will keep on in the same direction. There is probably a limit to human growth, but that limit may not be reached till all American women will reach a height of six feet or over.

After all, however, if Mr. Gipson insists that his theory is true, can he not devise a plan by which the men will also grow upward, so as to keep up a fair average? A nation of giants and giantesses will not be a bad thing, provided the two sexes keep up with each other, so that neither would have a great advantage over the other.

Notices.

Our Leader's Message.

The annual message to the Mother Church of the Rev. Mary Baker G. Eddy, will not be published in our periodicals, but will appear in pamphlet form.

Due notice of its readiness for circulation, with price, etc., will be given.

Services at Chelsea, Mass.

During the months of July and August the Sunday services of First Church of Christ, Scientist, Chelsea, Mass., will be held at 7.30 P.M.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Christian Science has no Secrets.

CHRISTIAN SCIENCE has no secrets to withhold from the world. On the contrary, its very mission is to make known to mankind those things which have been kept secret—that is, which have been unknown—from the foundation of the world. Christian Science is a revelation, and a revelation of truth is not a suppression of truth.

For thirty-five years, the world-known Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, with marvelous zeal, has been laboring to reveal to her fellow-men all that she has learned of spiritual Truth.

To this end she wrote and published the great text-book, "Science and Health with Key to the Scriptures," which, in itself, contains in general terms the entire content of Christian Science. If Christian Science has any secrets they are found therein, and are open secrets.

To this end Mrs. Eddy wrote the various articles, extending over many years, which have been republished in book form under the title of "Miscellaneous Writings." This volume is largely in elucidation of the text-book, and therefore, more in detail than the former, divulges the secrets of Christian Science.

To this end Mrs. Eddy wrote that wonderful compendium of spiritual Truth, "Unity of Good," wherein are divulged some startling secrets—some of the mysteries of godliness—relative to the Divine Mind and His attitude toward sin. This volume, in an especial sense, treats of the deep secrets of sacred writ, of sayings therein which, in all ages, have been hard to understand and which have greatly troubled alike theologians, physicists, and philosophers. Nor is it too much to say that "Unity of Good" removes the veil of mystery in a way that has brought joy and a precious relief to many thousands of hungry hearts.

To this end Mrs. Eddy wrote several works supplementary to the text-book, among which we mention, in addition to the above, "Retrospection and Introspection," "Pulpit and Press," "Rudimental Divine Science," "No and Yes," "Christian Science *versus* Pantheism," "Christian Healing," "People's Idea of God," etc., in each of which the intelligent and disinterested reader has not the least difficulty in apprehending an honest, earnest effort to reveal such profound secrets as will help and heal all who will sincerely appropriate them to their own use.

To this end Mrs. Eddy, away back in 1883, established the monthly magazine called *The Christian Science Journal*, whose chief purpose is to divulge to all the world the secrets of healing sickness and sin, and to afford the healed and saved an opportunity thus publicly to tell how they were healed and saved. Ever since then, many thousands of thankful hearts have been sending forth their pæans of gladness through the pages of this magazine.

To this end was established the weekly newspaper called the *Christian Science Sentinel*, as a further means of spreading the secrets of Christian Science and permitting those who have been benefited by it to make known their experiences.

To this end was provided the system of public services, wherein are read, instead of sermons expressing the per-

sonal or sectarian views of the individual minister, a compact and well-arranged lesson-sermon. This is presented each Sabbath to the public ear, and in the Mother Church in Boston as well as many of the branch churches, the same lesson-sermon is read twice. These lesson-sermons are composed of Scriptural references selected to elucidate the subject of the lesson-sermon, with alternating correlative passages from the Christian Science text-book, the purpose of which is to enlighten the public on the subject of Christian Science and show its relation to the Scriptures.

In furtherance of this purpose the beautiful and substantial church edifice known as the Mother Church was erected in Boston. Many fine branch structures have also been erected in various parts of the country for a like purpose. In several hundred places in this country and in foreign countries, each Sabbath this lesson-sermon is given out to the world, so that the world may know what Christian Science is.

To this end Wednesday evening testimonial meetings are held, whereat all who wish have an opportunity to tell in public what Christian Science is, and what it has done and is doing for them and within their knowledge.

To this end a Board of Lectureship was established, composed of well-informed and able representatives of the Cause, who are doing all in their power to let the people know what Christian Science is.

To the same end, early in the history of the movement, Mrs. Eddy provided a system of teaching Christian Science, establishing a college for that purpose. The students of this college were sent forth as teachers, and by this means many thousands have been instructed in all branches of Christian Science. Even this more specific class teaching is only in elucidation of the text-book, "Science and Health with Key to the Scriptures," for, as Mrs. Eddy has frequently said, "It is all there."

We repeat, therefore: Christian Science has no secrets which it is not willing and anxious the world should know. The above-named intelligent means of propaganda are designed to make the world acquainted with Christian Science in all its minutiae.

In common with other Christian peoples Christian Scientists are laboring to exemplify, in every practical way, the precepts of the Golden Rule.

In every department of their labor, down to the minutest detail of business, the earnest purpose of the sincere Christian Scientist is to carry into the daily life the teaching embraced in the Decalogue and Sermon on the Mount. This they have been taught to do throughout their entire experience, and if the individual Scientist fails herein, he falls short of his teaching.

Christian Scientists, like all other mortals, have the world, the flesh, and evil to contend with, and the overcoming of these is the work of earnest striving and consistent Christian living. In no boastful sense do we say that in our opinion there is not a Christian body of people on earth who are more sincerely reaching toward the goal of a true Christianity than the adherents of the Church of Christ, Scientist.

Finally, then, Christian Scientists have no secrets save the secrets of godliness, and to make these known is their one intense desire.

Christian Treatment of Christian Science.

REV. W. H. MORRISON, pastor of the First Universalist Church of Brockton, Mass., recently delivered a sermon on "The Christian Way of Treating Christian Science." He selected for his text, "And now I say unto you, Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts, 5 : 38, 39).

The following synopsis, which appeared in the *Brockton Enterprise*, shows the spirit of the sermon:—

"A week ago last Monday the Boston newspapers were full of a sermon by Dr. Dixon of that city denouncing Christian Science. This sermon is one of many lately preached upon the theme, and all treat it in the most bitter and hostile manner. Indeed, from many sermons and articles in newspapers and magazines of late, it looks as though an organized movement had started to drive this form of belief off the face of the earth.

"In the light of these facts it seems to me a sermon on the Christian way of treating Christian Science is in order. First, let us consider the sins of Christian Science, according to what is said of it.

"It is not founded on the Bible.' Every church has been accused of the same sin.

"It is contrary to common sense.' If we believe some people this is true of every church.

"Mean people belong to it.' Mean people are in all churches.

"It is a money-making scheme.' There isn't a church in the world that hasn't had the same charge laid at its door.

"People have been made insane by it.' Other forms of religion have made people insane.

"People have died under the treatment of its doctors.' The same is true of every doctor.

"They are inconsistent.' Do you know of any one who is perfectly consistent?

"In a word, every sin charged against this sect has been charged against every sect that exists to-day. One more fact let us remember. People just as wise, just as great, and just as level-headed as are in this world are in the Christian Science Church, and they are our friends and neighbors. Now there are three methods of dealing with this sect. First, we can persecute it. This is unfair, for, as I have just shown, it is no greater sinner than any churches have been accused of being. Persecution has never done any good, as its history abundantly shows. On the contrary, it has always done grievous harm to the one so short-sighted as to use it. Second, we can gush over it and run after it in preference to all other sects because it is new. This is unfair to the other sects and just the way to foster evil and error if they exist. Third, we can neither denounce it nor gush over it, but treat it exactly the same as we treat all sects.

"Respect its followers and give it a fair field without any favors. This is the Christian way. Jesus said, 'By their fruits ye shall know them,' and again, 'Whatsoever ye would that men should do to you, do ye even so to them.' If Christian Science is a humbug this is the surest way to prove it. Truth never fears fair play but error always does. This is the only way of treating Christian Science if we are to get at the truth, keep our own self-respect and the respect of the world. The world is wide; there is room enough in it for all. Let us dwell together in harmony."

Mr. Morrison has ably epitomized the stages through which all advanced religious movements have passed.

The religious reformer has never escaped the charge that his advanced steps are antagonistic to the teachings of the Bible.

Radical or decided spiritual views have ever seemed contrary to the common-sense of those who are accustomed to view all things from a materialistic standpoint.

Religion, or Christianity, comes to save, not the righteous, but sinners. Hence it is true that some who unite with advanced religious movements are, according to the views of the world, accounted sinners or "mean people." Fortunately, the very mission of true Christianity is to reform and regenerate "mean people." The Christian Science teaching is that all sin is mean and all mortals, as such, are sinners. Hence the difference between people is simply one of degree. There is no perfection in mortal-

ity or mortal mind. Perfection is attained only as the mortal disappears, through its destruction, and immortality appears.

Mr. Morrison's deductions are not only apt, but in strict accord with the facts of history. We are glad to see the liberal clergy taking so consistent a stand as that of Mr. Morrison, and we continue to hope that ere long those clergymen who see great danger in Christian Science will more thoroughly and wisely investigate it, so that they too shall see in it a friendly Christian helper instead of a threatening foe.

The Striking Progress of Christian Science.

UNDER the above heading a recent issue of the *New York Sun* contains an editorial of considerable length from which we quote the following:—

"The meeting of Christian Scientists at their Mother Church at Boston, last Sunday, to commune together and to listen to a written address sent by Mrs. Eddy, the Founder of the cult, was an assemblage whose profound significance cannot be denied. So great was the attendance, estimated at ten thousand, that four different services identical in character had to be held during the day and evening in order to accommodate the crowd, and in it were representatives from European countries, some of them of social distinction.

"It is folly to pooh-pooh this Christian Science movement. As a practical manifestation of contemporary religious enthusiasm it has become of grave temporary importance, at least. Nor is its progress among obviously inferior minds and wild visionaries so remarkable as the appeal it is making to intelligences conventionally respectable. The message of Mrs. Eddy to her followers gives astonishing statistics of the growth of the Mother Church at Boston, which we must assume to be correct, in the absence of detailed contradiction. She tells of a membership in it of 21,631, and of a gain of 2,496 since November. All told, the cult has over five hundred organized churches, and by some of these, as we know by observation in New York and Chicago, for example, really imposing edifices of great cost have been erected. Where the money has come from for their rapid building has seemed a mystery, which may be explained by the assertion in the *Sun* by one of Mrs. Eddy's prominent followers that she expends a large part of the profits from the sale of her Science and Health, the text-book of the cult, in assisting in the propagation of its doctrines. In London, also, there is a prosperous Christian Science Church, and the circumstance that among the foreign representatives at the meeting at Boston on Sunday were included the Earl and Countess of Dunmore, Lady Victoria Murray, Lady Mildred Murray, and Lady Ramsay indicates very suggestively a social sphere into which the doctrines of Mrs. Eddy have penetrated.

"Obviously such a movement cannot be whistled down the wind. It is one of the most striking of the religious phenomena of our day, and it seems to be growing perhaps more remarkably than any other, outside of the greatest organized churches of Christendom."

The fact that the editor of so conservative a paper as the *New York Sun* has, by force of the circumstances, come to the above conclusion, is not only significant but gratifying to Christian Scientists. While Christian Scientists of themselves require no such endorsement at the hands of those outside the ranks, being so firmly grounded in the principles of their faith that they need no bolstering up, yet to have intelligent and thinking people awakened to the fact that Christian Science has become an important factor of the religious world cannot be otherwise than pleasing.

We are glad to notice also the kindly recognition of Mrs. Eddy's relation to the work, and her well-known generosity

in financially supporting the movement of which she is the head. The world is coming to understand and appreciate the wisdom of her course in laying a foundation, through her long years of labor, whereby she was enabled to render needed financial aid. This she has magnanimously done, and that the *Sun* should thus refer to her is especially gratifying to those who are familiar with the real situation.

An Interesting Interview.

THE following interview took place on Monday, June 24, 1901, between Lord Dunmore and a reporter of the *Boston Globe* who had been cabled to interview the Earl on behalf of the *London Daily Mail* and to cable five hundred words of the interview to the *Daily Mail*. We mention this as among the many evidences of the widespread interest taken in Christian Science at this time.

Question. Did you and your family come over here with any specific object connected with Christian Science?

Answer. We came over to attend the Communion and to go through the normal class of the Massachusetts Metaphysical College.

Question. Are you a First Member of the Mother Church?

Answer. I am.

Question. Are the First Members a representative body?

Answer. Yes, they are; and I think I am right in assuming that I was elected so that the English Christian Science Church should have a representative in the governing body of the Mother Church.

Question. Did you see the enormous crowds which thronged the Mother Church yesterday, and do you consider they were impelled there by curiosity or by spirituality?

Answer. I did. I attended the early communion service of the four services held yesterday, and out of the eight thousand people present, I do not believe there was one who was actuated by any other motive than implicit fidelity to the tenets of Christian Science and unswerving loyalty to their revered Leader.

Question. Is Christian Science destined to grow in perfection and power?

Answer. Christian Science is in itself already a perfect Science, and as its students arrive at a better understanding of it, they will themselves reach out toward perfection, and thus demonstrate its power.

Question. How do you regard Mrs. Eddy as a leader?

Answer. Have you studied her Message to her followers as read in the Mother Church yesterday? because if you have, you will need no reply to your question. It embodied such a wealth of wisdom, love, and charity as to commend it to all mankind.

Question. Are converts to Christian Science increasing in number?

Answer. Yes; all over the world. I have met them on both sides of the equator, even in the Sandwich Islands, and it has reached and is spreading in Australia.

Question. Are the moral teachings or the physical benefits most influential towards this growth?

Answer. As Christian Science becomes more carefully studied, better understood, and more widely spread, the moral element in it will always command a higher place in man's consciousness than the power of healing physical ailments only, but there is no doubt that thousands are attracted by the unquestionable healing powers of the Science.

Question. What should you say is the easier healed, sin or sickness?

Answer. Sickness, because a man is always ready enough to part with a physical ailment, but not so ready to part with his pet sin.

A Friendly Beacon.

WE copy from a recent issue of *The Beacon*, "a weekly magazine of helpfulness and hopefulness," edited and published by Mr. Huntington Smith, at 295 Washington St., Boston, the following words of "helpfulness and hopefulness" on behalf of Christian Science and Christian Scientists:—

The vigorous attacks upon Christian Science which are being made from the pulpit and which are appearing with noteworthy frequency in the medical journals, are doubtless actuated by excellent motives, but there is no good reason for believing that they will be especially efficacious in restricting the spread of this particular form of belief. It is all well enough to denounce Christian Science as the apotheosis of negation; to say that it is humbug, pure and simple; to declare that those who profess its teachings are mercenary because they take pay for their services; to assert that the so-called "cures" of Christian Science are the result of the hypnotic phenomenon known as auto-suggestion,—it is all very well to make this indictment in the most uncompromising terms, but the fact remains that the belief is taking a strong hold upon a large class of fairly intelligent people who find in it something that they have not found elsewhere. Christian Science, they say, gives them peace of mind; the ability to overcome evil; and by taking their thoughts away from the body and its ills gives them a mental freedom to which they have hitherto been strangers.

Now this may be largely delusion, but to the Christian Science adherent it is very real; and while ministers of the gospel and doctors of medicine denounce it, let them also ask themselves whether this outbreak of what they call fanaticism has not a legitimate cause, and whether they themselves are wholly without responsibility in the matter. If the people turn away from the traditional forms of belief and run after new and strange gods is it not fair to suppose that they have not been getting from the old doctrines the help that they demand? If the churches are to a certain extent losing their hold on the people, is it the fault of the people or is it because the churches themselves fail to give the people the comfort and strength they continually ask for? And if people are turning away from the doctors to new ways of healing, is it entirely because of their folly and stupidity, or is it partly at least because the doctors in pursuing the traditional methods have failed to give them relief from their physical ills?

Coming right down to the root of the matter, what people in general demand from religion is help to lead better lives and to meet with fortitude and even with cheerfulness the sorrows and trials of this present world. What they ask from doctors is counsel in the principles of right living, and wise and helpful advice and assistance in disease. If the churches, as the representatives of religion, have depended too much on creeds and too little on actual work for the uplifting and bettering of humanity; if the doctors, in their devotion to the *materia medica*, have failed to avail themselves as they might have done of the progress that has been made of late years in mental therapeutics,—if this be true, then reaction was inevitable. And after all, as Mark Twain observes, this is a free country, and every one has a right to make a fool of himself in his own way.

At any rate, setting aside the question of the truth or falsity of Christian Science, it is certain that nothing will be gained by wholesale denunciation. Whatever truth there is in it will endure and whatever there is in it of falsehood will die. To denounce it as a humbug and its followers as fools is unpardonable intolerance.

Let the ministers who are denouncing Christian Science so vehemently devote their time to studying ways and means

of making their own ministrations more helpful. Let the doctors who are writing so angrily to the medical journals about the absurdity of Christian Science "cures" make a rigorous investigation of the methods by which the supposed cures are brought about and the reality or falsity of the belief in them.

IN her remarks at the Wednesday evening meeting at Tremont Temple, June 26, Lady Ramsay, of Scotland, related the healing of a child from epilepsy. In the report of the meeting in our last issue we said that the patient was a boy, but we are informed that the case referred to was that of a girl. A boy in the same family had also been healed by Christian Science treatment, but it was the healing of the girl which was related at that time.

Among the Churches.

Semi-annual Communion at Concord, N. H.

The semi-annual communion and reception of members was celebrated on Sunday (June 30) by First Church of Christ, Scientist, at Christian Science Hall. The beautiful hall was crowded with the local congregation and visitors from abroad. Among those present were Mrs. Sara Pike Conger, wife of the minister to China; Mr. Edward P. Bates, president of the Mother Church in Boston, and Mrs. Bates; also Eugene H. Greene and a company of friends, from Providence, R. I. The pulpit was beautifully decorated with red and white roses, and these, together with a large quantity of mountain laurel, made the place a bower of floral decorations.

The services were conducted by First Reader, Rev. Irving C. Tomlinson, and the Second Reader, Miss Mary E. Tomlinson. The solos, which were beautifully rendered by Miss Villa Whitney White, were, "Come, Thou," words by Mary Baker G. Eddy, set to music by Laffen, and a German hymn of the sixteenth century, "O, Saviour mine." The hymns by the congregation, which were sung with much feeling, were, Bonar's "Here, O my Lord, I'd see Thee face to face," and "Saw ye my Saviour?" by Mary Baker G. Eddy. The Scripture reading was taken from the fourteenth chapter of First Corinthians, and the Responsive reading from the fourteenth chapter of Mark.

The subject of the sermon for the day was very appropriately, "The Sacrament," the text being: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians, 10:31). The sermon, as is true of all sermons preached in Christian Science Churches, consisted of citations from the Bible and from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Following the sermon came the silent communion, which was a most impressive part of the ceremony, the congregation kneeling in silent prayer, and concluding by the repetition of the Lord's Prayer.

Thirteen new members were received into fellowship, making the total membership of the Concord Church one hundred and forty. As this church was first established February 22, 1899, with seventy-four members, the increase of about ninety per cent in this short time is indicative of the substantial growth of the cause in Concord.

The Daily Patriot.

Letter from Jacksonville, Fla.

Dear Brother:—The disastrous fire which recently swept over our city took away our little church, also the homes of nearly all our members. The action of the fire was most peculiar; the wind, which had been blowing in a direction from the city for a long while, suddenly changed about, forming almost a whirlwind, carrying masses of burn-

ing material for almost half a mile over the city; and the entire town, saving a small portion, was soon found to be one huge conflagration. It all occurred so quickly that the people were unable to think, and only a few saved more than the garments they had on their backs.

While the flames were still roaring, we found a place for our services the following Sabbath in the home of one of our members which was not destroyed. No services have been missed, and every Sunday morning and Wednesday evening the parlor, hall, stairway, and porch are filled with the faithful ones. There are no long faces, but all are endeavoring to count and recount their blessings. The most of the members saved Bibles, Science and Health, and Quarterlies, and we found among all three hymnals. With this nucleus we are now working as best we can, and hope to have another church home ere the winter is upon us.

Sincerely yours,

W. L. SPERRING.

A Word from Waterville, Me.

Although a little band of workers, in October, 1900, we rented G. A. R. Hall in Masonic Temple, in which to conduct our services, and this step forward proved a great blessing.

We wish to send our message of love and loyalty to our Cause. We are proving what our text-book, Science and Health by Mary Baker G. Eddy, says on p. 408: "Every trial of our faith in God makes us stronger." We are learning to "love one another," to stand more steadfast in Truth, and are trying to show by our lives what the understanding of Christian Science brings to mankind.

I wish to take this opportunity to express my love and gratitude to our Leader for reminding us in a "Word to the Wise" that "they also serve who only stand and wait." It brought to me the "Peace, be still," destroyed a sense of seeming responsibility, and enabled me to realize harmony in a truer sense than ever before.

We are most grateful to The Christian Science Publishing Society for their faithful labor, and for the many loving messages from the Field, which cheer us on our way. May we all "Watch" and prove by our deeds that the God of Abraham, Isaac, and Jacob still reigns.

MRS. IDA A. BUCK, Waterville, Me.

Improvements at Buffalo, N. Y.

Extensive improvements to the First Church of Christ, Scientist, have been completed, and Sunday (June 9) was the first day that the enlarged seating capacity was tested. Every seat was occupied.

Some time ago the First Church purchased the valuable Warren homestead, at North Street and Elmwood Avenue, and will construct a handsome church there. They found, however, that their increasing congregations made it imperative to enlarge the seating capacity of the present church, at Prospect Avenue and Jersey Street before making any plans to build the new church on the Warren property.

This was done, and during the past few weeks extensive improvements have been made. A balcony has been constructed, which, with other changes, increases the seating capacity by one hundred and fifty sittings. The church has been entirely redecorated, renovated, and recarpeted. But, despite the added number of seats, more will soon be needed, for every one was occupied Sunday morning.

Buffalo Courier.

God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found.

JOHN MASON.

From our Contributors.

An Object Lesson.

BY MINNIE E. ERWIN.

A FEW months ago a small rubber plant was brought into our home. We were not familiar with the nature and habits of the plant nor with its processes of growth, and watched it with much interest. Above the few leaves was a leaf bud; for weeks we saw little change, and decided that its growth must be extremely slow.

One day a member of the family said, "There is surely something the matter with this bud." On examining it, I replied, "Yes, it looks as if it were blighted."

A few days later, the bud looked so shriveled and dry that my daughter thought she might as well remove it, as it was becoming unsightly. She took hold of it to break it off, when the outside came off in her fingers, revealing, as it seemed, a fresh green leaf closely folded. Pleased to find that instead of blight and death, life was being manifested, we still watched the growing bud.

After a few days we noticed again the same appearance of blight, and thinking this was the true leaf, we again feared that in some way unknown to us it had been injured. Soon we discovered that this was but another wrapping, and that the leaf within was slowly expanding. In a few days the covering was thrown off. Still a third time the process was repeated, the last time with rapid development of the leaf, the expansion of which quietly removed the last wrapping and revealed a perfect opening leaf with another tiny bud nestling in its folds.

I saw in this a beautiful type of the unfolding of the true nature under the influences of Truth and Love.

On page 579 of our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the author gives this definition of Holy Ghost: "Holy Ghost. Divine Science; the developments of eternal Life, Truth, and Love."

The word develop not only expresses the idea of gradual growth and improvement, but also of forcing from a cover or envelope; thus, the gentle influences of Truth and Love, working in the human consciousness, begin to expand and develop the true or ideal nature, which, as it becomes manifest, gradually casts off the material envelopes of pride, selfishness, and all materiality.

We, in trying to help others, need to be likewise gardeners, knowing that growth is from within; understanding its processes; and able also to discern the false from the true. Waiting patiently, even though the growth seems slow, we know that as we reflect the sunlight of divine Love and distil the dews of Truth, the ideal nature will develop and expand until one by one the material coverings drop away. If we become impatient and with rude hand remove by force or human will that which seems unsightly, we may harm the delicate buddings of good, which are expanding into completeness, and thus prolong our work.

To human sense one patient may seem to express more of good than another, but in no case are we to be discouraged at appearances, for in every one is the germ of Truth, dormant now, it may be, but waiting for the very love that we are to reflect to rouse it to the activity of spiritual growth.

The seeds of Truth that we so lovingly drop into the human consciousness, germinate and grow into thoughts of good, and "God unfolds these thoughts, even as He opens the petals of a rose, to send their fragrance abroad" (Science and Health, p. 500). God works through His reflection. We are to reflect to brother man the love that has been given to us. More and more as we grow in the understanding of God will this reflected love partake of the divine nature of its Source. The more childlike and natural we are, the more unselfish and spontaneous in the

manifestation of true affection, the better transparencies are we for Love to shine through. The sweet, childlike spontaneity of love warms the cold soil of the human heart, until the seedlings of Truth begin to spring up, and expand, and the ideal character is revealed.

My lesson from the plant has given me many helpful thoughts; some of them I send out, hoping that they may encourage and cheer other workers in Love's garden.

Prison Work at Joliet, Ill.

BY W. F. AUSTIN.

IN August, 1899, there was one copy each of "Science and Health with Key to the Scriptures" and "Miscellaneous Writings" in the library of the Illinois State Penitentiary located at Joliet, Ill. Another copy of Science and Health had been placed there by the local church, but it had been mislaid and was not then in the library. Since that date other copies have been received, until now there are thirty-eight copies of Science and Health, five of "Miscellaneous Writings," and a large number of Christian Science Journals and Sentinels. These are all in constant use. Some ten or twelve of the books are owned by inmates. Co-operating with First Church of Christ, Scientist, here, the balance were contributed to the library by Christian Science Churches throughout the State of Illinois, together with personal friends of inmates and the Cause. There are at present twenty-two regular subscribers to the *Sentinel* and four to the *Journal*. Through the kindness of officers in charge, Journals and Sentinels are passed from cell to cell, thus offering to all who may wish to read an opportunity to do so.

There are fifteen or twenty inmates who are making a close study of Christian Science, and many more who are reading Science and Health. Some have read Science and Health through several times. Books from the library may be retained two weeks, but to those who desire it a special privilege of extended time is granted on Christian Science books. Some are aided in their study through correspondence with Christian Scientists.

The Readers of the local church have on two occasions conducted the regular service in the chapel and once in the woman's department. On these occasions solos were rendered by Scientists much to the appreciation of the large audiences (numbering between eight hundred and one thousand), which gave very close and respectful attention to the entire service.

There have been many demonstrations of the power of Truth among the prisoners. One man on leaving the prison a short time ago thanked me for calling his attention to Christian Science, saying that in the past six months, during which time he had been reading the literature, he had been greatly benefited and would certainly keep up the study when free.

Another man on leaving the institution also thanked me for talking to him of Christian Science, saying that his thought was so much better than it was before reading Christian Science literature that he intended to buy a copy of Science and Health and continue the study.

A number of physical difficulties have been overcome. One prisoner told of being struck in the eye with some hard substance. He said the thought came to him at once that God is All-in-all, and the pain left almost immediately. Rheumatism and various other physical ailments among the men have yielded to their declarations of Truth as found in Christian Science.

As an officer in the prison I greatly appreciate the fact that I have better discipline, obedience, and health among the men under my charge who study Christian Science.

I am also very grateful for much personal benefit received through Christian Science and thankful to all who have been instrumental in bringing this about.

Demonstration.

BY HERBERT W. BECK.

THE grand privilege of the Christian Scientist is the understanding that Spirit ever demonstrates its allness, and that matter ever demonstrates its nothingness through the false claim to the spiritual. Paul wrote to all awakening thought, "Prove all things; hold fast that which is good." Is this admonition followed in our daily lives? We must put to the test all that parades itself before us, holding only that which bears the stamp of eternity.

Christian Science has not come into our lives for the purpose of removing the ills of the flesh, so that we may enjoy, for a season, the illusion of the senses. For of what value is it to set a man free from some error if but to give him a wider sense of false freedom? Rather has it come to bring the realization that God's standard has never fallen, and that the perfection of man remains intact. The fruits of demonstration are indeed sweet when it sweeps away ignorance as found in sin or sickness; but demonstration in its highest sense is the proving to the world and to ourselves the Science of Being. We all fall far short of perfect demonstration, but we are all moving on towards instantaneous expressions of harmony.

A very necessary prelude to the high standard of the Master is, are we trying to conform Christian Science to our daily walk? or are we walking in the paths of Christian Science? The difference, perhaps, is not striking at a first glance, but it is one of vital importance to successful work.

The effort to satisfy the desires of material sense, to bring to pass what mortal belief considers harmony, is to endeavor to conform Christian Science to our daily lives, but conforming our lives to Christian Science is the direct opposite of this. In Truth all our needs are supplied and there is no lack. As Christian Scientists we desire the eternal realities of Being, and not that which is temporal and mutable.

When an illness arises, it is not merely the destroying of this wrong condition that is valuable, but the demonstration that it has no existence as a truth of God.

It is heaven we wish, and not a garden of Eden. We often err in judging between the want and the need. A mortal want does not find gratification through the Scientific treatment of Christian Science which has come not to fulfil but to destroy the wants of ignorance. Demonstration demands honesty, for God recognizes at once an honest desire and floods it with His own presence—Love.

"God is not mocked," and we can only accomplish the necessary "work—work—work—watch and pray" of our Leader as we are seeking to be in touch with Truth.

Again we repeat the thought, our greatest privilege is one of demonstration, or in other words, proof of the perfection of God and of our own individuality. "Set your affection on things above, not on things on the earth," "For where your treasure is, there will your heart be also."

How to Destroy a Fallen Brother.

Look shy at him, speak harshly and unkindly; accuse, blame, criminate, and threaten. Speak ill of him in his absence. Lose sight of all his excellences, and magnify his faults.

How to Restore a Fallen Brother.

Thou art in the boat. He has fallen overboard into the water, therefore don't push him with the oar, for he will only go farther from thee, or sink to rise no more; rather sail round him, enclose him in the gospel net or take him up in thy hands and lift him into the boat and speak kindly and comfortably to him, and remember that, by doing so, thou shalt "hide a multitude of sins."

*Christian Almanack of 1830.***Testimonies.****Thankful for the Revelation of Truth.**

In 1888 Christian Science found me an invalid suffering from nervous prostration and ulcerated stomach and bowels, brought on partly by strong medicine, and partly by worry and trouble.

For seven long years, I wandered in the wilderness of doubt and fear,—living in the past, borrowing trouble from the future and seeing nothing but darkness in the present, thinking that if there were a God He had forsaken me, or I had never understood Him aright. From childhood I was never satisfied with the explanation of who or what God was.

I believed Him to be a personal God, a God of vengeance and everlasting punishment. And why, was a problem I could not solve. The vague teaching of what a true Christian life should be here as regards every-day living, was not satisfying to me. How was I to know that I was right? I was conscientious and truthful, trying to do all the good I could, yet I believed there was a way by which we could distinguish between truth and error.

One line of reasoning induced other lines of thought. If God sent sickness and disease as a punishment, why did He want to punish me, when I had lived up to my highest sense? I lost faith in medicine, and grew worse under a doctor's treatment, and quit them both. My troubles grew worse with all my praying.

My prayers to an all-wise God seemed a solemn mockery. The Bible was a sealed book to me, so far as understanding it in its spiritual sense, and very contradictory in the literal sense. I had always felt afraid to say "Thy will be done," for fear God would send some great sorrow or trouble upon me, or take my companion from me in his sins, and he would be eternally lost. I arose from my prayer one night with an overwhelming sense of shame and disgust, for I saw my petition to an all-wise God was nonsense, a mockery.

I was at last convinced that I did not know how to pray, or what kind of a God I was praying to, and until I did, I resolved then and there, I would quit praying, quit reading my Bible, quit worrying about anything here or hereafter. If God was an all-wise and just God, all there was for me to do was to give myself and all into His hands, and let Him direct our paths. Then I was willing to say, "Thy will be done." Let come what might, I would trust all to God.

This resolve brought a calm, and peace of mind I had not known before. Not until after I came into Christian Science did I know that that was the only true prayer I had ever made. For seven long years, I had suffered, hoped, and trusted.

In 1888 Christian Science taught me that God is Life, Truth, and Love,—the one Mind, the one Intelligence, and all-power. It was then I could understand why He was the all-knowing and all-seeing God. It revealed such a flood of light to me, that it seemed for a while as if I knew all there was to know of Him. I knew it was the true light, and through that blessed light, I could understand God aright, and say, "Thy will be done." I knew it was through Christian Science only I could be healed.

Though my progress in Truth has been very slow, yet I would not take the world in exchange for it. I am trying to live in the way of Truth's appointing. And we thank God that this Truth has been revealed to us through "Science and Health with Key to the Scriptures."

I know all would like to know something of our little church down here in the mountain of Eureka Springs, Ark. We organized our church in 1896 with nine members. We have grown to twenty-three, taking in seven

of the Sunday School children last June. We are a happy and harmonious band of church workers. We have no church building of our own as yet, but we have started a building fund and it is growing little by little. In the course of the year 1900 we paid \$158.95 to The Christian Science Publishing Society for literature for our reading rooms. We sold books to the value of \$111.37 up to the last of December of the same year, which gave us a profit for our building fund.

We have a prosperous little Sunday School. The children demonstrate well. We also have a Christian Science day school with several children from the outside.

D. B., Eureka Springs, Ark.

Letter from Germany.

Karlsruhe, Baden, October 21, 1900.

Dear Mrs. W.:—I received the papers and the *Christian Science Quarterly*, and I thank you heartily for them. I study Christian Science every day; I read it early in the morning, in the evening, and during the day. I try to live in accordance with all those dear words of Light, Love, and Life. From day to day it becomes dearer to me, and I really think I never felt happier and stronger in all my life.

I have to work all day long—ten to twelve hours—at Greek and Latin. Formerly it happened very often that I was so tired after a short time that learning became an impossibility to me. I always suffered from headache, but since I began reading Science and Health I feel a new strength, and the courage to undergo all difficulties.

I think I liked Science from the very first moment I heard of it, the thoughts it expresses suit so very well my former religious conceptions. I think that only can be true religion which demonstrates itself in daily life, and elevates man to his spiritual being in God. In the papers I liked especially the articles, "To Students," "A Teacher's Experience," and the one "From the Christian Fathers." I read the beautiful words of St. Augustine over and over again. Last Sunday I read the lesson from the *Quarterly* and found in the combination of the verses many a beautiful and holy truth, which, until then, had been unknown to me.

I shall always thank you for all the happiness and strength which Christian Science has given me.

Affectionately yours,

CAROLA BARTH.

Results of Accident Entirely Overcome.

On the night of the twentieth of July, 1898, returning home from a Wednesday evening meeting, as I started to get off the car, which slowed up and then started with a sudden jerk, my foot caught in my dress, and I was thrown about four feet from the car. Finding I could not arise, I commenced to repeat the Scientific Statement of Being. I was asked, "Are you hurt?" My reply was, "I don't know." They asked me to stand up, but I could not do so. Then they lifted me and seated me in the car deciding to take me to the City Hall and have the ambulance take me home from there.

Four city doctors went home with me, and wanted to give me something to ease me until I got home, but I refused to take it. One of them made the remark, "You must be one of those Christian Scientists." I said, "Yes, I am studying it, and only wish I was a good one." As they carried me into the house on a stretcher, my husband said, "This is what I have been looking for the last two years, going to that Science Church after dark." The Scientist who kindly came home with me and stayed by me, went with the doctors into the yard, and they made the remark, "It's a pity! This poor old woman will never

walk again. She will either always have to be rolled in a chair or go on crutches." This statement was mentally denied by the Scientist. My hip was out of joint, the frontal bone was broken, and the knee cap was knocked loose, but I suffered no pain.

The next day I sent for a practitioner who came to see me every day for a month, and every other day the second month. I was in bed five weeks in all, and one day after I was up, sitting by the window studying my Bible Lesson, I stooped over to pick up a pencil, when I heard a noise as if a pebble had been thrown against the house, and when I put my hand on my hip I found it had gone back into place.

The back healed, the bones knit, and within one year I walked without crutches. All the regular treatments I had were during the first two months. After the accident the cord on the inside of my limb was drawn, so that my foot was thrown out, and I always walked that way. For the last few weeks I have been taking treatment of another Scientist for a trouble not in any way connected with this accident. One day about a week ago I was talking to her about the cord, and the next day I found that it was all right, and the foot had gone back in place. I cannot thank God enough for all He has done for me.—MARY L. FRYE, Denver, Col.

Help Received from the Quarterly.

I feel that I ought to acknowledge the benefit I have received from the *Christian Science Quarterly*. I was first brought into Christian Science by the healing of my eyes. For over three years I struggled along against the bitter opposition of my husband, who would allow me no literature and no acquaintance with any one connected with Science. At the end of this time I visited my mother. She had a *Christian Science Quarterly*, and after reading one of the lessons, Science and Health was opened to me, I had a copy of this text-book all the time, but I could not seem to understand it. My mother then subscribed for the *Quarterly* for me. Kind friends lent me the *Journal* and *Sentinel*, and I am happy to say that I have been enabled to earn enough money to renew my subscription to the *Quarterly*, and also to subscribe for the *Sentinel*. God is indeed Good and I feel sure that in His own good time I shall be able to have more of the rich blessings that our Leader and The Christian Science Publishing Society are giving so freely to the world.

Mrs. M. Z. F., Gallup, N. M.

A gentleman residing in the country came to me and requested me to treat his daughter for hereditary erysipelas. He said both her ears were swollen so badly that the neighbors told her that if she did not do something soon her ears would drop off. I took the case. The father remained in town over night, went home in the morning, and when he arrived the young lady's ears were nearly normal, and soon were all right. She had been reading Science and Health and is still reading. God will come in and sup with us and we with Him when we are ready to receive Him.

C. U. BENNETT, Walla Walla, Wash.

I was healed a year ago of a very serious trouble, cancer of the stomach. I am very grateful. Science found me very near death's door and my feet have been placed on a solid rock, bless God! I never have been able to use pen and ink till now, and never have used my right hand till now. Christian Science has truly done wonders for me.—KATIE THOMPSON, Carbonado, Wash.

Religious Items.

A ministerial correspondent in *The Congregationalist* boldly faces the question of Jesus' miracles, i.e., works of healing. He seems to admit that the belief in Christian healing in the time of Jesus can only be properly supported by healing in the churches in the present age. His argument is as follows:—

"The editorial in *The Congregationalist*, June 8, discussing the question whether the church needs miracles, marks an epoch in *The Congregationalist*. . . . Ought it not to be reiterated that Christ is greater than his alleged miracles, greater than any specialized records, greater than any ancient history of him? Miracles no longer attest him to us, whatever they may have been to his own age. His personality did not appear merely in the gospel records. The records were a comparatively late result of his personal greatness. They neither add anything to him nor subtract anything from him. . . . We ought to leave the credibility of ancient miracles to be determined largely by the quality and power of modern achievements in his name.

"It is a great question whether the church needs the ancient miracles. I, for one, do not know what to do with them. It is a greater question by far whether Christ is still working miracles. Modern records are more important than ancient ones, considered merely as history. What record of miracles is the church making now? If Christ is dead and works no longer, then we shall not care what he did in Palestine in the former days."

The (Episcopalian) *Church Standard* quotes the following from the "Reminiscence" of the Rev. William Rogers, a champion of popular education in England: One needs to pause and reflect sometimes to be sufficiently grateful for what has been accomplished. When I began my ministerial life nothing looked less likely than that education would some day be within the reach of every English child, and nothing certainly was more improbable than that its range would be as wide as it is now. Men did not realize that there was no darkness but ignorance. They saw darkness all around them, but they failed to see whence it came, and the few enthusiasts who labored for the children could never count on popular support. Schools were supported, of course, but mostly the motive was sectarian zeal; and I doubt if the thoughts even of many ardent educationalists often passed beyond the limits of their own efforts."

The (Baptist) *Watchman* prints a sermon by the Rev. Charles Cuthbert Hall, D.D., on "Knowledge of God and the Bible" which contains the following: "Can we know God in any real sense; and, if so, to what extent and by what means can this knowledge be increased? The importance of this question, in its bearing upon the religious life of the community cannot be overestimated. It is in vain that we erect religious institutions and multiply religious opportunities if in the depths of consciousness is a philosophical uncertainty regarding the fundamental proposition: the knowledge of God. The growth of the religious life is conditioned on the antecedent confidence that God may be known and known ever more deeply and fully. Nothing could be more reasonable than the statement of Scripture upon this point: 'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.'"

In its column of editorial "Briefs" the *Universalist Leader* says: "The danger of a false step or a wrong act or a bad law is enhanced by the likelihood that its actor or enactor will pass through this means into alliance with evil. He has been on the other side, has stood up for clean hands and a pure heart and a just tongue. He has broken down his own defences now. The temptation to go into partnership with his deed is strong. He is silent where he used to speak. When he finds his tongue it is either to articulate a platitude or to say

something in apology for wrong. Thus he slips down the greased grooves of the moral incline until he is fully launched on the awful voyage of degeneracy. This is the evil of evil,—that carries its victim along with it and commits him, body and soul, to the course he hates. But resist the devil and he will flee from you."

Richard M. Vaughan says in the (Baptist) *Standard*: "There are two types of obligation that constrain the Christian to obedience and service; the obligation of the soldier to his commander, which grows out of a duty, a responsibility assumed, a danger to be met, and the obligation of love, which grows out of gratitude for benefits received and the recognition of kinship of soul. In some lives the military element will be dominant, in some the homage of love. They are not opposed to one another, but supplement one another. At different times one or the other will appeal more strongly to the disciple. When love loses its warmth, owing to neglect of the means of grace, even then the motive of obedience because one is a soldier in an army, a subject in a kingdom, loses none of its power. Even when we feel ourselves cold toward spiritual things, and the doing of religious tasks is irksome, we may recall ourselves to the right attitude by pressing this motive of obedience."

An editorial in the Young People's department of the *Universalist Leader* says: "When you are tempted to criticize a woman who talks loud and long, or to censure a man because he lacks in judgment, discretion would advise a quiet personal inquiry as to your own imperfections. It is certainly uncomely to imagine one's self free from defects; and an intelligent silence is not only merciful to others, but a safeguard to one's good sense. If one would be a bit more careful to acquaint himself with his own vagaries of conduct, and a bit more steadfast in correcting them, he would be less likely to observe faults in others, and more modest in drawing attention to them. One cannot cleanse a blot with blotted fingers."

The Hon. Wayne MacVeagh, in an address before the Harvard chapter of the Phi Beta Kappa Society recently, said: "It seems to me there is no better work to be done at present by an American university than to again unseal those fountains of idealism, where the human spirit has so often refreshed itself when weary of a too material age, to reawaken that enthusiasm for the moral law which we have all somehow lost, and to impress upon a people essentially noble, but now too deeply absorbed in the pursuit of wealth for wealth's sake, the advantages which the cherishing of ethical ideals may bring to all of us, even to those who pride themselves above all things upon being practical."

In a review of Dr. Elwood Worcester's recent book, "The Book of Genesis in the Light of Modern Knowledge," the (Episcopalian) *Church Standard* says: "It is as certain as anything in literature, ancient or modern, that Genesis is a compilation of different works, all very ancient, but some of them much more ancient than others, and all blended together by the uncritical hand of at least one later collector and editor. If Genesis were not a work of that kind, it simply could not belong to the age from which it professes to have come down; and so it may be said that the very proof of its composite character is likewise an evidence of its genuineness as a product of that distant time."

The (Unitarian) *Christian Register*, in an editorial headed by the question "Who Creates Our Ideals?" says: "This is really the most important social question that can be discussed, and it is a question that must be answered if we expect to escape social degeneration. It would not have been difficult one hundred years ago, or even seventy-five, to answer that the Church is doing this important work. But, whether we like to confess the fact or not, the Church at pres-

ent is doing something very different from its old work of moulding society and creating the ideals for our boys and girls."

The Rev. O. P. Gifford, D.D., says in the (Baptist) *Examiner*: "The Christian life, rightly lived, is a strenuous life. Christ calls no man to a life of ease. It is easier to be a fisherman than a fisher of men; easier to sit at the receipt of custom than to follow Christ; easier to accept things as they are than to turn the world upside down because it is wrong side up. Life means a struggle; when the struggle ceases life ends. The higher the life the harder the struggle."

Bishop Foss of the Methodist Episcopal Church, who carefully studied the recent Presbyterian General Assembly, calls attention to the fact that on the morning of the decisive debate the delegates sang Faber's hymn, in which occur the following lines:

But we make His love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.

The Congregationalist.

A writer in the (Baptist) *Watchman* says: "The lives of children are fashioned not so much by what is taught by parents as by what parents are. The hair-trigger temper, the broken promises and unbridled speech, are reproduced by unconscious imitation, while the precept upon precept, line upon line, have little or no effect whatever. We teach truthfulness by being truthful."

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Five hundred and sixty teachers will sail on the transport Thomas for the Philippines July 23. The salaries of the teachers will range from \$75 to \$125 a month, and before starting they will sign contracts for three years. A sample of the text-books which will be used in the islands has just been exhibited in the Insular Bureau. It contains a three-thousand-word history of the United States, the Constitution, and the Declaration of Independence, and a map of the country. The pages are printed alternately in Spanish and English.

Secretary Long has directed that the old steam frigate Minnesota now lying at the navy yard in Charlestown, Mass., be sold to the highest bidder. The Minnesota was one of the few Union vessels which escaped destruction from the Confederate monitor Merrimac during the Civil War. For many years her name has been on the naval lists more for sentimental reasons than anything else.

The total receipts from the war revenue act from July 13, 1898, the date the act went into effect, to May 31, 1901, amounted to \$310,053,363. For the first ten days of July the receipts of internal revenue were considerably larger than for the corresponding period of last year. In spite of the reductions which took effect with the beginning of the month.

The new Philippine tariff has received its finishing touches at the War Department, and will probably go into effect early next month. It is expected that the new law will produce annually \$15,000,000 revenue for the new insular government, and materially reduce imports from all countries, except Spain and the United States.

The Sultan of Turkey has finally paid the ninety-five thousand dollars claimed by the United States for damages to the property of the American missionaries in the Armenian massacres in 1893. Mr. Griscom of Philadelphia and Mr. Leishman of Pittsburgh, Pa., have the honor of securing the payment.

The Chinese Government, through Minister Wu Ting-fang, has filed a claim of indemnity to the amount of half a million dollars on account of alleged outrageous treatment of Chinese at Butte, Montana.

The registration of persons seeking homes in the Kiowa-Comanche country, Oklahoma, was begun at El Reno and Lawton July 10. The drawing will take place July 19.

The National Educational Association, which assembled at Detroit, Mich., last week, passed a resolution in favor of a National university.

The Navy Department has been informed that the battleship Maine will be launched at Cramps' shipyard at Philadelphia on the 25th inst.

After July 25 all exports from Porto Rico into the United States and all exports from the United States to Porto Rico will be free of duty.

Foreign.

Owing to opposition to Japan's request to increase her indemnity claim about four million dollars, there has resulted another delay in the settlement of affairs in China. Japan presented a claim of twenty-three million dollars, but when it became apparent that the powers would accept bonds from China in satisfaction of their claims, Japan announced that she could not sell her bonds at par, and would, consequently, sustain a heavy loss, as her claim represented actual money expended. She therefore proposed to increase her claim accordingly. The United States has taken no part in the opposition, but has declared that Japan's proposal meets with its approval.

Cheikib Bey, the new minister from Turkey to the United States, arrived in Washington July 8. He has never held a diplomatic post before, but has been chief of the cipher department of the Sultan, a most important position, which goes to none but the most tried and trusted of the Sultan's subjects.

A despatch from Peking says that the Forbidden City has been closed to the public, preparatory to refurnishing the palace for the court upon its return. The palace is the least injured of the imperial domiciles, and is virtually intact.

Prince Chun, the younger brother of Emperor Kwen Su, who has been selected formally to apologize at Berlin for the murder of Baron von Ketteler, left Peking July 12.

The American consul at Tientsin has sentenced three American looters to four years' imprisonment in the American jail at Shanghai.

President Kruger has abandoned his visit to the United States.

Industrial and Commercial.

The American Plough Company, with a capital of \$100,000, has been incorporated formally in New Jersey. This company is to be the nucleus of the combination of manufacturers of agricultural implements, with plants for the most part in the West, that has been practically completed. Among the concerns to be included in the combination are Deere & Co., Moline Ill.; Moline Plough Company, Rock Island Plough Company, Bettendorf Wheel Company, Parlin-Orendorf of Canton, Ill. the Morrison Manufacturing Company of Madison, Wis.; Fuller & Johnson, Madison, Wis.; the Syracuse Chilled Plow Company of Syracuse, N. Y.; B. F. Avery & Co., Louisville, Ky.; Bucher & Gidds, Canton, O.; the Peru Plough and Wheel Company, Peru, Ill.; the Pekin Plough Company of Pekin, Ill.; J. Harley Bradley, Chicago; Martin Kenman, Peoria, Ill. and the La Crosse Plough Company, La Crosse, Wis. To control the world's trade in the agricultural implements business, agencies will be established at every important place on the globe.

Delegates representing seventy-eight thousand workmen in all branches of the leather trade in this country and Canada, met at Philadelphia July 5, and formed the Amalgamated Leather Workers Association of America. The new international union will affiliate with the American Federation of Labor.

The Independent oil producers of Texas have contracted with the Neatia and Levy Ship and Engine Building Company of Philadelphia for the construction of two steel hulk oil steamships of eight hundred thousand gallons capacity.

The Republic Iron and Steel Company of Youngstown, O., has granted an advance in wages to take effect from July 1. About forty thousand employees are benefited by the increase.

Oklahoma is experiencing an oil boom. Twelve wells are now being sunk and six are in operation. The first of these was put down at Pawhuska four years ago.

The principal gas company of Chicago has pledged itself to pay three and one-half per cent of its gross receipts into the city treasury.

Canada's mineral production during the past year is valued at \$65,000,000, which greatly exceeds that of any preceding year.

The New York Court of Appeals says that the eight-hour provision in the labor law is constitutional.

The Houston Oil Company has been organized with a capitalization of \$30,000,000.

Telegraphic communication is now open between Seattle and Port Simpson, Alaska.

General.

The Young Men's Christian Association was organized in London June 6, 1844, by Sir George Williams, now senior member of the dry goods firm of Hitchcock, Williams, & Co. Mr. Williams will be eighty years old in December, but he goes to his office every day and exercises a general supervision of the business. When the Y. M. C. A. was organized it had only half a dozen members, now there are 7,200 associations with a membership of five hundred thousand, and owning upwards of \$20,000,000 worth of property.

There are eighty associations in London alone and over 350 in England. There is scarcely a civilized country in the world without an organization, and the international committee, whose headquarters are in New York, finds it necessary to employ a corps of sixty-one secretaries to do its business.

The twentieth international convention of the Christian Endeavor Society began at Cincinnati July 6, with the largest attendance on record. The annual report of the general secretary, John Willis Baer of Boston, shows that there are now 61,427 societies with nearly four million members.

During the year ending June 30, precious stones to the value of \$1,919,053 passed through the office of George W. Mindil, government expert on precious stones at New York.

Andrew Carnegie has offered to give \$750,000 to the city of San Francisco for a public library building if the city will furnish a suitable site and appropriate \$75,000 a year for maintenance.

As the result of a compromise, the educational features of the Buffalo Exposition are open to the public on Sunday during the afternoon and evening.

Jacob S. Rogers, the millionaire locomotive builder of Paterson, N. J., bequeathed \$8,000,000 to the Metropolitan Museum of Art in New York.

Mr. Carnegie's gift of ten million dollars to the University of Scotland is the largest ever made to any public institution in Great Britain.

The daily average attendance at the Pan-American Exposition during the month of June was over thirty-one thousand.

The general admission to the Pan-American Exposition on Sunday has been reduced from fifty cents to twenty-five cents.

A movement has been started to erect a monument in memory of the poet Whittier, at Amesbury, Mass.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, WATCH." *Jesus.*

Chicago as a Seaport City.

It would seem that the United States, with its extensive coast line on the Atlantic and Pacific and its numerous harbors from Maine to Florida and from Washington to southern California, had already a sufficiency of seaports, but there are citizens of Chicago who seem to think otherwise, and who have given evidence of their faith, not only in their city but in the future of this country, by building and launching several steamers for salt water service. The first vessel for this new venture was launched last December, and only four months later was steaming away for ocean ports from which it has always been believed Chicago was debarred by her situation as an inland city. On the 24th of April last the steamer Northwestern cleared from the port of Chicago for Liverpool, touching *en route* at Buffalo, Montreal, Sydney, and Cape Breton. The first salt water steamer to be built and launched at Chicago, the Northwestern, also had the honor of initiating the lake, canal, and ocean service between Chicago and all Europe.

The Northwestern was not, however, the first vessel to sail between Europe and Chicago, for the credit for that belongs, it is said, to some Norwegian sailors who nearly forty years ago brought over a small sloop from Norway laden with fish, disposing of the cargo at a profit. It is fitting that the first voyage over this route should be made by Norse sailors, for, it will be recalled, the first voyage from Europe to America was performed by Norse navigators a thousand years ago. They have ever been hardy fellows, these Norsemen, daring unknown seas and storm bound coasts with reckless bravery. In fact, if tradition and history be true, they sometimes went beyond their legitimate profession as mariners and did a little buccaneering, ravaging coasts which were supposed to be safe from piratical incursions and carrying fire and sword wherever they went.



In 1892 a small steamer made the voyage from Bergen, Norway, to Chicago, having been chartered by Mr. O. A. Thorp, an importer resident in the lake city, but a Norwegian by birth. She brought fish and cod liver oil and returned to Norway with a cargo of flour and grain. To her belongs the honor of having first brought a cargo to Chicago by steam from any port in Europe, and of having made the first round trip between these places. The time consumed by this steamer—the Wergeland—was forty-two days from Bergen to Chicago, great delays and much expense being experienced in the St. Lawrence canals and in the necessary transshipment of a portion of her freight.

Several other ventures of the kind were made by the enterprising importer, Mr. Thorp, but the products of Norway being limited mainly to "Cape Cod turkey" and the oil expressed therefrom, and Chicago's capacity for these useful products being in a measure limited, the profits were not vast.

It may be regarded in the nature of a curious coincidence that about this time another argosy sailed from Spain for Chicago—the caravels sent over by the Spanish government to attend the Chicago Exposition of 1893. Between

Spain and the Norseland is divided the credit for that great achievement, the discovery of America, although a distance in time of nearly five hundred years separates the voyages of Leif Ericsson and Christopher Columbus. The Norseman led the way, but did not sufficiently promulgate his discoveries, while Columbus came after and reaped the rewards of his venture by immediately proclaiming what he had found, and had expected to find, by crossing the Atlantic in his search for a northwest passage to Asia.

At last the northwest passage has been found, but it lies several degrees to the southward of the supposed route so long sought by Sir John Franklin and other arctic voyagers. It does not lie within the power of Chicago to claim the merits of an original discovery, but to her enterprising merchants belongs the credit of exploiting a field which has always been assumed as closed to her by a location so far removed from the coast line of the United States.



At the time the Northwestern was launched three other steamers of her class were under construction to constitute the initial line projected for intercontinental traffic. These vessels are two hundred and sixty feet in length, and with a capacity of about three thousand tons. They are not large as ocean liners go, and by the side of such leviathans as the Oceanic and Deutschland would appear mere pygmies, but they are as large as the conditions governing this traffic will permit, being restricted by the size of the canals through which they must pass to reach the ocean. They are owned and will be operated by the Northwestern Steamship Company, and are scheduled to make regular trips between the head of navigation on Lake Michigan and European ports during the season, the trip each way being expected to consume eighteen days. So the century finds Chicago ready to grasp fortune by the forelock and to assert her rights as a rival in the race for control of the vast carrying trade which centres at her port and is now conducted mainly through rail connections with Atlantic ports.

The vastness of this commerce need not be emphasized, for it is already granted. The only difficulties in the way are those of situation and environment, restrictions placed upon her by nature which will require herculean efforts on the part of her energetic citizens to overcome. That Chicago is ambitious goes without saying, that she has already overcome gigantic obstacles and forged to the front through the possession of a supreme capacity for farseeing enterprises will be readily allowed.

In this era of prosperity she finds herself forced to adopt extreme methods for moving the vast natural productions of the region of which she is the centre and which are poured into her granaries, stock and lumber yards from every side. If even a comparatively small amount of this surplus can be moved by the employment of steam vessels to relieve the threatened congestion of traffic, something will have been done toward solving a difficult problem. By the co-operation of Canada she is able at last to initiate her ocean service, and without it she would, for some time to come, at least, be bound hand and foot. Much is expected of her vast drainage canal, connecting Lake Michigan with the Father of Waters and the Gulf of Mexico, but at present

this route southwardly is not taken into consideration. The Atlantic can now be more directly reached through the great lakes and the series of canals inaugurated and constructed by the Canadian government. The great Welland canal alone has cost the Canadians nearly twenty-eight million dollars, and is more than twenty-six miles in length. Originally planned for small and light draft vessels, the Welland has been recently dredged to a depth of fourteen feet. It has no less than fifty-five locks, but vessels not over two hundred and fifty feet in length can go through them without material inconvenience, and the amount of freight annually passing that way has been given as a million tons.

The tonnage through the great Sault Ste. Marie canal, connecting Lakes Michigan and Huron, vastly exceeds this estimate, of course, and when completed, at a cost of nearly five million dollars, this artificial waterway was navigable by vessels carrying eighteen feet of water. The United States government built here a lock which was then the second largest in the world, and the annual tonnage is said to be greater than that which passes through the Suez Canal.

It is difficult to believe that the total tonnage of Chicago exceeds that of New York, but the vessels employed in the carrying trade, while small, are exceedingly numerous. While the St. Lawrence River is navigable for ocean steamers as far as Montreal, yet there is at present uninterrupted navigation open only for vessels drawing less than fourteen feet of water. This will cause a necessary transshipment of all cargoes in excess of two thousand or twenty-five hundred tons, which will materially add to the cost of transport and cause delay. The steamers are built with a carrying capacity of at least thirty-five hundred tons, and it is expected that they will be able to pick up additional freights when deep water ports are reached. Again, the water in the canals sometimes varies in depth, so that a ship loaded to extreme capacity might run aground and be delayed.

It was only last year that the Canadian government announced that vessels not over two hundred and sixty feet in length and drawing less than fourteen feet could pass unobstructedly through the canals from the lakes to the ocean. Chicago has been quick to avail herself of the privilege of becoming an inland seaport, if the term may be allowed, and her experiment will be watched with interest on both sides of the Atlantic.

ELBERT O. WOODSON.

In the *Fort Wayne Morning Journal-Gazette*.

Changes in State Capitals.

Most of the states have made a change in their capitals, a number of which are almost forgotten.

To begin with the thirteen original states, New Hampshire has changed its capital three times. For a long time Portsmouth was the capital, and all the royal governors lived there. During the revolution, and for several years afterward, the seat of government was at Exeter. It was only in 1808 that the capital was permanently established at Concord.

Rhode Island, the smallest of all the states of the Union, has two capitals—Providence and Newport. It originally had five, South Kingston, East Greenwich, and Bristol being included. The three latter were discontinued in the early part of the century. A new State House is being built at Providence, and by vote at this year's election Newport will lose its distinction as a capital.

Connecticut formerly had two capitals also. New Haven having been discontinued in 1887. The origin of these double capitals lies in the fact that the different towns were independent colonies, and after independence was de-

clared they refused, through local jealousy and pride, to surrender their distinctive prominence, and so each was made a state capital.

The original capital of New York was New York City. At one time the state had two capitals, New York City and Jamaica, L. I. Gradually the capital shifted to the north, to Poughkeepsie first, and subsequently to Kingston. Albany was made the capital in 1792.

Harrisburg has not always been the capital of Pennsylvania, this distinction having fallen to it in 1812. Previous to that date Lancaster was the capital for a number of years. The original capital was Philadelphia.

Virginia has had a succession of capitals, Jamestown, Williamsburg, and Richmond, the last dating from 1779.

West Virginia, which was taken from Virginia in 1862, established its first capital at Wheeling, which gave place after a number of years to Charlestown, its present capital.

Milledgeville was the original capital of Georgia, until superseded by Atlanta, after the close of the Civil War.

Tuscaloosa was the capital of Alabama before Montgomery was selected in 1847.

New Orleans for long time was the capital of Louisiana and for several years after the Civil War served as the seat of government until superseded by Baton Rouge.

Ohio was admitted into the Union in 1802, and Chillicothe was its first capital. Later, in 1836, the northern boundaries of the state were enlarged, which necessitated the selection of a more northerly capital, and Columbus was chosen.

In Michigan, Detroit, was originally the capital, but Lansing was selected later on account of its more central location.

Only a few people know that Corydon was once the capital of Indiana. Indianapolis was made the capital in 1825.

Vandalia was the capital of Illinois before the honor passed to Springfield.

Iowa City, not Des Moines, was the original capital of Iowa.

Topeka is the present capital of Kansas, but the first capital was Lecompton.

Omaha preceded Lincoln as the capital of Nebraska.

Virginia City was the capital of Nevada before the selection of Carson.

When Dakota was a territory Yankton was its capital, but on its admission into the Union as two separate states, Pierre, after some controversy, was established as the capital of South Dakota, and Bismarck as the capital of North Dakota.

While Florida was Spanish territory St. Augustine was the capital. Immediately after its admission into the Union Jacksonville was made the capital. The present capital is Tallahassee.

Tucson was at first the capital of Arizona Territory. It was succeeded by Prescott, which has given way to Phoenix, the present capital.

The capital of the United States has likewise been changed several times. It was originally New York, then Philadelphia, and finally Washington.—*Boston Herald*.

God calls on us in the plainest language to work with Him. Only our sin and our selfishness stand in the way. When we can renounce these and turn to Him with all our hearts, the barrier is broken that stood between us.

JOHN JAMES TAYLOR.

All things are movable. Therefore, we must be shaken out of things. But, because this is so, we have no need to fear, though much shaken: only let us hold fast to our God. He is the holy one, and from Him we have nothing to fear.

LANSING.

Selected Articles.

Christian Science Applied to Education.

It is generally conceded that education is not a pouring in, nor a storing away of information in the human mind, but rather the drawing out and setting in motion of the latent capabilities of the individual; that it is the building up and rounding out of true character,—cherishing and expanding those primal elements of real manhood and womanhood that make for righteousness, that enable one to be and to do that which is highest and best. We will go a little further and say, education is necessarily that drawing out of and away from the false sense of self in matter, in personality, whereby alone the full expressing of Good, or image of God, is made to appear.

To be educated, then, means to be in that state of mind in which all the qualities of good and all the faculties for doing good are brought into free and continual use; to have laid aside every weight of material limitation, and to be running the race of life in full possession of the power, freedom, and dominion which God has given His own. Such a condition of things, extending from the individual to the community, and ever increasing and multiplying until it includes the whole human family, must result in that reign of rightness, order, health, harmony, toward which all longing eyes, all aspiring hopes, are turned—"toward which the whole creation moves."

We believe this heavenly kingdom to be at hand, even as our Master and his herald and his followers all proclaimed; and we further aver that, in the understanding or knowledge of Christian Science, revealed to this age through its Discoverer and Founder—Rev. Mary Baker G. Eddy—we believe that we have the key to its inmost treasures.

We are well aware that this is a very large claim, but we are ready to substantiate it by what has already been and is being unfolded in this direction. *To know* is the main object in living. Since ever Plato said, "What thou see'st, that thou bee'st,"—and that other wise philosopher gave out his terse edict in two words, "Know thyself," knowledge has been generally regarded as the one thing needful—the "better part" that cannot be taken away.



But to know what? Did you ever stop to think that the only thing that can be known is Truth? We believe, and think we know, a host of things for a time; but presently upon further investigation, and with larger experience, we come to doubt and question our supposed knowledge, and finally to disbelieve and discard it altogether. Then we see it was only belief at best and not real knowledge, because it was not founded upon the Rock, Truth. This may be said of all the so-called sciences that are based upon a belief in matter. As the process of rejecting and revising goes on, each one of these sciences, so-called, undergoes such changes as to be scarcely recognizable from one generation to another. Their literature that is in vogue in one generation is quite out of date in the next. The young medical student fresh from school turns eagerly to the library left by his father, as to a rich legacy, to find there only two or three volumes that he can use in his profession.

So variable and transitory is all human knowledge that one is often reminded of the humorist's query, "What is the use of knowing so much, if what you know isn't so?" Well might the wisest man of his day, on the material plane, say, "This much do I know, that I know nothing."

In these days of liquefied air and purified thought, matter is rapidly losing its supposed consistency as substance, and material knowledge is being relegated to its proper place

among the superstitions of the past. Even to the sense of advanced material scientists, matter is rapidly dissolving under the more direct rays of Truth, and is being resolved into the original element—thought. Professor William Oswald, of the University of Leipsic, says: "Matter is a thing of thought, which we have constructed for ourselves, rather imperfectly, to represent what is permanent in the change of phenomena." It is the idea of Christian Science and all that is akin to it that gives the strongest impulse to all modern invention; for human thought, liberated from the belief that it is encased and entombed in matter, at once begins to shake off its self-imposed limitations, and lo! the wonders of inventive genius, that tend to overcome time and space, and to dispense with servile toil.

It is not the intent of this paper to criticise popular ideas on education, nor to decry present methods of inculcating them. Nobody knows better than educationists themselves the lack, the utter futility, of many of their efforts, and no one is seeking more devotedly to advance and perfect a cause. There is no one field in all the great work of the world where there is more need or a better opportunity for the most earnest and active co-operation of the best thought and effort.



In its own quiet, unobtrusive way, Christian Science is specifically doing its full share in this work. How is this being accomplished? First of all, Christian Science establishes the one great essential of all true progress, namely, the union of Science and Religion. As the name indicates, it is, primarily, knowledge of the Divine. It classifies all science, or true knowing, as divine; and so the two great avenues of understanding, Science and Religion, are merged into one; and because of recognizing and building upon this great fact, Christian Science as far transcends the popular educational systems of the day as the sun exceeds a tiny star in giving out light and heat. For Science and Religion are two that God hath joined together, and no man can safely put them asunder.

One may be ever so learned in the wisdom and ways of the world, and yet lack the very fundamentals of true education,—the awakening of lofty aspirations, the purifying and the exalting of the affections. The college-bred man may be an intellectual as well as a muscular athlete, but if the higher qualities, shown in reverence and love for God, Good, and its expression, in uprightness, unselfishness, purity, and fidelity of character, have not been called forth and exercised, he is still in dense ignorance of the essentials of life.

The Science that is religious because it is of God, and the Religion that is scientific because it is founded upon eternal fact, instead of fancy and blind faith, are welded into one sound and demonstrable doctrine or teaching, known as Christian Science. This is not a new invention in the realm of education, but a later discovery of the real import of the words and works of the Nazarene Teacher, and is attested by the same signs following. "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

This teaching reveals one great fundamental Principle, variously named Life, Truth, Mind, Love, Good, Intelligence, Substance, God,—a Being that is infinite, hence the *Only One*.

In this profoundly simple doctrine of the oneness of Mind, of Substance, of Life, of Love, is found a basis of action that overcomes the sense of friction and insures harmony. It annuls the false claim of power in hypnotism, mesmerism, spiritualism, and all systems based upon the theory of minds or spirits many.

Since God is Good and Infinite, to know God is to know Good only. Were we not from the first forbidden to know

both Good and Evil? "Of the tree of the knowledge of good and evil, thou shalt not eat of it."

Science eliminates the false supposition of an element of evil, that cannot exist in the omnipresence and omnipotence of God, and restores the pure, unadulterated knowledge of Good and its creation, pronounced by infinite Wisdom "very good." That Truth rightly understood and separated from illusion demonstrates harmonious and unending life, is being daily attested by countless proofs, and by their fruits they shall be known.

Is that then an insignificant phase of education that discloses the illusive character of evil and its operations, and unveils the exhaustless energy and harmony of one divine Mind, Good, thus restoring to man his God-given dominion over sin, disease, and death? "Acquaint now thyself with him [God], and be at peace." "Ye shall know the Truth, and the Truth shall make you free." "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."



Surely that knowledge which results in peace and freedom and immortality has a strong claim to the name of the "higher education," capable of bringing into manifestation the highest ideals of civilization.

It will be seen that the theories of Christian Science are more revolutionary than its methods. Mrs. Eddy says in "Science and Health with Key to the Scriptures" p. 255, "Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them." Yet she teaches us to "Emerge gently from matter into Spirit." We know that we can never get a perfect flower by ruthlessly tearing open the bud. The tender petals must unfold naturally in God's sunlight and air.

We would not close the schools, but would permeate all educational institutions with more spiritual thoughts, with higher ideals. We would foster a preference for those studies and pursuits that enable the learner to be absent from the body and to turn attention to the purer, more wholesome, more profitable contemplation of the deathless, limitless Soul.

True mental discipline lies not at all in the laborious conjugation of the verbs of a dead language, but in the living consciousness that God is the only Mind—that divine Intelligence, rather than human intellect, is the great thought force that moves the universe in paths of harmony and health. In humble, willing, loving obedience to this benign Presence and Power, teachers and pupils go into the school-room, sans headaches, sans chills, sans nerves, sans temper, sans everything that would retard the highest and best expression of Life and Mind.



Not physical force nor human will-power, but divine Love, rules the ideal school. That teacher or parent does most for the children intrusted to his care who guards his own thought most carefully against the superstitions of mortal sense, who rules out most completely all selfishness, pride, resentment, and tyranny, and who reflects most of the divine Love of the Master, who said, "Suffer the little children to come unto me, . . . for of such is the Kingdom of God."

The teacher himself should become as a little child and remain as a little child in purity and spirituality of thought, in nearness to God. The chief charm of childhood is its unconsciousness of self, and through the pure ideals of Christian Science this sweet quality is not only kept intact in the child, but it is retained throughout maturer years.

The world to-day presents the aspect of one great school, in which these practical and enduring lessons of life are

being taught. In this great school the pupils show forth the usual phases of discipleship. There are the earnest and diligent workers, who are winning the imperishable honors of their faithful scholarship. There are the indolent ones, who, lacking the energy to work out their own problems, are content to copy the answers from a neighboring slate. There are the rebellious ones, impatient of the needed rebuke, who either sulk away the hours or openly defy the authority of the teacher. There are the truants, too, unmindful of roll-call, still fishing in the streams of sense for material pleasure and profit.

With one and all the teacher works and waits in tender, unending love and patience, knowing that

Truth is sure and can afford to wait
Our slow perception (error ebbs and flows),
Her essence is eternal, and she knows
The world must swing round to her, soon or late.

A needy world cannot afford to neglect such opportunities, neither can it long be kept from such a boon by pride or prejudice.

In little more than thirty years since its discovery, thousands have become the firm adherents of this faith, and now the genuine school of Christian Science that acknowledges Mrs. Eddy as its Leader is making most strong and rapid strides in popular favor.

In 1875 Mrs. Eddy's book, "Science and Health with Key to the Scriptures," the first and only authorized text-book on this subject, was published. The verdict was, "It is decidedly original, but will never be read." Suffice it to say, this work has appeared in two hundred and twelve editions, of one thousand copies each. Other works have been added by the same author, and three periodicals are now issued, for all of which there is a rapidly increasing demand.



A Board of Lectureship, consisting of well-qualified speakers, has been sent out into the field to present the claims of Christian Science in such a way as to disarm prejudice and make known its true worth.

By reason of the marked liberality of the press in fully reporting these lectures, still larger numbers are reached. Through wisely arranged plans, the department of teaching Christian Science has been greatly extended, so that many more may be thoroughly equipped for the work.

Besides these lines of advancement, the world has before it a perpetual object lesson in the practical work of healing the sick and reforming the sinner. Churches, in which the gospel of healing is taught and practised, are multiplying with marked rapidity. The first was established in Boston in 1879, and now there are about five hundred in prosperous condition. Through the peculiar method of our church service, in which the entire congregation is expected to participate, our people are turned to closer and more general study of the Bible.

Ours being a Christian nation, we may well ponder the precepts of the Christian's text-book, the Word of God, and give it a prominent place in our study. No class of people is more devoted to the Bible than the Christian Scientists, for they have learned to regard it—not as a history of the past, nor a prophecy of the future, but as a revelation of eternal Truth, that applies in full force to the needs of this present time.

Christian Science has taught the world how to pray, even to obey the Scriptural injunction, "Pray without ceasing," in constant, silent communion with God, to offer the effectual, fervent prayer that heals the sick and reforms the sinner. "The prayer of faith shall save the sick," saith the Scripture; and the Master, who taught us how to pray, showed by precept and example that this healing, saving prayer was not an attempt to inform infinite Wisdom, nor to petition infinite Love, but the exercise of understanding

and ability to demonstrate man's unity with God, as divine and imperishable Life and Substance.

Christian Science teaches how to live the life that is really worth living, above the reach of material pleasure or pain, on the table-lands of peace, that the world neither giveth nor taketh away. How many would gladly quell the ravages of pain, of weakness or disease, if they only knew how! Who would not curb the angry word, the hasty deed, the passionate thought, if he only knew how? Who does not long to throttle the demons of temptation, of appetite, of wrong desire, which threaten his happiness, his health, his sense of life? But he does not know how, and mankind in general, through ignorance and fear, yields itself a helpless, hopeless victim to such severe task-masters.

Christian Science teaches how to grapple with and conquer the besetments of evil—physical, mental, moral, social, political—evil in all the multifarious forms, by the allness of Good.

Of course it is quite beyond the scope of a paper like this to give any detailed information as to how such grand results are achieved. To that end we recommend acquaintance with the leader of this great movement,—Rev. Mary Baker Eddy,—close and constant study of her text-book and other works, in connection with the Bible, and association with those who, through study and demonstration, have made some progress in this line of light.

Then you will find that you, too, can prove the spiritual power of the undaunted thought of Truth to supplant any and every suggestion of evil; can prove that Love is omnipotent to save to the uttermost.

While we join with all patriotic souls in praise of and devotion to our beloved land, we point to that better country, which our world will be, when uplifted humanity, touched by divine Truth and Love, shall shake off the fetters of false bondage to ignorance, limitation, and sin, and shall rise to fulness of life in Christ, because "The earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

MARY BROOKINS.
In *The Courant*.

A Word for Christian Science.

THERE seems to be a strange misconception as to the teaching of Christian Science. There is a confusion of thought in classifying the so-called "New Thought" with Christian Science. Both do indeed recognize that the time has come when all Christianity and all enlightened thought must recognize a spiritual, unerring law governing man and the universe. That law, according to St. Paul, is the "law of the Spirit of life in Christ Jesus" which "hath made me free from the law of sin and death."

One can no more legislate against, nor hinder the spiritual growth of man to a higher conception of Christian life and its divine power to heal and save, than he can legislate or hinder the development of electricity as it yields more and more its subtle force to the uses and dominion of man.

Christian Science does not say that "God is all, and evil is unreal," and then leave the question there.

Evil is real to the human sense, but as it is not and cannot be an element or part of the divine consciousness, or Christ-mind, we are assured that we can overcome and destroy it. It is not a part of the divine plan, and is therefore defined by St. John as "lawlessness"—something outside of the divine law, therefore unreal to the divine or spiritual sense. Jesus defined it as a lie, liar, and father of lies. I suppose that no persons in the world have so acute a sense of sin as the Christian Scientist, and no church has so strict a code of morals, so rigidly enforced. These misapprehensions of what Christian Science teaches should be corrected conscientiously, then these denunciations of Christian Science would cease. I feel sure that it is all due to this misunderstanding.

Christian Science heals by destroying sin, recognizing it as an element of the human mind to be destroyed by the Christ mind. Paul said: Let us have the mind that was in Christ. "Now are we the sons of God," is St. John's recognition of the Science of Being. It is true that many of the learned and gifted in this and other lands are converts to this glorious Truth, but generally it is not the wealthy or self-indulgent classes, for it is a religion requiring the most rigid self-denial. One must be out of self to do the works.

Our Atlanta church is not made up of a wealthy or fashionable class; yet it is free from debt of any kind, and daily gives proof of its divine origin by doing the works required by the Master as proofs of discipleship.

"Shew me thy faith without thy works, and I will shew thee my faith by my works."

One has truly said that this new religion is born of a woman. Mary Baker Eddy did discern the ever-present operation of this spiritual law, the same yesterday, to-day, and forever, as the Science of Christianity. Its results have been a million people redeemed from hopeless invalidism, or the law of sin and disease; agnostics and infidels made devout Christians, drunkards reclaimed, the Bible become the daily chart of a divine life, thousands regenerated, the power of Christ demonstrated as a redeeming power as in primitive Christianity. A discriminating public can decide if this be the power of good or evil.

"By their fruits ye shall know them," Jesus said, and Jesus is the exemplar, the ideal held constantly in the mind of Christian Scientists.

SUE H. MIMS.

In the *Atlanta Journal*.

Notices.

New Application Blank.

A new form of application blank for membership with the Mother Church has been prepared, which can be had by applying to the clerk, 30 Norway Street, Boston, Mass. It is desired that hereafter the new form shall be used.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

God, having witnesses to choose for all the ages of the world, chose men. And for this end he did not set apart some race of moral giants, quite above the level of our common life, but men of like passions with ourselves, tried as we are tried and overcoming as we may overcome. And in this age the call is for the common man, like you and me, to take the place of common, ordinary men who have borne witness and gone to their reward.—*Selected*.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

An Interesting Letter.

EARLY in June the Hon. Henry Robinson, postmaster of Concord, received a letter from a lady in Seattle, Washington, asking whether he had ever declared that the Discoverer and Founder of Christian Science does not exist.

Mr. Robinson's reply was of much interest and value, especially in view of sensational statements which have been circulated through the country to the effect that the Rev. Mrs. Eddy is a myth, so far as present existence is concerned. The letter was as follows:—

UNITED STATES POST-OFFICE.
Concord, New Hampshire.
HENRY ROBINSON, P. M.

June 8, 1900.

Mrs. J. J. Post, Hotel Vendome, Seattle, Washington.

Dear Madam:—Oh, no! The postmaster at this city never said, even in the sheerest jest, that Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science, does not exist.

He, of all men, has tangible proof of her positive verity. She gave her own signature, in petition to the President of the United States, for his reappointment as postmaster. He has in many ways been a beneficiary of her good favor and grace. She is a noble, beautiful woman, the most remarkable of the century, a radiant spirit indeed, and, moreover, a veritable, highly respected, public-spirited, patriotic, and charitable citizen of this, my native city.

As former mayor, and as postmaster, past and present, I have had audience at her home, Pleasant View (only a mile away from the city proper), and have had the honor and inspiration of personal interviews with her. She has kindly entrusted to my keeping certain biographical data as to herself, and I am proud to say that I have been otherwise appreciably recognized by her. I have all her books, given me by herself, and I have contributed to the newspaper press, and to various periodicals, favorable articles upon her. When she appeared in our own Christian Science Hall, in this city, I attended in behalf of the newspaper press, writing the article on her matchless discourse there, which went the rounds of the newspapers of the country.

To have it said that I doubt her existence, is, however, no more absurd and ridiculous than many of the stories told of her, but such is my personal respect and regard and official relations, that it touches my sensibilities, for a moment, and I am grieved; otherwise, I would not so seriously answer your apparently candid enquiry.

Within fifty feet of where I am now dictating this letter, in plain sight of everybody, Mrs. Eddy, with great punctuality, rides by in her carriage, every day, bowing graciously to the townspeople whom she knows, and, although they are not all Christian Scientists, I dare say there is not one of them who would not contend for her, and resent the slightest indignity or imputation upon her. She frequently stops near the front of my own home, to smile and speak to my little children playing there, and that anybody of ordinary intelligence should, for a moment, doubt her existence, strikes us, who know her well, as startlingly absurd.

Hundreds of Christian Scientists have been here, during this very week, to see her, her home, and the city in which she resides. One might as well ask if there really is such a man as President McKinley, or ever was such a woman as Queen Victoria. Mrs. Eddy is not only a president and a queen, but one of our own fellow-citizens, a good neighbor, and a very valuable friend, one of us in many senses. While I am not myself an avowed disciple of Christian Science, I am, nevertheless, much interested in it and its achievements. I have had much to do with Christian Scientists, and have found them invariably upright and intellectual, as well as spiritual, people, and they have been very courteous and considerate toward me, and I have never let fall any remark such as might have given rise to the annoying error on somebody's part, to which you have kindly called my attention.

I have the honor to be,

Yours very respectfully,

HENRY ROBINSON, Postmaster.

With deep pleasure we republish from the *Patriot* the above graphic letter of Postmaster Robinson. One would think the perusal of it, by the persons who have been silly enough to circulate the falsehood, would cause their cheeks to tinge with the blush of shame and humiliation.

Avoid the Appearance of Evil.

THE teaching of Christian Science is the teaching of Christianity pure and simple. Moses as the author of the Ten Commandments and Jesus as the author of the Sermon on the Mount, were the personal exponents of the religious precepts which form the basis of Christian Science teaching. In their personality they reflected God as Divine Principle. That is to say, they taught and proved God to be the universal Mind, the controlling force, the Omnipotence of the universe. He was the one and only God—the great I AM—of Moses' teaching, and the one Father—the one and only Good—of Jesus' teachings.

The teachings of Moses and Jesus are amplified in the Christian Science text-book, "Science and Health with Key to the Scriptures," and shown forth throughout Mrs. Eddy's writings. The Ten Commandments and the Sermon on the Mount are wonderfully epitomized in the Tenets of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. No one can read these Tenets without seeing this. Think of the depth of meaning contained in the words: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and pure."

Here, we say, are the Ten Commandments and the Sermon on the Mount in a few words. To have in us the Mind that Jesus had; is to reflect the divine character which Jesus reflected; to be governed by God as he was governed by God; to work as he worked, pray as he prayed, heal as he healed, rebuke and destroy sin as he rebuked and destroyed it; and generally to follow him as he said all must do who could hope to get into the kingdom of God.

Are we doing this when we become so careless or darkened that we not only do not avoid evil, but forget to avoid the appearance of evil? If we were sincerely striving to obey the Church Tenets to which we have solemnly subscribed, would we get into such a deep mesmeric sleep that, in this condition, we are led to do things which, even in our normal, mortal mind, condition we would turn from with loathing and horror?

Think of this deeply, seriously, constantly. Think also of the solemnity of the obligation involved in the promise "to love one another, and to be meek, merciful, just, and pure." What an infinity of righteous living is here con-

tained! If we fulfil this obligation, we have truly in us the Mind of Christ.

Do we fulfil it by so acting that we bring reproach upon ourselves, and upon our Cause? Shall we shield our improper acts under the specious plea of "good motives"?

Good motives lead to good acts, not to bad acts. We may be sure that when conduct is wrong, motive is wrong. By their *acts* ye shall know them. Good motives will never excuse bad acts. This is an eternal law. Let us remember and heed it. Let us also awaken to a keener sense of the obligation we assumed when we signed the Church Tenets and were admitted to membership in the Mother Church. Let us know it was not an idle ceremony; that the Tenets mean what they say; that the obligation we took is sacred and eternal; that we cannot disregard or trifle with it and yet expect recognition as consistent and faithful members of the Church and disciples of Christian Science.

Aye! truly, let us *strive, watch, and pray*, for that Mind to be in us which was also in Christ Jesus. Then we shall neither do evil nor appear to do evil.

Overcoming not Overlooking.

THERE is a wide distinction between *overcoming* evil and *overlooking* evil. The tendency toward the belief that evil may be overcome by overlooking it is great, and unless constantly and carefully guarded, will become a "strong delusion," blighting in its effects and disastrous in its results.

One can never prove the powerlessness of evil by refusing to recognize its claims or by ignoring it as unworthy of notice. On the human plane, evil is indeed an awful delusion. It is all that stands between mankind and God. It is all that shuts out of human consciousness the understanding of divine Truth. It is all that hinders the demonstration of divine power in healing sickness and sin. It is all that keeps one out of the kingdom of heaven—that is, all that prevents harmony from being established upon earth. It is the source of all that worketh abomination or maketh a lie. It is the serpent of Eden, the Satan of the Bible, the great Red Dragon of Revelation. It is all that is comprehended in the words sin, sickness, death, and hell.

The only sense in which it is unreal is that it is not of God,—never had, has not now, and never shall have, place in the divine nature and purpose.

How absurd, then, to think or talk of overcoming evil by overlooking evil.

The Visit to Pleasant View.

THE *New York Journal* of Sunday, July 7, publishes an interesting account of the visit of Christian Scientists to the home of Rev. Mary Baker G. Eddy on June 25. It also publishes in full her annual message to the church. The account is accompanied with copious illustrations of her residence and scenes attendant upon this visit. We extract the following from the *Journal*:—

A remarkable visit to the home of Mrs. Mary Baker G. Eddy followed the delivery of her annual message in Boston to the countless Christian Scientists who take their inspiration from her. Mrs. Eddy, affectionately known to her disciples as Mother, lives in a beautiful white mansion at Concord, N. H., called Pleasant View. Hither her followers journeyed to show their personal devotion to her, after enjoying the benefit of her spiritual message.

Over three thousand persons went to Concord. Three special trains of ten cars each ran to Concord on the great day, in addition to the ordinary service.

The visitors came from all corners of the earth. They represented every class and condition of life, among them being members of the most exclusive and intellectual circles of Boston. The distance from the city to Mrs. Eddy's home

is two miles, and some even walked the entire way in the bright sun, with the thermometer at ninety, and made no complaint.

They were admitted to the grounds of Pleasant View at ten o'clock in the morning and spent several hours examining the many objects of interest there, especially those used by Mrs. Eddy. Among these was the little boat with a cross and crown at the bow in which she rides upon the lake in her estate.

Some excitement was caused at half past twelve by the report that Mrs. Eddy was about to appear to her followers, but this proved to be unfounded. It was not until about two o'clock that she came out upon the balcony of her house. Then the vast throng pressed around her, anxious not to miss one word or look of the Mother.

She came out upon the balcony with a firm, strong step. Her manner and bearing were majestic. She looked wonderfully well in spite of her eighty years. She was simply, but handsomely, attired in a silk dress, and wore a blue bonnet with gold trimmings.

Half an hour later the crowd again caught a glimpse of Mrs. Eddy as she came out of the house to enter her carriage. All uncovered their heads until she drove away.

The visitors were then at liberty to resume their wanderings through the grounds. The majority of them spent the rest of the afternoon in this manner. They enjoyed themselves very much, for the grounds are charming. There were many very young men and women among the visitors, who gathered flowers by the brink of the lake. The visitors were very well bred and well behaved, and when some young people accidentally trampled on a flower hedge they were quickly brought to order by the others.

At the close of the afternoon the three thousand visitors dispersed toward the various quarters of the globe with their faith in Christian Science strongly fortified.

Christian Science Doctrine.

WHETHER our good friend, *The Watchman*, a Baptist journal, is aware of it or not, the sentiments contained in the following articles—"A Sunny Disposition," and "The Sanctity of Home"—are in exact accord with the Christian Science doctrine.

A SUNNY DISPOSITION.

You will find in the books devoted to such subjects many counsels as to the unwisdom of setting young children bad examples in the home. The orderliness and courtesy, for example, that are manifest in the habits of the older members of the household will be reflected in the conduct of the little children. Indeed, it sometimes seems as if precept of all kinds could be safely discarded for example. Especially is this true in regard to the prevailing mood of the child's inner life. Whether it is morose or happy, irritable or cheerful, largely depends on the prevailing atmosphere of the home. The sunny disposition is not wholly, or even chiefly, perhaps, a matter of inborn temperament. It is largely a reflection of the conditions of early childhood. When the mother's tone and manner are irritable and petulant, when the father is impatient and censorious, the conditions of the home are fatal to that inner serenity and good cheer that are so important to a happy and useful life. Parents often practise painful self-denials in order to give their children peculiar educational advantages; but there are few things that any school can give any child that are of such priceless worth as a pleasant disposition, the serene and cheerful temper that, like the sunbeam, transforms everything it touches. The self-restraint of parents in controlling their own petulance and irritability would often be worth as much to children as the self-denial which enables them to give their sons and daughters superior advantages.

THE SANCTITY OF HOME.

Surely this "new era" of light regard for marriage bonds might be checked in its inroads upon the happiness of our generation, if at their own firesides children found their parents dealt vigorously with the terrible intrusion of divorce cases into the common conversation of the family, and that a light or joking allusion to broken faith and wrecked homes was treated as a desecration.

A girl who has learned from babyhood that the first duty of a woman is to build up and repair the bulwarks of home, does not wantonly offend even a trying or an erring husband. And if from her earliest recollection she has been taught to despise the levity and extravagance and vanity which come between wives and their offended husbands, she is not likely to fall into the snares these evils set for her.

And from the mother to her sons may come those gentle unveilings of the nature of feminine hearts which shall help them to realize, before experience teaches, their mysterious, inexplicable fancies and desires. Here may they be taught to be tender of nervous fears, forgiving of the exactions made by a love so eager that it is never satisfied with less than all, gentle to the demands which are not meant to be selfish and extravagant, but arise simply from ignorance of values either of time or money.

Mrs. Conger not There.

WE gladly republish from the *New York Journal* the following self-explanatory letter of Mrs. Sara Pike Conger, and, on behalf of Mrs. Conger, with whose estimable life and character we are well enough acquainted to speak intelligently, we herewith express our appreciation of the act of the proprietor of the *Journal* in publishing a correction of the aspersion in question as well as its friendly apology.

No one of Mrs. Conger's many thousands of friends would, for a moment, believe her guilty of the act insinuated.

Boston, Mass., June 28.

Editor Evening Journal:—My attention has been called to an article appearing in your issue of June 26, entitled, "Americans the Looters," wherein it is charged that a party composed of the Belgian and Italian Ambassadors, Lady McDonald, and the Secretary of the British Legation, visited the palace on a pass issued by General Chaffee. There were others—Americans—with the party. Also that while in the palace Sir Claude McDonald said: "Members of the party wished to break open a storeroom. My secretary protested, saying General Chaffee would object. The breaking open was continued, and, to show their disapproval, the two Ambassadors and Lady McDonald left the party."

The article thus concludes: "Sir Claude refused to discuss the report that it was the wife of the American Minister who had caused the storeroom to be broken open."

This is a subtle and most unfair way of charging me with looting, or at least of leaving as the only fair inference that I was the person who caused the storeroom to be broken open.

This charge is absolutely false. I was not of the party, knew nothing whatever of the affair, and was not in the remotest degree responsible for it.

Moreover, it was well known to all at the legations that I was conscientiously opposed to looting in any form. I ask you to do me the justice of publishing this correction, and that you give it prominence in your newspaper.

SARA PIKE CONGER.

The *Evening Journal* gladly prints Mrs. Conger's letter. The insinuation in the article referred to did Mrs. Conger a great injustice.

Among the Churches.

Larger Quarters at Houston, Tex.

For some time past the members of the congregation of the Christian Science denomination, known as the Second Church of Christ, Scientist, whose place of worship is on Main Street, between McKinney and Lamar Avenues, have felt the necessity of making arrangements for larger quarters, as for several weeks many were compelled to stand during the services. Accordingly arrangement was made for additional land, and plans drawn for the enlargement of the present building, increasing the seating capacity to about three times what it is at present.

Messrs. Rue & Dunbar have prepared plans and specifications, and the contract for making the improvements has been awarded to Phil H. Wagner. Work will be commenced within the next few days.

The new church will be located on the present site and will be of frame construction, 38x70 feet. The main entrance will be through an entrance porch, and from there to a right and left vestibule opening into the auditorium, which is 35x51 feet, exclusive of the rostrum, which is in an arched alcove. On each side of the alcove are retiring rooms. The side entrance will be at the rear of the auditorium. The inside of the building is to be wainscoted and the auditorium is to have a cove ceiling. The building is to be lighted by gas and electricity and is to have noiseless fans. The windows are to be of art glass, the one in front to have an emblematic design. The exterior is to be weather-boarded to the cornice line and the towers above the cornice line are to be shingled. The main tower is to have balconies on four sides. The roof of the building is to be covered with metal shingles.

The growth of this church can be summed up in a few words. About the middle of May, 1898, a few believers in Christian Science assembled in the sitting-room of the present leader of this church, organized a Christian Science association, and afterward secured a charter from the state in the name of the Second Church of Christ, Scientist, of Houston, Texas. In a few weeks the attendance increased to such an extent that it became necessary to remove to larger quarters, and the present church building was constructed. The first service was held therein on September 4, 1898, since which date the attendance and membership have steadily increased, until they have outgrown the present building.—*Houston Daily Post*.

Reading Room at Prescott, Ariz.

At the close of the services of the Christian Science Church in Prescott last Sunday evening (April 28) the reading rooms provided by the members of the Christian Science Society and their friends, in Prescott, were thrown open to the public use, the announcement being made by the First Reader in the church, in the following brief remarks:—

Friends:—In line with the announcement this evening, may I briefly say a word or two suggested by the change into our new and pleasant rooms which are to be our church home for the present.

From the attendance here to-day it is quite evident we shall, at an early day, be arranging for more extended and commodious quarters.

Progression and advancement is the unwritten declaration of Christian Science and the law of omnipotent Mind.

In 1866, Mary Baker Eddy discovered Christian Science. Now her followers are numbered by thousands, including persons of noble rank, in high places, and in the common walks of life.

Canada, Great Britain, Republic of Mexico, China, France, Germany, Switzerland, Hawaii, and the Philip-

pine Islands are sending to the United States testimonials of the rapid spread of Christian Science abroad.

In 1890 there were ninety-four Christian Science church societies. Ten years later they numbered six hundred.

In 1890 there were thirty-three chartered Christian Science educational institutions; in 1901 there are seventy-nine.

In 1890 fifty thousand copies of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, were in circulation. To-day there are upwards of two hundred and five thousand.

One year ago there were twenty-seven Christian Science reading rooms; now they number three hundred—one more being added to-day.

Prescott unqualifiedly is in the front rank in material growth and advancement. She is by no means behind in advanced spiritual thought. You need not be surprised when I say there are scores of people now in Prescott who are inquiring and engaged in the study of and earnestly investigating Christian Science.

It is not my purpose nor is it in my place to speak here of the ethics or theology of Christian Science thought, learning, and practice, or of its practical use and adaptation to every-day life; but I will say that these cheerful and pleasant rooms have been provided by the members of the Christian Science Society and their friends in Prescott, and liberally supplied with authorized Christian Science literature for the pleasure and benefit of the public, as well as for themselves, and I take pleasure in announcing that they are to-day thrown open to the public, who are cordially invited to their use free of charge.

It is not the purpose or intention to make objectionable importunities or press our friends to accept our invitation; but all who are pleased to be with us, or wish to inquire into or become acquainted with the teachings and benefits of the Christian Science system, will be cheerfully and respectfully received and always made welcome.

These rooms will be open to the public daily, Sundays excepted, from the hours of 10 to 12 in the forenoon and 2 to 4 in the afternoon, a cordial invitation being extended to every one.—*Arizona Daily Journal-Miner.*

Society Organized at Portsmouth, N. H.

On the 26th of last April the Christian Scientists of Portsmouth organized into a society, thus gaining strength through unified action.

The members, consisting of eighteen, elected the usual officers and Readers.

A notice of this action was sent to the daily papers together with an announcement of the regular Sunday and mid-week services, and was graciously received and printed by them. The fact was also stated that there was Christian Science literature for free distribution to all desiring the same.—*ADA G. WHITE, Portsmouth, N. H.*

Over the field when the day is fair,

The sower scatters the seed abroad,
Stays not to mark where it falls, his care

But to leave it with his God,
Who sendeth the rain and the sun's bright rays,
And a hundred-fold in the harvest days.

So a kindly word and a kindly deed,
If done and spoken in time of need,

By a true, pure heart to a brother astray,
Lonely and fainting on life's highway,

At last in the harvest of years are found,
Where only kind deeds and kind words abound.

JOHN FULLERTON.

From Our Contributors.

Method.

BY J. B. TWISS.

RIGHT method means success.

Business men have this maxim forced home to them constantly by precept and experience. It is the method of successful men in any line of business that is most studied and copied by thinking people.

Teachers, artists, ministers, housewives, farmers, mechanics, bookkeepers, all, from the highest spiritual worker to the hewer of wood and drawer of water, do effective work in proportion to the correctness of the method used.

There is need of method in a higher sense. The source and spring of all action is thought. If thought be right, the resulting action will be harmonious, effective, correct.

Humanity has long been conscious of a need of some method to control thought not hitherto generally known.

The business man has read in his Bible, "Blessed are the pure in heart: for they shall see God," yet has seen clearly no feasible method to become and remain pure in heart, and still do business. Notwithstanding the fact that the determination to be and remain pure is often lost sight of in the rush and strife and greed of business, yet he feels there ought to be some method whereby even the business man may be pure.

His sense of what ought to be is correct, and not a few business men to-day can tell him that this method is now attainable.

The Christian student has read that he who thinks evil is at heart a criminal already, and wonders, perhaps, by what method evil can be checked before it enters and controls thought, knowing from sad experience that human will-power is often inadequate, yet evil surely must be checked in the thought to meet the exact requirements of Christ's precepts.

To-day such a method can be learned and practised, perhaps as easily, certainly with more harmony and joy, than a good moral life can be led by former methods.

By precept and parable, with varied phrase and repeated emphasis, Christ taught us all the necessity of watchfulness against the time the Son of man shall come. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Ready for what? not death, as I used to interpret it; but ready to receive Truth. Ready to give up old convictions and receive with childlike trust new methods, new revelations of Truth.

He has come, "He stands at the door and knocks" with new unfoldings of Truth, new methods of controlling thought, of making and keeping pure the heart; and he brings healing in his wings and beauty in his presence. Are you ready to receive him into a heart hungering and thirsting after righteousness? and still ready to continue to watch with most improved methods against all evil, and still watch daily for new unfoldings of his Truth that shall continue through eternity in one continuous revelation of the Infinite God who is All-in-all?

These improved methods for gaining purity and freedom from sin are learned in Science and Health, and a million people who have read that book and learned these methods unite to-day in a grand chorus of joyous testimony that in these methods there is freedom, indeed, from all the ills and evils of other methods, enabling the business man to do a more successful business than before and on a higher Christian plane. The artist, teacher, housewife, mechanic, the laborer in any field of right doing is enabled to do his work more easily, more perfectly, without friction and worry, but with happiness and harmony in every action.

This is Christian Science—Scientific Christianity, with

scientific methods and scientifically Christian effects upon character, business, health, and all right effort.

"The time for thinkers has come" in religion as in business; and the time for the wise use of right methods has come, methods applicable alike to business and to religious practice.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

The Annual Communion Season.

BY C. W. CHADWICK.

For three consecutive years it has been my privilege to attend the Annual Communion service in the Mother Church, and each time I have returned home with a happier heart, and with renewed animation and determination to do better work in the Master's vineyard. Each year latent errors have been unearthed and repented of, bringing to individual consciousness a higher and purer sense of Life and its eternal demands.

Our last Communion has brought to us manifold blessings, so that we can all return to our respective fields of labor and there let our daily lives attest our gratitude for what divine Love has done and can do for us as individuals and for the whole world. I for one feel more thankful than ever before to our beloved Leader for her unselfish and untiring efforts in behalf of all humanity. Incomplete indeed would be my gratitude if it did not embody a correct and just estimate of her selfless mission to the world. It is more patent to my thought than ever before, how that many a poor, suffering mortal, through a false concept of Mrs. Eddy as the Discoverer of Christian Science to this age, bars his own door to an understanding of the Science and to the manifold blessings it brings; and I can say from the standpoint of honest conviction that Christian Scientists are not worshipping Mrs. Eddy's personality. The Spirit of Truth and Love made manifest during our last Communion has given me authority to make this statement. Her comprehensive message to her church, fraught with compassionate love, the quiet and orderly pilgrimage of some three thousand of the students to her home in Concord, unaccompanied by any of the too common manifestations of hero worship, the heavenly uplifting, the joy and peace, that have come to us through these experiences, are convincing evidence to me of the power and presence of the *impersonal* Christ, Truth, chastening our wavering affections and directing thought heavenward.

This large gathering of people during Communion week, coming from the four corners of the earth, perhaps means vastly more to Christian Scientists than to the world at large, but its holy influence will be felt far and near. Never before was the quickening Spirit more in evidence. Expressions of love and good-will greeted us at every turn. All seemed anxious to extend a helping hand, to share with others the blessings they had received. This manifestation of love in lifting one another's burdens is the healing balm that binds up the broken-hearted and wipes away all tears. No one present could have failed to sense the aroma of such an atmosphere. It was proof to me that all were abiding "under the shadow of the Almighty."

I for one can return to my post of duty strengthened and encouraged to work for the upbuilding of our sacred Cause. I know that my mental horizon has been broadened, for every passage of Scripture comes to me in a clearer light, while the pages of "Science and Health with Key to the Scriptures" seem more luminous than ever before with Truth and Love.

The Wednesday evening meeting following Communion Sunday, held in Tremont Temple, was most helpful and encouraging, and evidenced the continued growth of our

Cause, and the thorough practicability of Christian Science in the affairs of every-day life. No Truth-seeker could have listened to the experiences there given and have doubted for one moment the adaptability of Christian Science to the needs of humanity.

In closing I would express my thankfulness to our faithful workers at headquarters, for their steadfast devotion and loyalty, and for their words of encouragement to the Field at large, realizing, as I do, that every battle won by them makes our burdens so much the lighter.

The Undivided Garment.

BY ELLA W. HOAG.

It is sometimes complained of Christian Science, that its teachings fail to recognize good outside of its own especial domain and its own followers.

On the contrary, my experience is that, understanding it better and better, my appreciation of the good accomplished by others is enhanced an hundredfold.

A strong example of this is in the changed thought entertained toward the various church denominations.

Before accepting Christian Science, I had been for many years a devoted member of the Congregational Church, and while I thought I had much charity for those belonging to other denominations, it nevertheless seemed to me that in my own creed was the largest measure of perfection,—that it alone held full measure of salvation.

Now it appears to me that each denomination has had its own place in the plan of redemption, and that nearly, if not all, have been needed for the ultimate salvation of the race.

While all denominations have held many beliefs in common, each has had its own distinctive feature and has considered this peculiar feature as pre-eminently necessary to salvation, holding it aloft, in spite of opposition and persecution, protecting it against every effort of ridicule and destruction, until it could not be lost; and so its advocates have blessed the world with their loyalty to their highest understanding of good.

Thus, the Episcopalian has believed in the church and fought for it, as his sense of all-inclusive good; the Catholic has caught a glimpse of God's motherhood and protected that; the Unitarian has held aloft the thought of God's Fatherhood; the Baptist has proclaimed the necessity of immersion; the Methodist, the message of sanctification and justification; the Quaker, the thought of God as Spirit; the Universalist, the thought of a God of Love, who would eventually save all; the Presbyterian and Congregationalist have taught Jesus Christ and him crucified; and there are of course others.

When I contemplate the struggles, and trials, and persecutions that each sect has had to encounter, my heart is full of gratitude and love to every brave warrior who has so endeavored to be loyal to and protect his highest sense of good; and I see that through this faithfulness, in caring for such part of the divided garment of righteousness as each has been able to discern, has it been possible that the whole, undivided garment, without seam, or rent, in all its spiritual sense of beauty and perfection, could be given to us.

Surely the teachings of Christian Science as found in "Science and Health with Key to the Scriptures," proclaim an entire gospel with each and every one of the essentials of Christianity held in prominence.

So live to-day that, when to-morrow comes,
Thou shalt not cloud the sun with vain regret;
But let thy hand and heart commit those deeds
That love for man and faith in God beget.

OSGOOD ELLIOTT.

Testimonies.

Found a Demonstrable Religion.

It is now over three years since I began to investigate Christian Science, and what have I found? I have found that even a limited understanding of Christian Science, if rightly applied, can help us under all circumstances.

I have found in Christ, Truth, a physician who is always with me, a friend who never forsakes me, a guide who is ever before me to point out and illumine the rugged pathway, and I have found a true religion. I never seemed to care much about religion before, it seemed so vague and uncertain. Different churches had different views, and there seemed no way to prove which was right. I never asked many questions, but those I did ask were not answered to my satisfaction. I know that Christian Science is right, because I have proved and am proving it day by day, by demonstrating the power of God, Good, over all beliefs in evil. I find it is a religion to be lived every day, and in proportion as we live it, do we derive benefits therefrom.

I desire to relate two cases of healing by Christian Science in our family. The first was a case of spinal meningitis in our little girl, then a baby of about eleven months. My mother and myself were very young in Science then, but we did all we could from 7 A.M. until 11 P.M. My husband, who did not believe in Christian Science then, wanted a doctor, so we called in a lady physician who occupied part of the same house. She did what she could, and her verdict was that the child could not live till morning. Meanwhile I had called in a professional nurse, a friend of ours, who although not a Scientist was quiet and calm. I told my husband I wanted a Christian Scientist, and he went for a practitioner who then lived five miles from here. I think it was about 6 A.M. when she gave the child an absent treatment, as she was unable to come at that time, and the little one fell into a peaceful sleep and improved steadily from that time. The nurse, of course, saw the change and thought it wonderful. The doctor kept her thoughts to herself. My husband accepted Science, for he saw the power of Truth, and we all with grateful hearts thanked God. When I opened my Bible after the worst was over, my eyes rested on the 124th Psalm, and I realized the truth of that Psalm as never before.

The other was a case of catarrh. I had always been subject to it before coming into Science, and it was thought to be hereditary. At times the discharge was so bad that I could not speak, and I frequently had severe headaches. When we came south we hoped the climate would help me, but it seemed to do but little good. We had good physicians north, and one of the best in this city, but still the disease stayed with me. Through reading Science and Health, and attending the Sunday and Wednesday evening meetings, after a few months the trouble was gone. It disappeared so gradually that I did not know when it left. I had no treatment for it. Truly I have found the pearl of great price.—ETHEL L. REED, Jacksonville, Fla.

A Proof of God's Protecting Power.

A ray of Truth and Love so bright shone into our home in June, 1900, that ever since I have felt I must write and tell of it.

One warm day toward evening my three year old boy was being undressed for bed. Suddenly, without any warning, he ran toward the open window, and pushing against the screen, it fell out with the child on top of it to the lawn below from the second story window. At the time I was in the adjoining room, and my daughter ran through

the hall exclaiming at the top of her voice that Arthur had fallen out of the window. In a second the house was in a commotion. With no thought of fear, I instantly declared "He is God's child, and no harm can come to one of God's children." All the way going down stairs I endeavored to realize Truth's presence and power. When I reached the child he had been carried into the house, and was crying in a frightened way, but not as if in pain.

As I took him in my arms I said, "He is all right," although many fears were being expressed aloud about broken bones and internal injuries. The child said he wanted to go to bed, and a few minutes after being put in bed, he was sleeping peacefully, in the usual way, and did not wake until morning.

Early the next morning he ran into my room as bright and happy a child as you ever saw, without even a scratch or bruise on his body.

When friends heard of it they said it was wonderful that the boy had escaped uninjured, but that it was of course the screen that had broken the fall and saved the child's life.

It was not the screen that saved, but God's protecting care, the Power that is ever near; and if as God's children we will only trust and be obedient to Him "He shall give His angels charge over thee, to keep thee in all thy ways."

AMY R. READ, Lowell, Mass.

Desire for Tobacco Overcome.

Through reading and receiving much benefit from the many testimonies published in *Journal* and *Sentinel*, I am frequently reminded of my own failure to relate some of the benefits I have received through Christian Science.

I have been investigating this all-important subject for some time. It is about thirteen years since I first knew there was such a thing as Christian Science, and about eighteen months since I determined to give it a fair trial. I first started in by applying what knowledge I had gained to treating myself for the tobacco habit of seventeen years standing. I am thankful to say that in one month I was entirely free from the disgusting habit of chewing tobacco.

I have been cured of what mortal belief calls a bad and hopeless case of drunkenness, said to be hereditary. I was under treatment for this trouble about thirty days, after which it yielded and all desire for intoxicating drinks disappeared. This demonstration was made finally and completely in Houston, Tex., about nine years since. It was in the midst of temptation that I was lifted out of this habit.

My line of work on railway was such that I was compelled to move much from place to place and I was brought constantly in contact with a class of associates who were much given to drink. It had for a long time seemed impossible for me ever to gain deliverance from the thralldom of this error. It is with many thanks to Christian Science that I give this testimony to my deliverance from, to me, the worst enemy.—M. HALLIDAY, Galveston, Tex.

Grateful for Light and Peace.

I have long felt it my duty to tell at least a part of what Christian Science has done for me. Five years ago it found me a hopeless physical wreck, in bondage to all the ills that mortal mind is heir to. I had known of Christian Science for two years, but like many another, having ears, I heard not, and it was only through intense suffering which medicine could not alleviate, that I was brought at last to the Truth, and it has indeed made me free. One by one the bonds that held me were broken and I awoke to the fact that I was stronger than I had ever been before in my life. We have had three children born in Science. When the first was born I was only in bed about

twelve hours. I took a buggy ride when the baby was two days old and never felt any ill effects from so doing, although friends and relatives predicted that I would, sooner or later. When the next one was born I never missed a meal from the table. I ate supper with the family, the child was born at two o'clock in the morning, and I arose at seven, dressed myself and ate breakfast with the family, and never went back to bed except for my regular night's sleep.

I arose when my last baby was three hours old and walked into the next room, and held the baby while my bed was prepared for the night.

One of our little ones, a girl not yet four years of age, has had several beautiful demonstrations, is a regular attendant at the Sunday School, and always learns the Subject and Golden Text so she can repeat it from memory.

While I am very grateful for my physical healing, I am more grateful for the light and peace that has come into my life.—MRS. CARRIE E. PETERMAN, Lead City, S. D.

A Business Man's Testimony.

It is now almost two years since Christian Science was first brought to my notice as a curative agent. I embraced the opportunity of investigating its merits with little if any hope of getting relief. I had been the victim of an ailment for five years, despite all the efforts put forth by the best medical skill in our city, including a most perfect system of gradual starvation called "diet."

Had I thought for a single moment that in the operation of being healed I should, in any way, imperil the blind belief I had in my religion, I should undoubtedly have died a martyr to my own bigotry, but the healing of sickness revealed the light. I have the most kindly feelings for the old faith, and believe fully in the sincerity of the majority of its followers, but when Truth through Christian Science reveals what God, Life, and Truth really are, there is only one thing to be done; the doing of which means happiness and contentment and an uplifting indescribable.

I will not go into the details of any of the many demonstrations that have proved to me and my family the absoluteness of the power of Christian Science; suffice it to say that in my business affairs, in my home, and everywhere, it has never been found wanting. I have gone only a few steps of the way of this beautiful Science, but as I have taken each one it has brought to me such courage, such happiness, such a conviction of the Truth, that although I look ahead and see many steps yet to be taken, I am so confident of the added pleasure each one means that I look forward to the journeying with the greatest and deepest sense of perfect contentment.—R. J. McL., Chicago, Ill.

Christian Science brought Health and Happiness.

Christian Science brings all that is good. I thought I would not tell of the good I have received until I more fully understood it, but the more I read "Science and Health with Key to the Scriptures," the more I felt that I should let others hear of my healing.

I missed the coupling when coupling cars, and was caught between the cars. The large bone in my shoulder was broken. The doctor came, put a bandage on, and said it would be eight weeks before I could use my arm.

The next day a friend of mine who is a Christian Scientist came to see me, and that night in some way the bandage worked loose. My friend came to see me again the next day. The doctor came on the third day after I was hurt. He found the bandage off the broken bone, and to his surprise, the bone had knit together as firm as it ever was. In less than a month I was back braking on the cars again. That is what Christian Science did for me. May God help those who do not know of the Truth to find

it speedily. My wife, who is now well and happy, was a sufferer from asthma for twelve years. We tried everything, but to no purpose. She had given up in despair. Life was nothing to her, death would have been preferred at times. To-day she is well and does all her own housework. We cannot find words with which to tell how grateful we are for Christian Science. It has brought us health and happiness, which we never expected to have. I hope that others, who are as unfortunate as we once were, may be as fortunate as we now are in learning the Truth.

T. B. YEAGER, Elizabethtown, Ky.

Sorrow Turned into Joy.

I did not come into Christian Science through physical healing, but through a great sorrow. My only daughter had passed on and I felt utterly alone. For three years I wandered through a wilderness of despairing thoughts when a dear sister in Science said, "Come to church with me, perhaps you will feel better." I went to a Friday evening meeting, I was deeply impressed, I took part in the service as far as I could. Oh, what a restful feeling came over me the moment I entered the hall! I attended the following Sunday service and joined a class in Sunday School. All this gave me great comfort. Some weeks after this I had a severe attack of biliousness, which my dear teacher put suddenly to rout. Soon after that I awoke one morning to find my left arm paralyzed. The pain was intense and had been for two or three days previous. I again went to my teacher as soon as possible. She treated me about noon of that day and the next evening my arm was as well as ever except a slight weakness. The next morning I went to church feeling very happy in knowing that my arm was healed through Science. Since then I have been able to overcome many ills for myself as well as others, and I rejoice and my heart is made glad in this blessed Truth.—A. L. S., Boston, Mass.

The *Journal* and *Sentinel* bring so much that is helpful to our home that I feel it a duty to give a little in return for all the good received.

God's word in Christian Science is the power in our home. Our little girls have been healed of so-called contagious disease, have also been protected many times from contagion. My husband has been greatly helped in business and I have been healed and brought through different forms of error and disease. Christian Science was the one and only physician at the birth of our youngest girl now three years old. I am most grateful for the uncovering of evil thoughts and the ability to destroy them through the understanding gained from "Science and Health with Key to the Scriptures." Obedience to the Truth which Mrs. Eddy has so unselfishly striven to give to a sin-sick world, is the one way we can be grateful to her.

MRS. W. M. JEFFERY, Pittsburg, Pa.

Before coming into Christian Science an attack of headache, fever, and sore throat would appear about four times a year, and I would be kept from school for nearly a week. But since I have gained a little understanding of man's relation to God, these troubles have almost entirely disappeared.

Last Sunday the old trouble came up only to be put down by the Truth, and in the evening I went to church free and happy in the consciousness of divine Love, which heals all sickness and sin. I try to keep constantly in mind the thought in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 392: "Rise in the strength of Spirit, to resist all that is unlike God."

J. F. S., St. Louis, Mo.

Religious Items.

We republish from the *Examiner* (New York) the following from the pen of F. W. Robertson:—

WISDOM.

Sunday.

Unworldliness is this—to hold things from God in the perpetual conviction that they will not last; to have the world, and not let the world have us; to be the world's masters, and not the world's slaves.

Monday.

It is perilous to separate thinking rightly from acting rightly. He is already half false who speculates on truth and does not do it.

Tuesday.

In all matters of eternal truth, the soul is before the intellect; the things of God are spiritually discerned. You know the truth by being true; you recognize God by being like him.

Wednesday.

Simpler manners; purer lives; more self-denial; more earnest sympathy with the classes that lie below us—nothing short of that can lay the foundations of the Christianity which is to be hereafter, deep and broad.

Thursday.

We are too much haunted by ourselves; we project the central shadow of ourselves on everything around us.

Friday.

Rights are grand things, divine things, in this world of God; but the way in which we expound those rights, alas! seems to me the very incarnation of selfishness.

Saturday.

It is not in understanding a set of doctrines . . . that rest and peace are to be found, but in taking up, in all lowliness and meekness, the yoke of the Lord Jesus Christ.

In an editorial on "The Armor of Virtue," the (Unitarian) *Christian Register* says: "Temptations as commonly described are of two kinds, the desires and the objects of desire. But in fact there is only one kind of temptation. No object can tempt unless some desire goes out after it. Suppose a dozen persons were on trial, and before them were passed in review the many objects or opportunities or suggestions of what are called temptations,—strong drink, opium, ill-gotten gain, the feast of the glutton, and all the seductions of the senses. As they pass, there will be some in the line unconscious of them all. They will not tempt, because no unlawful desire goes out toward them. Some may be armed with virtue at all points but one. Some external solicitation matches some defect of body or mind; and, possibly to the surprise of the person tempted, a truant thought will escape the control of the conscience. To some it may be that all these objects will be the occasion of temptation, because the mind is full of lawless desires, and the soul obeys the rule of virtue only on compulsion. Now in the training of the young the only safe way is so to educate the mind that the external suggestion, however powerfully made, will not be a temptation, will not draw forth an active desire."

The *Universalist Leader* says: "There is large service for the Church that supplies the peculiar needs of this age, and it will surprise many to know that those needs are spiritual. It is a commercial age and in that sense materialistic, but the thoughtful judgment reaches higher levels. Great corporations are coming to have new standards of judgment of their employees; they are looking to character as well as to ability; they are demanding character. The Church is the school of Christian character. When men recognize that in their fitting for success they are to be trained not only in the public schools, professional and technical schools, but there is something else required which can be obtained only in the Christian Church, they will go there for it. Just as soon as man discovers that there is something in the Church which he needs and wants, you can no more keep him out than you can keep him out of the Klondike gold

fields when he wants gold and knows that it is there. The Church that shows the best product of Christian character will find itself popular."

The following extract from a sermon by the Rev. Hugh Black of Edinburgh is from "The Editor's Sanctum" of *The Congregationalist*: "It is pagan teaching, common though it be, that sin is inexpiable and must hang on you to the end and shroud your life with its blackness. Do not fear that this Christian doctrine of the forgiveness of sin will make sin easy, it is the only thing that can make sin impossible—the light that drives out the darkness, the love of God that fills the heart and leaves no room for evil, not even evil memory. God offers to man a reconciliation so complete, a communion so close, that nothing, neither things past, nor things present, nor things to come, can separate the believer from the love of God in Christ Jesus his Lord. Thou shalt forget, thou shalt forget, is part of his blessed promise."

A writer in the (Baptist) *Examiner* of New York, thus refers to one of the illustrations in Bunyan's "Pilgrim's Progress": "The Interpreter, he tells us, takes Christiana and her company apart, and 'has them into a room where was a man that could look no way but downwards, with a muck-rake in his hand; there stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor.'" The writer then continues: "Is not this a graphic picture of the material scientist whose absorption in the things of the 'infra-human world' is so intense that he has no thought for the infinitely nobler things of the spirit?"

When good William Tyndale translated the Bible the powers that were set themselves against him and resolved to burn all the copies of the book they could get hold of. Tyndale defied them. He was wise in his day and generation. Half the first edition was on his hands; nobody would buy the books. Then the Bishop of London sent his emissary to Tyndale to purchase all he had, and the good man sold them gladly. They were burned in Cheapside—all but one copy, which is still in the British Museum—and the bonfire of Bibles made the people anxious to read the Scriptures. It was the first huge advertisement of the Bible, and the profits of Tyndale's sale enabled him to print a second edition, which was eagerly bought up.—*The Standard*.

The Congregationalist recognizes the serious evil of a disordered disposition in the following paragraph: "If accused of cruelty in daily life we should probably resent it indignantly, yet every time a person inflicts an evil mood upon his household or upon his fellow-workers he is treating them cruelly. Most of us are guilty, at times, and we never stop to think that our innocent victims are utterly defenceless. Consider how quickly all members of the family suffer when one brings his depression to the breakfast-table; how easily good spirits are quenched by the person's moroseness; how readily an atmosphere of nervousness, of ill-nature, of physical pain makes itself felt when there is no effort at self-control! Even a sulky maid in the kitchen can bring discomfort to a whole household."

The (Baptist) *Standard* says: "One of our Baptist papers publishes the advertisement of a person who offers 'Speeches, essays, toasts, addresses, reports, special letters, circulars for busy people prepared confidentially at reasonable rates.' There is a large difference between the preparation by professional writers of business circulars and the buying of speeches, essays, and addresses to be passed off as original. The advertiser might as well have included sermons in his list. It is strange to see in a Christian journal an advertisement of an enterprise which an enlightened conscience

must pronounce dishonest in some of its phases."

Elbert Hubbard, in an article recently appearing in the *Independent*, entitled "Evolution, Socialism, Trusts, etc.," thus quotes from Renan:—

"Renan has said that truth is always rejected when it comes to a man for the first time, its evolution being as follows:—

"First, we say it is rank heresy, and contrary to the Bible.

"Secondly, we say the matter really amounts to nothing one way or the other.

"Thirdly, we declare that we always believed it."

"Try it for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement."

RICHTER.

A little faith of our own is better than much that has no vital affiliation with our life. One doctrine found to be the very word of God to our souls does more to bring peace to our hearts and mould character than a score of doctrines thinly believed in, because our fathers found them good.

REV. ROBERT MACDONALD.

LITERATURE FOR DISTRIBUTION.

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Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Attorney General Knox and Solicitor General Richards are of the opinion that the Secretary of the Treasury has no power to refund the duties on imports from Porto Rico which had been collected between the date of the ratification of the treaty of peace and the enactment of the Foraker law. The Supreme Court recently decided that Porto Rico was domestic territory, and that import duties were illegal, but it is probable that the importers will have to go to Congress and wait until that body makes an appropriation before they can recover the duties paid.

Twenty-eight million, four hundred and eleven thousand, six hundred and ninety-eight people in the United States live in cities and towns of over four thousand inhabitants. This is 37.3 per cent, a net gain of almost five per cent since 1890. There are now 1,158 places of over four thousand, as against 889 in 1890.

A change has been made in the age limits of persons taking examinations for positions as postal clerks and letter carriers. Persons between the ages of twenty-one and forty-five may now take the examination in either branch. Heretofore the position of clerk was open to persons over eighteen and that of carrier to persons between twenty-one and forty.

The Bureau of Forestry was established in July. Hitherto the work in this line has been done by a division, but now a bureau has been created with three divisions under it. The personnel of the forestry division numbered eleven three years ago; to-day it numbers one hundred and twenty-five. The appropriation has increased from \$28,520 to \$185,440.

The Navy Department has purchased from Spain the big floating steel dry dock at Havana for \$185,000. The dock was built in England in 1887 at a cost of \$545,000. It is four hundred and fifty feet long and one hundred and sixty feet wide and has a lifting capacity of ten thousand tons.

Secretary Hay has received assurances that every government in the Western Hemisphere has accepted in good faith the cordial invitation of President Diaz of Mexico to take part in the Pan-American Congress to be held in the City of Mexico next October.

It has been suggested that Admiral Dewey should be given command of a large squadron of the best of our new ships, to be present at the coronation of Edward VII.

E. H. Conger, United States minister to China, sailed for Peking July 17 on the steamer Nippon Maru.

Foreign.

The civil list, as the appropriation for the maintenance of the king and his court is called, was voted upon by Parliament last week. The whole amount appropriated was \$3,230,000, which is an increase of \$335,000 over the amount paid in Queen Victoria's time. Of the amount appropriated King Edward VII. receives \$2,350,000, the queen \$250,000 and the sons and daughters \$190,000.

It is said that no man in England is more punctual and regular in his attendance upon divine worship than King Edward. When in London he attends service at St. James's chapel, a very small and simple church, than which there is, perhaps, none more so in all London. When at Windsor he attends St. George's chapel, and when at Sandringham, St. Mary's.

Lord Wolseley, the former commander of the British Army, declared in a debate on the Army Reorganization bill in the House of Lords recently, that the United States Army was the finest of its size in the world, and that its superiority was due to various causes, among them being the higher wages paid to officers and men.

A monument to commemorate the landing of Commodore Perry at Kurihama, Japan, July 14, 1853, was unveiled on the 14th inst. by Real Admiral Rogers, commanding the United States visiting squadron. Viscount Katsura, the Japanese premier, delivered the memorial address. Speeches were made by Americans and Japanese.

An International Exposition of Modern Decorative Art will be held in Turin from April to November, 1902. The exposition will be under the patronage of His Majesty the King of Italy. The promoters have extended a most cordial invitation to the artists and manufacturers of this country.

At a cost of \$3,750,000 it is proposed to improve navigation in such a way as to allow Pacific liners having a draught of twenty-eight feet to anchor at Shanghai instead of twenty miles below as they are now compelled to do.

Information is received from Peking that an important scheme to create a sinking fund for the Chinese indemnity has been accepted by all the Powers. The plan provides for the complete redemption of the bonds by 1934.

After having discussed the project for fifteen years the Russian Government has finally sanctioned the laying of an oil pipe from Baku to Batoum, on the Black Sea, a distance of 561 miles.

Lord Pauncefoot believes that when he returns to the United States in October he will bring a Nicaragua treaty that will be satisfactory to both the Senate and the British cabinet.

It is said that the first stamps to be issued by the British Government, bearing the imprint of King Edward VII. will be a complete set for use in the Transvaal.

The final evacuation of Peking by the allies will take place August 14, the anniversary of the relief of the legations.

Industrial and Commercial.

The total imports of the United States for the year ending June 30, amounted to \$822,756,633 and the exports \$1,487,656,544, an excess of exports over imports of \$664,899,911. The imports are \$27,184,651 below those of last year, and the exports \$93,173,462 above. The commerce of Hawaii and Porto Rico is no longer included in the foreign commerce. Had they been included the total exports would have exceeded \$1,500,000,000.

The twelfth session of the Trans-Mississippi Commercial Congress was held at Cripple Creek, Col., July 16-20. The object

of the congress is to encourage growth in thorough development of each State and Territory represented, and to work in harmony for such national legislation as will help to attain the desired end. Nearly 6000 delegates were in attendance.

In the course of a few months the Lackawanna Railroad will be managed by telephone instead of by telegraph. The telephone system has been successfully tried on various branches of the road in New York and Pennsylvania, and if it continues to give satisfaction it will probably be tried on the main line between New York and Buffalo.

The steamer Northwestern of the Northwestern Transportation Company made the round trip from Chicago to Hamburg in eighty-four days. She is the first of three steamers sent out from Chicago for European ports to complete the round trip, and the voyage showed a good profit.

During the nine months of the fiscal year 1901 the exports from New Orleans were \$122,234,669, securing for that city a clear and undisputed title to the rank of second in the list of American export cities.

The managers of eighty-eight mills in Georgia have voluntarily signed an agreement not to employ children under ten years of age after September 1, and not to employ children under twelve at night.

General.

Mr. James Ford Rhodes, the eminent American historian, who lives in Boston, has been informed of the high esteem in which his historical work is held by European critics and scholars. Three years ago the Marquis de Chasseloupe-Loubat presented to the Berlin Academy of Science a triennial prize of three thousand marks, seven hundred and fifty dollars, to be awarded for the best modern work on American history. This prize, which has just been awarded for the first time, was voted to Mr. Rhodes' "History of the United States from the Compromise of 1850."

The Chicago Record-Herald says that the American colleges have never experienced such a shower of benefactions as during the month of June. It then gives a list of twenty-five colleges which have received gifts ranging from \$12,500 to \$5,000,000. The total amount received by these colleges was \$12,817,082.

In a case which grew out of a fight between the Bell Telephone Company and the Citizens' Telephone Company, the Supreme Court of South Carolina has decided that a telephone company cannot deny its instruments to an applicant because he uses the lines of a rival company.

Independent Cuba will begin business with a bonded indebtedness of \$122,400. These bonds were issued by authority of the revolutionary government during the war with Spain, and the new constitution of Cuba pledges the government to the payment of the same.

A native of France by the name of Maiche claims to have solved the problem of telephoning to great distances by submarine cables. He recently succeeded in transmitting a telephonic message with perfect distinctness through a cable four hundred miles long.

The fifth international convention of the Epworth League assembled at San Francisco, Cal., July 18. It was estimated that thirty thousand strangers were in attendance.

Miss Helen M. Gould has given eight thousand dollars for the establishment at Mt. Holyoke College of a scholarship in the name of her mother, Helen Day Gould.

A copy of the first edition of Shakespeare, printed in 1623, was sold at auction in London recently for \$8,600.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

The World's Salt Wonders.

Mine that has been Worked for Six Centuries.

SALT is one of the essentials of life, and the beneficial effects of its various uses are being better appreciated every year. The annual salt product of the United States is about twelve million barrels of two hundred and eighty pounds each. Such signal success has been achieved by manufacturers in the efforts to improve the quality of the product that importations of refined salt have almost ceased to be a factor in the industry. The principal salt producing states are California, Illinois, Kansas, Louisiana, Michigan, Nevada, New York, Ohio, Pennsylvania, Texas, Utah, and West Virginia. The entire salt product of Louisiana is rock salt, from the Petite Anse mine. Nearly all the product of California is obtained from sea water by solar evaporation.



Perhaps the world's most interesting salt mine is that of Wieliczka, near Cracow, in Galicia. It has been celebrated for centuries, and has been worked for the last six hundred years. This wonderful mine is excavated in a ridge of hills at the northern extremity of the chain which joins the Carpathian Mountains. When the stranger reaches the mine, there bursts upon his view a little world the beauty of which is scarcely to be imagined. He beholds a spacious plain, containing a kind of subterranean city, with houses, carriages, and roads, all scooped out of one vast rock of salt, as bright and glittering as crystal, while the blaze of lights continually burning for the general use is reflected from the dazzling columns that support the lofty arched vaults of the mine, which are beautifully tinged with all the colors of the rainbow, and sparkle with the lustre of precious stones, affording a more splendid and fairylike aspect than anything above ground can possibly exhibit. In various parts of this spacious plain stand the huts of the miners and their families, some single, and others in clusters, like villages. They have very little communication with the world above them, and hundreds of persons are born and pass the whole of their lives here. Through the midst of this plain lies a road which is always filled with carriages laden with masses of salt from the farthest part of the mine. The drivers are generally singing, and the salt looks like a load of gems. A great number of horses are kept in the mine, and, when once let down, never see daylight again.

Such is the marvelous salt mine of Wieliczka, which is more renowned on account of its magnitude, its age, and the weird and almost supernatural aspect it presents to the visitor than any other. The subterranean palaces, with their magnificent appurtenances, their fantastic occupants, and other dreams of the imaginative, are not more strange or astonishing to the fascinated reader of romance than this extraordinary, glistening, cavernous, mineral city, with its numerous lamps, its crystallized walls, its roads, and the plaintive songs of the drivers as they drive their horses through its sunless thoroughfares, presents to the eyes of the surprised traveler.

The most extensive rock salt deposit in the world, perhaps, is that which is found on the continent of Europe, extending for five hundred miles along the Carpathian Mountains, stretching out laterally for one hundred miles, and having a thickness in some places of twelve hundred feet. To this deposit belong the mines of Upper Austria and Hungary, of the Tyrol, Salzburg, and Styria, Transylvania, Wallachia, and Galicia. In neighboring Poland, the Wieliczka salt mine is one of the largest known. It has been worked since the year 1251, and has forty to fifty miles of galleries, yet it is supposed that the resources of this mine have been scarcely touched, so extensive are its conjectured dimensions. In England a large bed of rock salt lies beneath the valley of Cheshire, from Malpas to Congleton. The mine at Norwich has been worked from 1670. About a dozen large mines there are in full work, and yet the resources of the deposits seem to be boundless. At Cordova, in Spain, a mountain of salt five hundred feet in height, the depth of foundation of which is unknown, overlooks the town and river of that name.

Rock salt is found at the earth's surface, and at various elevations above and below it. It is found at the sea level, and above and below the level of the sea. The Wieliczka mines are eight hundred and sixty feet below the level of the soil and three hundred feet below the level of the sea. The rock salt at Hallein, near Salzburg, is thirty-three hundred feet above the sea level, and that at Arbonne in Savoy is four thousand feet higher, being perched in the region of perpetual snow, at an elevation of seventy-two hundred feet above the sea.

In Abyssinia there are extensive and inexhaustible beds of salt, which is used in quite a different way from what it is in other countries, for little bars of it are circulated in place of small coin. In other parts of the African continent there are large mountains of rock salt, and those of Tunis and Algiers are especially notable.



Salt is also to be found in Asia in large mountains, in marshes, and in lakes. In the north of Persia there is a large salt desert, and near Ispahan there are quantities of rock salt. The island of Ormuz, in the Persian gulf, consists almost entirely of fossil salt; it is, indeed, so very plentiful that the atmosphere is completely charged with it, so that the dwellings of the inhabitants are encrusted with a tolerably thick layer, giving them a peculiar glistening appearance. This phenomenon is owing to the small particles of salt continually floating in the air and rising from the ground much in the same way as dew is deposited on the top of the garden wall or on a lawn after a hot summer's day.

Rock salt is mined in much the same way that coal is. In some places, as at Cordova, in Spain, it is quarried in the open. At Cordova it has been quarried down the perpendicular faces of the salt cliffs. At Nevada it is got at in the same way. In other places it is quarried in pits. When the salt seams are covered by other strata, a shaft, plain or in flights of steps, leads down to the salt; from this galleries are excavated through the purest part of the

seam. In some French and German mines water is used for cutting out the sides of the galleries, and the centres are afterward blasted away and removed in blocks. The more common way of mining is with the pick, chisel, hammer, crowbar, gunpowder, etc. The first galleries are run along the upper edge of the pure salt. The galleries are broad, and from about seven to fifteen feet high, with arched roofs, supported on either side by broad pillars of salt, or better still, by walls of salt. They are formed in steps, which are blasted out from above downward. As the galleries or tunnels extend, tramways are laid down, and light wagons, drawn by horses, bring the salt to the foot of the shaft or to the open air, where, as at Ischl, the galleries pierce the side of the mountain.



The Wieliczka salt mines are reached by means of several shafts, some for pumping up water, some for the exit of salt, others for workmen, horses, fodder, etc. Many of these shafts are in the form of spiral staircases. There are five stories in the mine, tunneling through the salt, and each story is separated from the next by an interval of about one hundred feet. Where the descending shaft passes through clay or loose soil, walls of rock salt are built into the sides of the shaft to support them. Blocks of salt are superimposed in the usual manner and afterward water is poured over the wall thus formed. The water dissolves some of the salt, which fills the crevices and interspaces, and, as the water evaporates, this salt forms a cement which binds the blocks into a solid mass. At Ischl, the salt mines, which are tunneled in horizontal galleries from the face of the mountains, are entered by means of a rutsch at the inner extremity of the tunnel. This rutsch is a slide, cut on the slippery salt at an angle of forty degrees, and leading down into the mine. The miners sit on logs of polished fir and descend the rutsch with breathless speed. There are steps along the wall of the slide and a projecting rope for support by means of which the ascent is made, but the steps are too slippery to walk down on with safety. These mines are worked by solution with water, which is afterward boiled, as the salt is rather inferior. At Kirghis, in South Russia, rock salt is quarried in the sides of pits; the seams are cut vertically into blocks, which are then hammered at their free extremities by means of a rude timber battering ram, hung from a triangular wooden support, which causes each block to separate from its floor, through cleavage. In the Transylvanian mines the salt is cut with chisel and hammer into long blocks about a foot in diameter, which are detached from their beds by blows of heavy hammers on their upper surfaces. Each block is then broken into smaller ones, called bolts, for the market. The workmen are very accurate in measuring the weights, as the weight of rock salt is pretty constant.



Great Salt Lake, Utah, is in many respects one of the most wonderful bodies of water in the world. It is six times as salt as the ocean, and though four good-sized rivers are constantly pouring their waters into it, it never loses any proportion of its saltiness, and its level is never raised an inch. No one has yet discovered why all this fresh water does not reduce the salt, or what becomes of the fresh water, since it does not raise the lake level.

It was, at one time, about as large as Lake Huron, and perhaps one thousand feet in depth; now it is about one hundred miles in length, with an average width of about twenty-seven miles, and its greatest depth is sixty feet. But what a store-house of wealth it is! Its area is twenty-seven hundred square miles, or 75,271,680,000 square feet. Allowing it an average depth of twenty feet, its contents are 1,505,433,600,000 cubic feet.

Chemical analysis has shown that one sixth of this is common salt and sulphate of soda, say 250,905,600,000 cubic feet. Of this combined product one eighth is sulphate of soda and seven eighths common salt. A cubic foot of sulphate of soda weighs fifty pounds, and a cubic foot of common salt weighs eighty pounds; a simple calculation shows, therefore, that the lake contains 784,080,000 tons of sulphate of soda and 8,789,169,000 tons of salt. Allowing ten tons to a carload, that makes 78,408,000 carloads of the soda and 878,016,960 carloads of salt.

These figures are astonishing, to say the least, but the lake has other features that challenge attention. For example, there are mountainous islands all over it, varying in height from three thousand to five thousand feet. Antelope Island, the largest, is about sixteen miles in length and five miles in width, with a height of four thousand feet. The scenery on the island is exquisitely beautiful. Luxuriant grasses flourish everywhere, and streams of pure water run down the sides of its mountains and its canyons. Its beach is of white sand, and slopes in just the way to make it an ideal bathing resort. Thus it is possible to have a delightful sea bath one thousand miles from the ocean and 4,250 feet above the ocean level.—*Boston Herald*.

Two Famous Trees.

The city of Cambridge celebrated the Fourth of July in 1900 by exercises which have an interest for the whole country, for they commemorated the one hundred and twenty-fifth anniversary of Washington's assumption of command over the Continental army.

The central figure of the ceremonies was the "Washington Elm," a noble tree now slowly dying, it is feared, of old age and improper treatment, but under which, a century and a quarter ago, the great Virginian began his mighty task.

So says the legend. Its authenticity, to be sure, has been questioned. There are those who say no evidence of its authenticity can be produced. And yet what matter? There stands the tree, and there it stood in 1775, a contemporary of Washington, at least; and round it, on the eve of last Fourth of July, the people gathered to hear again the tale of the fight for freedom and to renew their patriotism.

Who can read the story of the "Charter Oak" without a stirring of the blood? The English master sending out his stewards to prepare a site for his mansion; the delegation of Indians waiting upon the choppers and begging them to spare that oak, "which for generations had been a friend and guide to their ancestors;" Wadsworth snatching the charter from the tyrannous Andros and hiding it in the hollow trunk; the fall of the old tree a century and a quarter later, at an age estimated to be from eight hundred to a thousand years; and finally the armory band playing a dirge beside the worn-out body of their old friend, and at night the toiling of all the bells in Hartford for an hour.

Happy is the city which has such a landmark, and fortunate are the people whose union with the past is established by such a bond! No monument reared by human hands, but a living thing, bridging the chasm of the years with a body which grows, as ours do, through youth and maturity and old age, to death.

The storm of protest which arises when a noble tree is destroyed is a tribute to the latent poetry in human nature.

Youth's Companion.

Half the people in the world think they could do better and be happier elsewhere, than where they happen to be placed. They see only the thorns, the drudgery, and the disagreeable things in their own vocation, and only the flowers and the pleasant experiences in the vocations of others.—*Success*.

Selected Articles.

Earl of Dunmore writes his View of Christian Science.

THE EARL OF DUNMORE, who is now in this country, has written some of his views on Christian Science. His Lordship may be called prominent among the leaders of the new medico-religious movement on the other side of the ocean. He is not a man to be regarded lightly, if his achievements and if popular opinion of him count for anything. He is highly educated and accomplished, and is noted for his brilliancy and versatility.

The Earl is a Highland nobleman, and one of the few of his class who can speak Gaelic. His ordinary name is Charles Adolphus Murray, and he is the seventh of his line. He is in his sixtieth year. He has traveled in Central Asia and other unfrequented parts of the globe, and has written interestingly of what he has seen. Then he has much note as a deer stalker, as a pianist, violinist, composer, and orchestral leader, as a homœopathic physician, and as a brave life-saver at sea, one of his exploits in this respect having been the admiration of all England.

The Earl is more than six feet tall, is straight, bronzed, and clear-eyed, and has no suggestion about him of the crank or faddist, or follower of weird "isms." He has come to America to pay his respects to the Rev. Mary Baker G. Eddy, founder of Christian Science, and to take an examination that will allow him to become an authorized teacher of the faith. He is accompanied by his two daughters and several English and Scotch friends of the aristocracy. The travelers are flitting between New York, Boston, and other big cities. Here are the views of the Earl on Christian Science, penned by himself:—

There never has been a period within the history of mankind when religious thought has been so sedulously employed as at the present time, when many deep-thinking men and women are earnestly striving to solve some of those religious problems that have for so many generations baffled human intelligence.

We live in an age of progress, when new theories are being constantly evolved and fresh conclusions deduced, in an age when the spiritual activity of the human race is making itself earnestly felt in the anxious research into the real Truth of Being and its many accompanying propositions.

With Christianity in the abstract we have all been familiar since the days of our childhood, but with Christianity as a demonstrable science, and as it has been defined by Christian Science teaching, many are not familiar.

The truth about any doctrine is always more or less of an interesting subject to reflect upon, but the truth concerning this great scientific proposition which is now engrossing so much public attention cannot fail to be of interest to the public generally, and perhaps to some of those who may read these lines.

Free investigation into the working of Christian Science as into the working of any other religious organization is the recognized right of every man and woman in this country, where freedom of thought obtains, for no one can be expected to accept any doctrine before it has been duly explained to him in such a comprehensive manner as to reach his higher intelligence.

GROWTH OF THE MOVEMENT.

It is but a short five-and-thirty years since the revelation of Christian Science came to Mary Baker Eddy, a gentle, pious, unassuming Christian woman, who (to quote the words of an eminent exponent of Christian Science), "after a life and experience that fitted her in the highest

degree for so grand a ministry, stood out far in advance of the common frontage of human mentality and announced the discovery or revelation of that Science of Life which she afterward named Christian Science."

During the course of the thirty-five years since the discovery of the Science of Metaphysical Healing from sin and from sickness, countless benefits have accrued to the human race: sinners have been reclaimed, habitual drunkards have turned from intoxicants and have regained not only their health but their self-respect, the sick have been healed of every conceivable disease, lunatics have regained their sanity, and one law after another that constituted the illusory bondage of mortal mind has been broken in the name of the Son of God.

Christian Science can count to-day among its followers in both hemispheres professional men and women of the highest class, scholarly ecclesiastics, students of both sexes with brilliant university records, officers of high scientific attainments in both services, statesmen, judges, lawyers, philosophers, and doctors.

Such has been the rapidity of the growth of this science that, notwithstanding the comparatively short time that has elapsed since its foundation, its adherents number considerably over one million persons, and there have been organized in America, Canada, Australia, England, France, and Germany nearly five hundred Christian Science Churches and over one hundred training institutes. Some thousands of persons are doing noble work among the sick, while as for those latter who have benefited by the practice of this science, it was authoritatively stated at the World's Congress of Religions, as long ago as 1894, that more than one million cases of disease had been healed by Christian Science up to that date, and that many of these cases had been previously pronounced incurable by the doctors.

NOT A FAITH CURE.

So much for the growth and progress of this Science, which its milder opponents term "The New Religion," "The New Faith Cure," little knowing that so far from its being a new religion it is in reality the oldest Christian religion in the world, inasmuch as it is a clear and intelligible apprehension of the religion of Christ, the rules of which were laid down nearly two thousand years ago by the Master himself.

Christian Science has no connection in any way with what is called the "Faith Cure," because it is not through blind faith in a personal God that the curative work is accomplished, but through the understanding and realization of two of the main axioms of Christian Science—namely, first, that there is but one Mind (God), and that Mind governs all; secondly, that man being God's spiritual idea, is the reflection of his Divine Father (God).

On reference to the Christian Science text-book written by Mary Baker G. Eddy, wherein are laid down its religious tenets, you will find that Christian Scientists, as adherents of Truth, take the Scriptures for their guide to eternal life. They not only believe in the Bible, but find that, through the understanding of Christian Science, all Biblical mysteries are solved, and all seeming contradictions are reconciled.

They "acknowledge and adore one Supreme God." They "acknowledge His Son, and the Holy Ghost." And they conclude the summing up of their religious tenets in the following impressive sentence: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and pure." Are these the words of pagans, unbelievers, and miscreants who reject Christianity?

To the question found in the same text-book, "Does Christian Science, or Metaphysical Healing, include medication, hygiene, mesmerism, or mediumship?" the answer

is an emphatic denial, Mrs. Eddy saying that "every conscientious teacher of the Science of Mind-healing, knows that hypnotism is error, and he must recognize this in order to defend himself from its influence. . . . It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives" (Science and Health, p. 448).

Christian Science, therefore, has no connection whatever with either spiritualism, mesmerism, or hypnotism; very much the reverse, seeing that it absolutely refuses to recognize the power of the human mind or of the human will as having any status at all in God's kingdom, but claims, *per contra*, that there is no other Mind but the One Mind (God), and no other will but the One Will (God).

NO PERSONAL GOD.

Christian Science recognizes the Almighty as being a God of Infinite Love and not a personal God. It has come to us after all these hundreds of years to revive the teaching of Christ through spiritual understanding, not to teach any new doctrine, but rather to show us how to unlearn all the false theories and traditions on which we had pinned our faith.

Jesus said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

It is impossible for us to cling to our old beliefs and try to augment them with new theories; we cannot hold to the old idea of a personal God and expect to add to this belief the true understanding of the Almighty. Therefore our willingness to drop all false beliefs must be taken as an earnest of our desire to possess the true understanding of divine Truth and to be taught anew of God.

This is what Christian Science teaches us, and it is through its doctrine that God is being at last understood to be a God of infinite love and compassion instead of an avenging judge. And as this conception of the Almighty becomes more fully realized, so will the beauty of Truth, Life, and Love become more fully recognized by the world.

It is to sick, suffering, and diseased humanity that Christian Science comes like an Angel of Light, bearing in one hand the gospel of Health and Truth, and in the other a message of peace and love to man from God.

It reveals to the world the fact that the healing of sickness as well as of sin is another natural concomitant of true Christianity. I use the word another, purposely, because there is a very prevalent idea among a large portion of the community that Christian Science is simply a newly discovered healing process for physical ailments, and has little or no moral side to it, and it is that erroneous idea which raises so much antagonism; whereas all Christian Scientists know very well that the healing of physical ailments is but a comparatively small part of the great Christian Science whole.

Although the proof is the fact of the healing, yet the healing itself, to quote Mrs. Eddy, is but "the bugle call to thought and action in the higher range of infinite goodness."

Mrs. Eddy also says, "In order to cure his patient, the metaphysician should first cast moral evils out of himself, that he may thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal, he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty" (Science and Health, p. 365).

A man, therefore, has to study well the moral side of Christian Science and to go through a course of self-purification before he can attain that "spiritual freedom" which will enable him to cope with the sufferings of his fellow-creatures.

When Jesus commanded his disciples to preach the Gospel, he in almost every case, added the injunction to heal

the sick, and Christian Science has not the power, any more than any other church has, to separate one part of the gospel of Christ from the other, because the healing of the sick is, and always was, part of the gospel of Christ.

THOUGHT DOMINATES THE WORLD.

Thought is one of the chief factors in the every-day transactions of the world. Thought dominates the concerns of mortal man and rules the destinies of empires. Thought, governed by fear, which we may call fearsome thought, is as much the immediate producer of sickness and disease as is sinful thought the primary instigator of sin and crime. Fearsome thought, as well as sinful thought, is thought directed into a wrong channel; but Christian Science shows how divine Mind can direct thought aright and heal both sickness and sin.

Let us say, for the sake of argument, that man's normal state is one of harmony and concord, and then let us take as an example the case of an individual surrounded by sin and temptation and manifesting every conceivable kind of evil; then, if we know that evil is nothing more than an outcome of erroneous thought, what can be the only possible course for us to pursue in order to deliver that individual from this evil condition?

Is it not obvious that there can be but one remedy possible, and that is change the thought in order that error, which kills, may be supplemented by Truth, that gives life.

Change the thought into the right channel, and Truth must triumph.—*The New York World*.

Too Hasty Criticism.

Editor of The Herald.—My attention has been called to certain questions propounded in *The Herald* by "An Observer." He has seen the deep interest which Christian Scientists manifest in the text-book of their denomination, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. He asks if this deep interest which he is pleased to call "superstitious reverence," is not fetish worship. I reply, No. He confesses that he does not comprehend Science and Health. He is therefore in no position to pass judgment upon those who do understand it, and whose understanding of this remarkable book brings them help for the problems of life. I can sympathize with one who does not grasp the meaning of Science and Health at the first reading, for I have had a similar experience, but a careful observer would note that the difficulty of understanding a scientific work at the first glance, is no objection to the book. It indicates that subjects are treated with which the readers are not fully familiar. In reading any scientific work of a philosophic nature, the first essential to understanding it fully, is to occupy the view point of the writer. This necessarily requires some investigation and some study, and no one is in a position to pass judgment on a new treatment of a profound subject until he does comprehend it.

For very plain and simple reasons, this remarkable work merits the high regard of those who understand it. Those who read this book find that their study of it makes it easier to do right and harder to do wrong. It helps to make them well and to keep them well. From my own experience I can testify that it makes God nearer, Christ Jesus dearer, and the Bible more precious to me. What the compass is to the mariner, that Science and Health is to the believer. It takes him safely over the ocean of trouble and discord into the haven of peace. The mariner values and carefully guards his compass because of what it does for him, and the intelligent reader of Science and Health has the same regard, for the same reason, for his text-book. He who had never sailed the seas might flippantly declare the mariner's regard for his compass to be fetish worship:

but the mistaken judgment of the careless observer will not cause the careful seaman to abandon the instrument which is to him so great a help.

This observer of things which he confesses he does not understand, declares concerning Science and Health, "I am not possessed of a sufficient degree of intelligence to comprehend its profundity." His logic seems to be that, because he does not understand this book, no one else can. This scientific treatise has passed through two hundred and fifteen editions of a thousand copies each, and is prized by many of the learned in this and foreign lands. Our friend's reasoning places the hundreds of thousands of thoughtful readers of this book on one side of the scale of literary judgment, and on the other side is his own hastily formed opinion. He finds that his single opinion outweighs that of the calm judgment of the thousands. I will grant that our unknown friend has more intelligence than his logic indicates; but I submit, there may be "more things in heaven and earth than are dreamt of in his philosophy."

Our anonymous critic shows himself a reckless, as well as a blind, observer when he asks, "By what authority does Mrs. Eddy undertake to revise the Lord's Prayer?" Mrs. Eddy has done no such thing. In company with a multitude of reverent Bible commentators, she has commented on this most beautiful of all prayers, but she has not revised or changed one sentence of our Master's precious prayer. In Science and Health, page 322, is to be found this prayer just as it occurs in the King James' version of the Sacred Scriptures. The spiritual interpretation which is there given of this prayer is prized because it helps to a better understanding of the Master's words; but to say that Mrs. Eddy has revised the Lord's Prayer is to state what is not true. She has not revised it. She has helped many to a clearer understanding of the words as they fell from the lips of the Great Master.

Our "Observer" says, "We would be extremely pleased to receive information as to what portion of Divine lore contains any reference to a 'Mother God.'" Is it possible that this reviewer of religion has never heard of the motherhood as well as the fatherhood of the Heavenly parent? This thought of the motherhood of God is not absent from the Scriptures, but until recent years it has been forgotten or ignored by scholastic theology. In the first chapter of Genesis, at the birth of man, do we not find a mother as well as a father present? It is not the Father alone who says, "Let me make man in my image," but rather it is the Father-Mother God which declares, "Let us make man in our image, after our likeness" (Genesis, 1:26). Moreover it is said in the following verse: "So God created man in his own image, in the image of God created he him; male and female created he them." According to this portion of "divine lore," the man of God's creating included male and female, and this feminine as well as masculine element, is said to be the image of God. Hence the warrant from divine lore for referring to God as both father and mother.

Our "Observer" concludes with the words of an old hymn, "The old time religion is good enough for me." This is the argument which we may suppose Pharaoh used to Moses. It is in substance what the Pharisees said to Christ, and the self-satisfied so contended with Martin Luther and John Wesley; but this argument did not keep the children of Israel in bondage in Egypt nor silence Christ. The truly religious man in all ages has said with St. Paul, first "prove all things," then "hold fast that which is good." The genuine religious reformer has a profound love for the "old time religion," but he is brave enough, and wise enough, to awaken those "at ease in Zion" and lead the way from one stage to the next of religious progress.

To the student of that remarkable text-book, Science and Health, his religion is a very sacred and precious part

of his life. By means of it he has come into more loving relations with his heavenly Father and into a more tender and gentle sympathy with his fellow-men. He is learning to look out upon life as a little child, to find the Kingdom of God near at hand, and to think of the Heavenly Parent not only as a wise Father, but as a tender and loving Mother.

IRVING C. TOMLINSON.

In *The Herald*, Portsmouth, N. H.

In the Concord, N. H., *Patriot* of July 16, "H. C." says in "Notes by the Way."

Coming to Pleasant View everything about it looks more pleasant and inviting, if that were possible, in the morning hours. The large rye field belonging to Mrs. Eddy's farm, and which extends from Pleasant Street to the Concord fair grounds, is dotted over with stacks of rye.

On the same date among the news items of this enterprising journal we read:—

What used to be an unsightly swamp in the rear of the grounds at Pleasant View, the home of the Rev. Mary Baker G. Eddy, was transformed this spring into a beautiful field of rye covering twenty acres. The work of harvesting the crop has been in progress for the past three days, and has been in charge of an expert from the Kansas wheat fields. In the work an Adriance Buckeye self-binding harvester has been used and the operation has been of great interest to dwellers in that locality and to passers-by.

Notices.

The Concord Church.

The Concord Church during the summer months holds its services at 10.30 A.M. Sunday and 7.30 P.M. Wednesday.

To Members Admitted June, 1901.

Will those who sent in applications for membership with the Mother Church for the admission last June, and who have not yet received notice of their admission please send their names and addresses to the Clerk, William B. Johnson, 30 Norway Street, Boston.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Sept. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for October, November, and December.

New Application Blank.

A new form of application blank for membership with the Mother Church has been prepared, which can be had by applying to the clerk, 30 Norway Street, Boston, Mass. It is desired that hereafter the new form shall be used.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A Clergyman's Views on Christian Science.

THE Rev. W. R. Huntington, D.D., contributes an article under the above heading, to the *New York Journal* of July 14, 1901. This article is partly in commendation and partly in criticism of Christian Science. Mr. Huntington stands for that strange duality which enters so largely into all theological thought and discussion, and therefore it is quite consistent that he should look with double vision upon Christian Science, seeing in it both good and bad, truth and error, logic and illogic.

THE COMMENDATION.

The good he sees may be fairly thus epitomized:—

Its most conspicuous feature is idealism.

It teaches a better doctrine and a better mode of living than certain pronouncements that have been coming thick and fast from the camp of the materialists during the last forty years.

Without doubt Christian Science has, in very many instances, been known to transform men and women morally and spiritually.

That practically applied Christian Science is a new evangel which brings with it a serene quietness of mind, a spiritual repose, a rest from fret and worry not found elsewhere.

That those to whom it is a fresh revelation feel sudden and great joy in the discovery.

That it is right they should so feel.

THE CRITICISM.

Mr. Huntington's criticisms may fairly be summed up as follows:—

He finds fault with the soil of Christian Science as a nursery of character, because it is a soil of thin, aqueous abstraction, from which the fertilizer known as personality is wholly absent.

Christian Scientists set up a ghostly image, fashioned of the thin abstractions of the mind, and would have this taken for the living God.

That Christian Science defines God as a principle instead of a person.

That it is a mistake to argue that because God is love, love must be God.

That the Christian Scientist, being in perpetual doubt as to whether his fellow-man is real, and being forbidden to conceive of Almighty God as other than a principle, must perforce find himself finally driven back, for the only sure object of love, upon himself.

All Christian Scientists will appreciate Mr. Huntington's commendatory expressions because they have not so far transcended all personal considerations that they are lost to the good opinions of others.

In view of the strange misapprehension relative to Christian Science and its methods, entertained by so many of the clergy, Christian Scientists are pleased that members of that profession are able to see therein things to be commended.

We will briefly notice the criticisms of Mr. Huntington: First, as to his conception that "it is a soil of thin, aqueous abstraction from which the fertilizer known as personality is wholly absent."

We take it that this refers to the personality of God. If, indeed, the personality of God were absent from Christian Science teaching, we should go further than Mr. Huntington and say that its soil would be not only thin and aqueous, but that it would be wholly without soil. The only sense in which the fertilizer of personality is removed from Christian Science soil is this: that God is not a human personality but a Divine Personality. We had hoped the more intelligent class of clergymen would long since have so far investigated Christian Science that they would cease repeating the fiction that it teaches "a principle" instead of a personality. It does not so teach. It teaches that God is Divine Principle. Not an abstract principle from the human standpoint of principle, but Principle in the sense of allness—creative allness, governing allness, past allness, present allness, future allness; this allness being qualified only in this, that out of his allness, God creates or reflects all that really exists, including man and the universe. If Mr. Huntington and his fellow clergymen will read and reflect upon the definition of God as found in the glossary of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 578, which is as follows: "God. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence," they will find what is really meant by the use of the word Principle, as defining God. No one can intelligently read this definition and then truthfully say that the Christian Science God is an abstract principle rather than a person, because the best and grandest conception of true personality is therein comprehended; a personality which so far transcends the human or anthropomorphic personality of God, that he who preaches of the omniscience, omnipotence, and omnipresence of Deity, should refuse to accept the limited human sense of God as against the unlimited divine idea conveyed by the term Divine Principle.

The soil of God, as absolute Divine Principle, is so rich and luxuriant in all its practical outworkings, as compared with the thin and barren soil of mere human personality, that the two soils are not worthy to be mentioned in the same connection. The chief difference is that the understanding of one leads to the overcoming of sin, sickness, and death, while belief in the other tends to perpetuate sin, sickness, and death. The difference is great—infinite.

A God of love—Love as Divine Principle—is not "a ghostly image," for this understanding of Him brings joy, peace, health, wholeness—holiness.

Note the duality of our friend's logic. The Christian Science God is "a ghostly image," he says in one place, while in other places he has admitted, as we have above shown, the good results of Christian Science teaching in bringing out better and more spiritual, healthful, and happy lives. Now if this God indeed is "a ghostly image," we have our friend's admission that a ghostly image is a very valuable thing. Whatever will produce even the results admitted by Mr. Huntington is far from being an abstract principle or ghostly image. It is the ghostly image of God as mere human personality that has deceived the ages and held humanity in bondage. A sober, serious, and thorough study of the Christian Science text-book will convince our friends of the truth of this statement.

In explication of Mr. Huntington's criticism of the Christian Science conception of God, he says: "I cannot worship a principle, I cannot pray to a definition, I cannot love an idea." Of course he cannot. Christian Science asks him to do nothing of this kind. We think we have abundantly shown this by what we have above said and quoted. If

the Christian Science God were the God Mr. Huntington depicts, all Christian Scientists would quickly unite with him in condemnation of such a God.

Mr. Huntington again says, "It is a mistake to argue that because God is love, love must be God, just as it would be a mistake to argue that because God is light, light must be God." What does our friend do with St. John's declarations that God is love and God is light? These declarations are not confined to St. John. All through the Scriptures, both in letter and spirit, run the same declarations. In declaring God to be love and light, therefore, Christian Science adopts the Scriptures instead of the dictum of the clergy.

Mr. Huntington again asks, "If we are so afraid of anthropomorphism that we dare not let such words as 'loving-kindness,' 'tender mercy,' 'purpose and will' escape our lips in connection with Deity, we may as well give over the believing of 'fanies of fruitless prayer,' and to the 'wintry skies roll no more Psalms.'"

If Mr. Huntington would understandingly peruse even a little of Christian Science literature he would see the utter injustice, as well as the folly, of this assertion. No literature on earth teaches more of loving-kindness, tender mercy, Divine purpose, and Divine will than Christian Science literature. No people upon earth believe more in loving-kindness and tender mercy than the Christian Scientists. We say this not by way of boasting, but by way of strict fact. The very essence of Christian Science teaching is that God is Love. The necessary outflow of Love is loving-kindness and tender mercy.

Such radical misapprehensions of everything that pertains to Christian Science on the part of thinking people and those occupying the position of public teachers, are as unaccountable as they are inexcusable.

Mr. Huntington's closing deduction is even more wide of the mark than those which we have noticed; namely, "The Christian Scientist, being in perpetual doubt as to whether his fellow-man is real, and being forbidden to conceive of Almighty God as other than a principle, must perforce find himself finally driven back, for the only sure object of love, upon himself."

One whose conceptions of Christian Science are so woefully awry, has no more right to undertake to criticise it, than the man who cannot read has a right to criticise Shakespeare. We speak plainly, but we think the occasion demands plainness of speech. The Christian Scientist sees in his fellow-man the real man, instead of the false man, and knows his fellow-man, in his reality, to be the image and likeness of the eternal God.

If our friend will read and study just this single statement of "Science and Health with Key to the Scriptures," pp. 472-3, until he understands it, he will never again, either publicly or privately, we feel sure, repeat his false charge.

"Jesus beheld the perfect man, who appeared to him, where sinning mortal man appears to us; in this perfect man the Saviour saw God's own image and likeness, and this healed the sick. Thus Jesus taught that the Kingdom of God is universal, and man unfallen, pure, and holy. Man is not a material habitation for spirit; he is himself spiritual. Soul, being divine, is reflected in nothing imperfect, or unlike the infinite Soul."

The Religious Journal.

THE *Universalist Leader* has a correct conception of the office of a religious journal.

A religious journal is not merely a vehicle for platitude and exhortation of the pleading sort. It is a chronicler of Truth and a conveyer of helpful, hopeful, and healing facts. It has something vital to give. It has food for the soul and aid for the body. It is a messenger with a message out from the eternal verities.

The *Leader* thus ably outlines its views of what a religious journal is:—

A religious journal for most of the denominations may suitably take the style and fill the place of *The Christian World* or *The British Weekly*; for the distinctive denominational mission of these sects has been fulfilled. They have not much that is now unique and characteristic to tell or to do. It is different with sects like the Swedenborgians, the Unitarians, the Universalists, the Christian Scientists, and some others. They have not only their share of the common work of a Christian Church to do, but they have a special message to proclaim, a distinctive work to do. If their idea is large and constructive, like the idea of the kingdom of heaven in the teaching of Jesus for example, religious journalism with them should have two well-defined ends and uses: 1. To keep their distinctive message before their public. 2. To apply the radical and salutary principle of their religion to the life of society and the events of the world around them. That opens to them a great and interesting field. The journalist who should enter into it and fill it in some respectable measure, would not be an idler or a supernumerary. He would have an audience, he would have influence, and his journal would not lag at the tail of the literary fleet. The perfunctory piety, the professional platitudes, the decorous and harmless assaults on unidentified wickedness, do not count. Interesting reading is full of purpose and point.

Dedication at Beatrice, Neb.

In the account of the dedication of the church at Beatrice, Nebraska, published in the *July Journal*, there was an omission which we gladly take occasion to supply herewith. The following from the *Beatrice Daily Express* contains the matter which was inadvertently dropped when making corrections.

A most charming and impressive soprano solo was sung by Miss Helen Nathalie Barstow of Chicago, "With Verdure Clad," from Elijah. Miss Barstow has a beautiful and finely cultivated voice.

The services of the morning were duplicated in the evening, with an additional soprano solo by Miss Barstow, "Father hear us," from Millard, that was most charmingly rendered.

Among the Churches.

Dedication of Third Church of Chicago.

From the *Record-Herald* of Chicago we republish the following account of the dedication of the Third Church of Christ, Scientist, of Chicago. In the August *Journal* will appear a full account of the dedicatory services, which will contain in full the addresses of Rev. Jesse L. Fonda and Mr. Edward A. Kimball, together with a description of the church edifice.

Following is the account from the *Record-Herald*:—

Thousands of Christian Scientists participated in the exercises yesterday by which Third Church of Christ, Scientist, of Chicago was dedicated. The new structure, built by the contributions of local members and friends, fronts on Washington Boulevard, and occupies the south-east corner at Leavitt Street. Through its large entrance ways more persons went yesterday than could find seats or standing room, though four distinct services were held during the morning, afternoon, and evening.

The opening exercises were held at nine o'clock, and even at that early hour the auditorium was filled. At eleven o'clock, when the second exercises began, the galleries were packed and many turned away to hope for seats in the afternoon. And, coming then, others went away and re-

turned for the evening service at 7.45. With a seating capacity of fifteen hundred the spaces of the aisles and entrances taken up, there were more than seven thousand in the four audiences combined.

At each of the services the following message from Mrs. Eddy was read:—

Pleasant View, Concord, N. H., July 10, 1901.

Third Church of Christ, Scientist, of Chicago.

Beloved Brethren:—May this church find God all instead of part, and reflect His goodness and power. Behold, how good and how pleasant it is for brethren to dwell together in unity!

MARY BAKER G. EDDY.

The exercises were conducted in turn by the Readers of First, Second, Third, and Fourth Churches. In the early morning service the Readers were John H. Cameron and Mrs. Ruth B. Ewing; at eleven o'clock, Bicknell Young and Mrs. Emma Bush; at three o'clock, Rev. Mr. Fonda and Mrs. Elizabeth Webster; and in the evening, Charles M. Flint and Mrs. Harriet R. White.

In each of the exercises the address of welcome was delivered by Rev. Jesse L. Fonda and the address of dedication by Edward A. Kimball. The order of services included the organ voluntary, by Calvin F. Lampert; hymn by the congregation; Scripture reading and prayer; solos, and the Scientific Statement of Being and Correlative Scripture.

Progress in St. Louis.

Christian Scientists have been making such progress in St. Louis in the last few years that their little church at 2726 Pine Street is unable to accommodate their congregations. In order that there may be seating room for all who wish to attend, a large church will be built on Lindell Boulevard, between Boyle and Newstead Avenues. Some time ago the church general committee purchased the lot on which the edifice is to be built for seventeen thousand dollars. It has a 152-foot front and is 213 feet in depth. The plans for the building are now in the hands of Architects Mauran, Russell, & Garden. The general style is to be Grecian, but that is all that has been definitely decided as yet. The breaking of the ground is to be commenced soon after the plans are completed and accepted by the executive committee, consisting of A. P. DeCamp, chairman; William E. Morgan, John M. Harrison, James A. Logwood, and Louis Bendit. It is intended to make this church one of the finest in the city, with a seating capacity of fifteen hundred. The cost is estimated at one hundred thousand dollars, but it is possible that it will run beyond this before the building is completed. Work will be begun soon after the hot weather, and if nothing interferes the church will be ready for dedication in a little over a year.

The Christian Science Church in this city has had a remarkable growth since the completion of the church on Pine Street. When it was built, six years ago, there were less than a hundred members, and only a small congregation. There seemed at that time to be plenty of room for several years to come. The interest manifested and the constantly increasing congregation and membership, however, finally made it necessary to think of a larger church building.

Last year the general committee voted to buy a lot for a new place of worship. When the purpose was announced, the subscriptions began to come in large and small amounts, and the seventeen thousand dollars for the lot was soon raised. The Christian Science people never solicit funds for any purpose. If money is needed or wanted for anything it is announced, and the members are left free to contribute what they think is their proper share. They deem it a privilege to contribute whatever is necessary to meet the demands. Whether a man contributes a large or small amount is not known by anybody, except the treasurer, which position is held at present by William E. Mor-

gan. It is no hard matter, Mr. Morgan says, to get whatever is necessary. Those that are financially well fixed subscribe from one thousand to five thousand dollars, and even larger amounts, and the poorer ones as their means will allow.

Another good point about Christian Scientists is that they never go in debt. If some project is contemplated and the funds are not in sight, the matter is dropped until a more opportune time. At present, though the full amount has not been subscribed for the new church, the committee knows that it will have the money when wanted, and that everything will be paid for at the time the church is completed.

The old church, which is still comparatively new, is to be sold as soon as the new one is ready to be occupied. It was built six years ago at a cost of thirty-five thousand dollars. At that time there were less than one hundred members in the congregation. At Sunday and Wednesday night services now the building is always filled. The present membership is nearly four hundred, and the average attendance on each Sunday is about six hundred. No proselyting has been done, and all the converts have been made through regular services, through the literature, or through solicited talks with some of the members. The membership includes some of the most prominent and wealthy men and women of the city.—*St. Louis Daily Globe-Democrat.*

Third Church at Milwaukee, Wis.

For the past two or three years the members of the Second Church of Christ, Scientist, living in the northern part of the city, have felt the need of a place of worship in that locality. The distance to the Athenæum, their present place of worship, being beyond walking distance, recourse to the street cars became necessary, involving a loss of time or an expense which prevented many people from attending. Accordingly, a month ago a meeting was held on the north side to see how many persons living in that vicinity would attend. This meeting was so large that the North Side Kindergarten Hall was secured and it was found that over two hundred persons would co-operate in supporting the work if permanently established. Last evening (March 25), all the members of the church being present at the Athenæum, the object of the new move was stated and approved. Twenty-one letters of dismissal were granted and expressions of good-will from many members of the church occupied the remainder of the evening. A new church will be immediately formed by those who were granted letters last evening, and the third church of this denomination organized.

Twenty-five dollars was contributed for the purchase of a Bible and "Science and Health with Key to the Scriptures," the Christian Science text-book, to be used by this society.

For the present the services will be held at the North Side Kindergarten Hall, corner of Seventh and Sherman Streets, and there will be services on Sunday mornings and Wednesday evenings.—*Evening Wisconsin.*

The people of Missouri are clamoring for the governor to appoint a day to pray for rain. Only a few weeks ago, the Missouri legislature passed a law barring Christian Science healers from practising in the state. The Christian Scientists claim to cure by means of prayer. Why this change in sentiment in Missouri on the prayer question?

Atchison Globe.

I am glad to think

I am not bound to make the world go right,

But only to discover and to do,

With cheerful heart, the work that God appoints.

Selected.

The Lectures.

At St. Joseph, Mo.

On Sunday afternoon, June 30, a large and attentive audience filled Tootle Theatre, in spite of the intense heat, and listened closely to a lecture by Judge William G. Ewing for an hour and a half, given under the auspices of First Church of Christ, Scientist. The speaker was introduced by the First Reader, Charles M. Howe, C.S.D., who spoke as follows:—

Friends:—It may seem a matter of wonderment to some, that so large and intelligent an audience should gather here this afternoon, under such trying circumstances to listen to a lecture on Christian Science, yet it only shows the great and increasing interest that is being manifested all over our land in this all-important subject, which concerns, more than all others, the welfare of mankind.

Some three years ago the Mother Church in Boston, The First Church of Christ, Scientist, established a Board of Lectureship for the purpose of correcting the misconceptions so prevalent in regard to Christian Science.

Christian Scientists are happy because their faith rests upon an understood Principle capable of proof in healing the sick and casting out error, as the understanding of the principle of numbers or the principle of music will destroy error and discord. Likewise, the Science of Life or the Science of Being will eliminate the errors of mortal thought,—sin, sickness, and death.

I have the pleasure of introducing to you the distinguished and able speaker, Judge William G. Ewing of Chicago, who will address you upon the subject of "Christian Science as the Physician, Saviour, and Redeemer," and I bespeak for him your careful and earnest attention.

Correspondence.

At Sioux Falls, So. Dak.

The lecture by Judge William G. Ewing of Chicago, ex-judge of the Superior Court of Chicago, Ill., and member of the Board of Lectureship of the Mother Church of Christian Science in Boston, Mass., given in the new Opera House last Sunday afternoon (July 7), on the subject of Christian Science, was well attended by an appreciative audience. It was considered by those who heard it the finest lecture ever given in Sioux Falls. Several of our lawyers and judges were present and said it was the most logical and concise statement of the evidence on the subject that could be given. His language was of the finest and most eloquent, showing him to be a man of truth and eloquence, well understanding the subject he was handling. At the close all seemed reluctant to go. Those present will long remember the judge, who is a man of high reputation, well known in this country and abroad. Those who failed to hear the lecture little realize how much they missed. The speaker was introduced by an old friend, Mr. C. O. Bailey.—*Sioux Falls Daily Press.*

Mr. Bailey's remarks were in substance as follows:—

Upon no subject which has attracted the public attention during the past few years has there been a greater divergence of opinion than upon the subject of Christian Science. While by some it has been regarded as a passing fad of the hour, by others it has been deemed to be founded on divine inspiration and truth. We have to-day in Sioux Falls a gentleman who is able to speak with authority upon Christian Science. Whatever may be our individual opinions, his remarks cannot fail to be both interesting and instructive. It affords me, therefore, great pleasure to introduce to you Judge William G. Ewing of Chicago.

Correspondence.

From our Contributors.

Hidden but not Destroyed.

BY CYRENE EMERY.

HUNDREDS of years ago, in the very dawning of the fourteenth century, a great painter, Giotto the Glorious, took up his brushes one day and painted a portrait on the wall of one of the rooms of the Bargello in Florence. For many months that fair Italian city had been plunged in civil war, and the hearts of her true children had been heavy within them as every day they heard the clash of swords in the streets. But now, in 1302, peace was once more established, the volatile Florentines had forgotten their feud and chattered like friendly sparrows in the Old Market, while the dark streets and *viale* once more echoed the songs of the flower-girls calling their sweet wares. It was in commemoration of this happy peace that Giotto painted his picture on the walls of the Bargello,—a group of the leading minds of the hour, among the rest, Dante,—painted it as only Giotto could paint, in glowing splashes of color that time, with all its vaunted power, can scarcely dim.

Years passed. The peace was broken once and again. Giotto and Dante and the singing flower-girls no longer walked by the Arno. The room in the Bargello little by little changed its uses, and gradually filled with rubbish. The walls grew dingy with dirt and dust until only dimly could any eye discern the faces in Giotto's picture—scarcely even dimly unless memory guided the glance. Then came a day when somebody whitewashed the wall, and after that the years did their worst. Dante's pictured face was lost to every eye on earth. Five long centuries and more kept the secret, until in 1851 or thereabouts a certain student of art found, in legend or history, a hint that somewhere in Florence was hidden a masterpiece, precious alike for the artist's sake and for the dark, stern face that it portrayed. He studied and he searched,—found first the building, then the room, then the wall. Careful hands went to work, delicately, daintily, and now Giotto's picture is revealed once more, almost as fresh and bright as in those far-away days when it was painted.

And the story of Giotto's picture points, like all things else, to Truth!

"In the beginning," a noble picture was conceived by the Master-Mind—even the idea of a creation that should mirror and express all that was in that Mind. For Mind to conceive was to create. Man, made in the image and likeness of God, expressed the perfection of God a perfection in which was no evil, no blemish or defect, neither indeed could be. In all that fair universe, there was no power—since God, Good, was the All-Power—that could hurt, or destroy, or make afraid. In all the universe was no evil presence, since all that was, was God, Good, and His manifestation. And God's perfect law, which is harmony, brooded over and governed flower, and beast, and man.

But presently a mist seemed to rise,—a mist of misunderstanding, of ignorance and fear,—and it grew and thickened until to mortal thought this perfect creation of God became dim, as a star shines but faintly through some wandering cloud. In the mist mankind began to fancy that phantoms moved, creatures not of God's creation, evil shapes which the pure, good Mind that made all could never have conceived,—sick, tired, discouraged men and women, little children writhing in the agonies of inherited tortures, sinful creatures shrinking from even that dim light, a horrible medley! Little by little, as the misunderstanding grew, the perfect creation was quite hidden from sight, and mortal eyes saw only the phantasmagoria that came and went and came again,—

the ghostly people of the realm of Dream.

What wonder that earth became a place of tears and groans, or that men turned to the most mysterious vision of all, and decked it in soft, sombre robes, and named it "our friend, Death, who somehow will set us free"!

And yet, not all men, for here and there some seer still dimly discerned the Truth of creation. Here and there pure eyes pierced the mist and caught the glow of a great Light. But just what the Light should reveal, or how to come nearer, they knew not, until at last, in the fulness of time, came a Guide to them. Straightway he led to where God's work lay hidden. Revealing "in thought and deed" the Father, he interpreted men to themselves. Before his feet the mist melted, at his voice the darkness grew light, and those who cared to see beheld again God's world and His child made in His image and likeness.

Those who cared to see! They are only a little band, all told, and after a while the Master went his way. Some of those who had followed him and caught a glimpse of the hidden glory, made a record of his words and deeds, so that in all the ages those who would might find the way too. Many men, good and true, longing for the Light, read and pondered and started on their quest, hoping, yearning, despairing, for in the darkness they had misread the words of the Way-shower, and how could they find the Way?

Then one day it was learned in Christian Science, which was discovered and founded by Mary Baker G. Eddy, that the mist rose no higher than men's thoughts and that it could no more change and make imperfect God's perfect creation than the whitewash on the walls of the Bargello in Florence could change the picture that it hid; that fear and ignorance and misunderstanding can only, at the most, hide for a little time what can never be destroyed, even the harmony and perfection and glory of God's work.

Satisfaction.

BY M. BETTIE BELL.

It is not in the material senses, but in love and wisdom that we find spiritual satisfaction. We can say with David, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." To be satisfied we must be regenerated, sanctified, purified. The satisfaction of Spirit overcomes dissatisfaction and self-satisfaction. We cannot know the glory which awaits us until the spiritual senses unfold the light of Life. The gates of hell cannot prevail against the satisfaction of Soul.

We must not begin by thinking our case, our cross, our work, our difficulties, harder than those of our brethren; especially we must not feel that others' advantages have been better than ours. If we begin our journey with such thoughts as these, the mountain of our hope will seem very far away, and the climbing toilsome. We should remember it is mortal mind that makes laws for itself, and self-laws can never interfere with our entrance into the realm of reality. Self-laws can never bind, blind, or divorce us from Spirit. The laws of Spirit are supreme and all-satisfying.

Selfishness is the root of self-satisfaction, dissatisfaction, self-ease, and self-laws. Through these errors mortals have become self-mesmerized and are in slavery to an unreal master. There is no satisfaction outside of a knowledge of God.

Satisfaction can come to us only through the true teaching, healing, and preaching of Christian Science. Healing comes through the law of Love; teaching through the spirit of Christ; and preaching through the power of the Word scientifically understood. These three are one, and they renew and save mortals from the consciousness of material law.

Fetters flee when Life is understood; bondage goes when

Truth has made us free; slavery is abolished when Love has cast it out. Life, Truth, and Love are the Principle, the Healer, Teacher, and Preacher,—the Comforter, the *All-in-All*.

Through a divine process the dead in human belief must be raised from slavery, fetters, bondage, and prison, into the liberty of the sons and daughters of God; then will satisfaction unfurl her banner and Truth will make us free.

"Give us this day our daily bread." If we have a little peace one day; a little joy another; a little strength, power, wisdom, light, grace, and purity, other days,—we are having "this day our daily bread," and growing towards a state of satisfaction.

Longing to be better will make us strive to be so; striving to be so strengthens our ability until the better side of life is found to be the *only* side, and we are transformed and renewed by the spirit of Love. Strength, power, grace, and peace will unfold the realities of Truth in our consciousness until dissatisfaction is swallowed up in satisfaction.

Pressing onward and upward, the dews of love, faith, and trust will refresh us with such spiritual light and beauty as will attract others to desire the better life. We cannot be happy unless we are making others happy. Doing for ourselves and families alone and leaving the other part of God's family to suffer for want of our spiritual tenderness and light is a hindrance to growth. There is no self-happiness, self-health, nor self-comfort. Unselfishness is the realm of health, happiness, comfort, and light.

Unselfishness is the pearl of great price, and we must win and wear it. All the spiritual affections act through unselfishness, and spiritual affections clothe us with the seamless garment of satisfaction.

The desire for dress, society, food, drugs, travel, novels, fame, business, or some other fancy, pursues a person like a phantom and makes him think he is not ready to yield up his false desires for a higher idea. Human affections promise fulfilment of hopes, but, like moths, they eat the strength out of hope and the promise out of desire, until vigor is wasted and that which was hoped for and desired is like a faded flower. Ungratified hopes and desires drive us, like tired children, to the feet of divine Love. We must awaken from the deep sleep of vanity and delusion, and turn to the Lord our God, with all our might, soul, and strength, and pray without ceasing until we find in Spirit the true hope and desire gratified and satisfied.

Meekness never seeks for the high places, and humility is content with loving God and man. Sometimes the most brilliant light in the temple of Truth is a tiny jet in some far-off corner, doing its work with uncomplaining satisfaction.

Let us arm ourselves against all confusion and disorder, and fight the good fight of faith, knowing that selfishness and dissatisfaction can no longer pursue us, knowing that we can think no thoughts but heavenly thoughts, know no words but heavenly words, and be no longer children of darkness, but children of light,—no longer children of dissatisfaction, but children of *satisfaction*.

Despair.

BY W. J. MURRAY.

ONE of the greatest obstacles to spiritual progress, and one that is perhaps more subtle than most others, is the temptation to think we can never overcome ourselves, in other words, self-condemnation. When, after deciding to follow the example of the Nazarene, and for days, perhaps weeks, secretly rejoicing in our freedom from sickly and sinful thoughts, we are suddenly, as it were, besieged by a host of them, we are apt to become discouraged or mesmerized into the belief that it is use-

less to try to overcome them. In this mental attitude, it is difficult to accomplish anything. St. Augustine says, "Beware of despairing about yourselves." Mrs. Eddy says, "Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them" (Science and Health, p. 390). Thousands can testify to the wisdom of these sayings, for by putting them into practice they have been able to overcome the suggestions of the carnal mind. They have learned through Science that this so-called mind is "a liar and the father of it," and "its witness is not true," therefore they refuse to accept its testimony.

Like other men, the Christian Scientist has his temptations, but, equipped as he is with courage and strength born of spiritual understanding, he no longer yields himself servant to obey, but goes to work with the aid of Divine Love to master the situation. True, his faith is often sorely tested, but he knows if he presses on to the top of the mount, like Abraham of old, it will be accounted unto him for righteousness. Like the children of Israel he has a desert to cross before he can enter into the Land of Promise. As he follows our Leader to-day in the direction which she has laid down in Science and Health, the Red Sea of doubt and fear is separated, enabling him to cross over into a country of hope, expectation, and fruitage. He is fed on the manna of spiritual comfort from day to day, and when in his thirst after righteousness he turns to his Bible, that which has hitherto been a barren rock is now smitten with the rod of Divine Science, and the waters of life gush forth plentifully.

Some Observations.

BY J. E. FELLERS.

IN my first investigation of Christian Science, and before I accepted its teachings, a few observations impressed me very favorably, and I submit them in the hope that they may commend the Truth to others.

1. The small number who wear spectacles.
2. The large number of men in attendance at the church services.
3. The cheerfulness among the Scientists.
4. The impressiveness of the silent prayer.
5. The large attendance at mid-week meetings.
6. The unusual attention paid to Scripture reading.
7. The congregational singing.
8. Christian Science, not gossip, was the topic in the corridors.
9. A storm is seldom so severe as to prevent a Scientist from attending church.
10. Jesus gave his disciples power to heal the sick and sinful, and I could not find where he ever revoked that power.
11. I observed that the general feeling of unrest and doubt so universally manifest had no place among Christian Scientists.
12. One man, when asked where all the people came from who attended Christian Science meetings, replied "Out of their graves." I did not then know what he meant.
13. An orthodox friend who professed ripe scholarship, made a casual investigation of Christian Science and dismissed it with the remark that it was a silly humbug. Although I had not accepted Christian Science, I could not help recalling the story of the young man who studied law with his uncle for two days, returned to his home, and said, "Mother, the law is not what it is represented to be. I am sorry I learned it."

In every part and corner of our life, to lose one's self is to be gainer, to forget one's self is to be happy.

ROBERT LOUIS STEVENSON.

Testimonies.

The Lord will Provide.

The *Journal* and *Sentinel* have been worth so much to me that I feel I never can be thankful enough for them, and have always felt that I should tell what Science has done for me.

In the first place it snatched my dear mother from the grave and made her a well, strong woman after the physicians had said she would never see a well day again.

I knew that she had found more than I had, although I belonged to an evangelical church and thought it was very much to me; but I was sick nearly all the time, and our poverty seemed a mountain. When I came into Science I was alone and self-dependent with four little children, one a baby. I had only one or two treatments then, and as I seemed to have so little to pay for them, I thought I would work it out myself. As soon as one thing was overcome, however, something else would seem to come to the surface, and finally error screamed so that I sent for a practitioner and told her of my straightened circumstances, and she helped me to realize God's allness and our relation to Him.

The next week my husband sent me twenty dollars, which seemed a large amount to me, and so I had five dollars to pay for the week's treatment. Error said to me, "Where will you get clothing for the children if you pay the five dollars for treatment?" But I did not listen to error, and in two or three weeks I was notified that there was an express package in the office for me, which I found to contain two suits of the nicest flannel underwear for each of the children, and stockings, etc. After that my husband sent me from thirty to forty dollars per month until the next spring. I then took my little ones and went to him against the advice of nearly all my friends and some of my relatives. The thought was that unhappiness would again come to us, but I have been with him nearly three years, and I can only rejoice for what Science has done. He is now a kind, thoughtful husband and father, and has been twice advanced to a more responsible position. He gets a good salary now, and we have been able to pay up all old debts and he has paid for my class instruction under one of our Leader's loyal students, for which I am so thankful that words cannot express it. More than this, we have laid away one tenth for tithe money ever since we came into Science, and now have a nice little sum in the box.

MRS. JANETTE DICKSON, Incline, Ia.

What Christian Science has done for Us.

I hail the coming of the *Journal* and *Sentinel*, as the coming of dear friends, not only for the glad tidings they bear from the various fields, but for the words of comfort and strength they bring. I have long felt it my duty to give testimony to what this blessed Truth has done for me and my family.

It cured me of hereditary consumption, heart trouble, and dyspepsia, after a long and thorough trial of material remedies had failed to bring relief. Also the fear and dread of cancer, which made its appearance on my face, just as it had on my mother's, who passed away, was healed by holding the thought that God never made a cancer, and that He made all that was made, and it was good, therefore I had no fear of cancer.

It cured my daughter of severe attacks of throat trouble, and a cough that appeared when she was six weeks old. She suffered from it every winter. Many sleepless nights were passed in seeking material relief, and in the fear and dread of its terminating in consumption, as it was predicted that it would before she reached the age of eighteen. But thanks be to God, through the Truth as taught in Science

and Health, she has reached that age and is the picture of health.

I should like to speak of another demonstration. After entering the high school, she began to complain of her eyes, which had always seemed weak, till finally she cried in despair, that she would have to quit school, or get glasses. "No, Mary," I said; "let us look to the One and only Source for help. Keep in mind the perfect sight." She assented, the trouble lessened, and after two weeks no mention was made of it. Her work in the high school was completed in May. She studied by lamp-light as well as by day, practised her music, and employed some of her time on fine needlework, without a complaint, but cheerful and happy instead. Oh, the gratitude that fills my heart, when I think of the beautiful and wonderful workings of Truth!

One thing do I desire and that will I seek after, to know more of this beautiful teaching. I have never had class instruction, but look forward to a day when I can.

N. H., Bryan, O.

God Hears and Answers Prayer.

Four years ago last August I first heard anything good of Christian Science. It was through the healing of my husband. He went to Chicago to be treated, and his healer advised him to buy "Science and Health with Key to the Scriptures." When he brought it home, we went to studying, and through the study of that book and one treatment from my husband, I have been healed of heart-trouble, dropsy, nervous prostration, chapped hands, corns, and the worst of all, the fear of death, which tormented me day and night.

I had all my life tried to do right, not because I loved God, but because I was afraid to do wrong. Now, since I have learned that God is my loving Father, I do as nearly right as I can, because I love God and man, and I have learned that perfect love casteth out fear.

We have had many beautiful demonstrations in our own family, and have been able to help others. A man who had had a running sore for over ten years, and had tried everything in the line of medicine, was healed in one week's treatment. One old man suffering with asthma, who was given up to die by two doctors, was healed in one week. He walked four miles after the sixth treatment. A case of chronic constipation of fifteen years' standing, where everything had failed, was healed. One man who had been troubled with hives for seven months, and had tried everything in material remedies, was healed. A lady who had tried without relief many remedies and doctors, was healed of cancer under Christian Science treatment. I could tell of many more.

Now I know that God hears and answers our prayers, while in the past I thought He did. My husband and I had the privilege of class instruction from one of Mrs. Eddy's loyal students. We now have an organized church here. My heart overflows with gratitude and love to the Discoverer and Founder of Christian Science, Mary Baker Eddy, and to all who have helped me to walk in the path, that leads to harmony.

ANTONIE M. CURRAN, Marion, Ind.

How I came to Christian Science.

Christian Science was brought to me by a friend who knew of my condition. She kindly asked me to try it, but I, not knowing anything about this Truth, laughed at her and asked if she thought that I could be healed through Christian Science, since all the best physicians had failed. She said, "There is nothing impossible with God." This statement brought a little light to me, because all the doctors told me that they could do no more for me.

Sometimes I was for weeks in bed. I had had two operations performed. My husband insisted upon my trying Christian Science; he said it could do me no harm.

I concluded to go to the Wednesday evening meeting, and when I heard all the beautiful demonstrations I thought if it helps them it can help me. The next day I went to the reading room, where I received the first treatment. I walked home, which is a mile and a half from the room. This I had not been able to do for the last five years.

I have also been healed of stomach trouble and sick headache, which I had had for the last twenty-eight years.

Sometimes I have a little battle to fight, but I always come out victorious. I am able to do all my own work, whereas in the past I had to depend on hired help.

Truth has also healed my husband of eczema, for which the doctors could do nothing. Our son was healed of rupture, eczema, and many other diseases.

To mention all the beautiful demonstrations we have had would be impossible, but we are thankful for the blessings we have received from Christian Science and to the one who worked so patiently with me in the hour of darkness.

I am a subscriber for the *Journal* and *Sentinel*, which are very helpful to me.—MRS. SOPHIE ERNST, Akron, O.

When I say "Loch Lomond, Scotland, is beautiful," I do not only mean the actual "Loch," but the surroundings—the environments, go to make up this beauty,—the trees, the rocks, the moss, the heather, the everything round about.—and the oftener we visit Loch Lomond, the more of the individual beauties come under our notice. A thing that escaped us on our first visit will, on our next, perhaps, come out very plainly, and so we grow to love the place more and more because of these "treasures of beauty" that we have found.

So it is with God, when I say, "God is Good, God is Love." I do not mean just this bald fact, I must not stop there, I must not draw a circle round about my conception of God. I must not forget that Creator and creation, Mind and its thought, divine Principle and its idea cannot be separated, they go to make up this locality of Beauty.

I think this is exactly what St. John means in his epistle, "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" So every time we think of God, let us try to get a broader, truer, fuller insight into the environments of God, for these environments have no limit, they go opening up under our gaze, more and more good, more and more beauty; and the time will some day come when we shall forever dwell in this beautiful locality.

MRS. EVA MACNAIR, Edinburgh, Scot.

Christian Science was brought to my notice by the instantaneous healing of my sister. Fifteen months ago Christian Science found me with many diseases. Tuberculosis, so pronounced by a specialist, constipation, and weak eyes, were my worst troubles. From all of these I am now free. I have cured through my slight understanding of Christian Science, headaches, toothaches, the grip, and poison oak.

I find that animals respond quickly to Truth. In a few treatments given to horses, I have seen the distemper knot, and fistula disappear, and there has been no return.

I am grateful for the physical healing, but best of all I firmly believe I am standing upon the rock, Christ-Truth. I am grateful to the practitioner who gave me treatment and upon my request sent me "Science and Health with Key to the Scriptures." After a careful study of this textbook on Christian Science for four months, my ailments have disappeared.—GEORGE FOX, Pilot View, Ky.

Religious Items.

Booker T. Washington, principal of the Tuskegee Institute, delivered an address at the Summer School of Theology at Harvard on the subject: "The Religious Aspect of the Negro Problem in the South." Among other things he said:—

"I am probably safe in saying that every black man brought as a slave into America was a heathen; that is, that he had no knowledge of Christianity. At the end of the slavery period there probably was not one who did not have some idea of what Christianity means. I do not mean by this to defend slavery. It was a curse to all concerned; greater, perhaps, to the Southern white man than to the Negro himself. But perhaps we do not give enough credit to the Southern white people for the religious work which they carried on during the slavery period, and the results which they accomplished.

"This work, however, emphasized the abstract side of religion rather than its concrete applications. All were agreed, as all are agreed now, that the Negro's soul ought to be treated properly so far as the next world was concerned, but the sentiment was not so strong as regards his body in this world. This was only one evidence of a disposition not wholly lacking in some pulpits of the present day, to dwell upon the things of the next world rather than the things of this one; a tendency to divorce religion from the practical things of life. And the greatest problem which we have to contend with among the Southern Negroes to-day is to make the professions of their religion correspond to their practice in every-day life."

The speaker also described the Bible training of the Tuskegee Institute, which is combined with regular industrial training and aims to give those wishing to enter the ministry the proper qualifications. At present the colored churches are unable to support a pastor unless he does something to help himself, so that a knowledge of farming or some other occupation is exceedingly necessary. Another factor which is helping to work out the problem is the work of the white Southern churches, many of which are making earnest efforts to do work of a nature similar to that of Tuskegee.

An exchange says that 'English Wesleyans are setting about revising their hymnal, and, as an aid to the editors, the Methodist Times has polled the Wesleyan constituency, after a fashion, by a prize competition in which about four hundred and fifty persons participated by voting for their favorite hymn. Editorial comment on the contest states that 'the rage for hymns of the Moody and Sankey type has evaporated,' judging by the plebiscite returns. The ten hymns gaining the most votes were, first, 'All hail the power of Jesus' name,' and then followed in the order named: 'Jesus, lover of my soul,' 'Oh, for a thousand tongues to sing,' 'Rock of Ages, cleft for me,' 'Holy, holy, holy, Lord God Almighty,' 'Abide with me, fast falls the eventide,' 'Nearer, my God, to thee,' 'Sun of my soul, thou Saviour dear,' 'Come, ye that love the Lord,' and 'When I survey the wondrous cross.' The task of analyzing the returns has not been an easy one, as the editors of the Times confess, but it has had its humors, and thus its compensations. For instance, most of the women competitors included 'Bid me of men beware,' but balanced their lack of faith in men by including 'Two are better far than one,' and 'The voice that breathed o'er Eden.'"

The Presbyterian Journal is about as wide-awake and up-to-date a church paper as any denomination can boast. Some of its editorial comment has a freshness and snap that speaks well for the future of the Church that supports it. In a long editorial on "Infant Damnation," it says its say in such a way that he who runs may read and not mistake the meaning. The editor proposes to do away with infant damnation, which he says "is worse than heresy; it is blasphemy, and to retain its suggestion in the Confession is a slander upon God," and he would do away

with it without any jugglery with words. He says: "It is an easy thing to tell the truth, but quibbling demands genius." He does not want any sophistries, and concludes: "Let those who believe that the Bible teaches or that God is capable of consigning children to the flames of everlasting torture go where they belong. We do not know where this may be, but any old 'multifarious and heterogeneous' place will do."—*The Universalist Leader*.

Referring to non-attendance of men at Church, *The Christian Advocate* editorially says: "When one considers the obligations of Church membership it is not strange that many men hesitate, and even positively refuse to bind themselves by them. Membership in the Church of God stands for honesty in business, purity in private life, charity for one's neighbors, consecration to noble endeavor, and a desire to honor God and exalt His Son by a constant determination to reproduce the life of the Saviour in one's own life. If a man has no sympathy with a holy life and no hungering after personal righteousness, he is not likely to be found in church, either as a member or a worshiper. The presence of the church edifice is an affront to him, and to meet a minister or to hear one preach is extremely distasteful, simply because his conscience may be agitated unpleasantly, and he greatly prefers a quiescent conscience. To such a man the Church is a fraudulent institution, the minister an impostor, and Church members are deluded or dishonest persons who are to be held as not above suspicion."

From an editorial in *The Christian Advocate* (New York) we quote: "Much of the vital preciousness of religion arises from the personal relationship existing between the heavenly Father and His earthly children. It is this that gives zest to life, and courage and hope. It is this that makes it possible for men and women to endure with patience conditions of life that otherwise would make human existence undesirable and stale, and that enables them to achieve the most marvelous things in every field of human activity where the good of mankind and the glory of God are concerned. Take from the burdened hearts of men this profound and satisfying confidence in the overruling interest of the divine Father in the individual affairs of His children, and a condition of spiritual desolation will result."

The Congregationalist says: "We all like to be courteous and kindly to our friends, some of us put on a special varnish of obsequious good manners with those whom we feel to be above us, and others take special pains to be kindly toward those whom in our hearts we call inferiors. But—next, perhaps, to the familiarity of the home circle—the real test of gentleness is found in the casual greetings of every day with those whom we have never seen before and may never see again. The gentle man or woman is not obliged to be thinking always of his own dignity, for that is not a veneer or a polish, but an inherent quality."

The Rev. George H. Dole, in an article in the *New-Church Messenger*, says: "We understand by the Holy City descending from God out of heaven a new state of mankind upon earth, spiritually intelligent and holy in living, wherein the Lord draws close and gives happiness to them on earth like the blessedness of the kingdom above. We understand the descent of the Holy City to mean that the spirit of society in heaven will descend and clothe itself with society on earth, so making the earth the similitude of heaven; for we are not taught in vain to pray, 'Thy kingdom come. Thy will be done in earth as it is in heaven.'"

President W. W. Harper, in a recent address at Chicago on "The Religion of the Future," said: "It will be simple. It must be reasonable. It must stand the test of investigation. It must make no false and pretentious claims. It must be a religion of toleration. It must be characterized by

idealism, or the artistic soul cannot endure it. It must be ethical. It must also be a religion capable of furnishing comfort in time of trouble, for this is what art and science cannot do, and this, after all, is the greatest demand of the human soul. The religion of Jesus answers all these tests."

Coleridge said: "He who begins by loving Christianity better than truth, very soon proceeds to love his own Church or sect better than Christianity, and ends in loving himself better than all."

When it becomes known that Christianity and Truth are one there is no further difficulty. Truth may be entirely apart from creed, but never from Christ or Christianity.

The Universalist Leader editorially says: "The heart of the matter is the human heart; make that right and things will be made right, and never till then. There are those who say the heart can never be made right until conditions are improved, but it is yet to be shown that righteousness is more the fruit of prosperity than of poverty."

This is the fulness and perfection of knowing God, so to know him that he himself becomes our delight; so to know him that praise is sweetest, and fullest, and freshest, and gladdest when we sing of him. He who has learned this blessed secret carries the golden key of heaven—nay, he hath fetched heaven down to earth, and need not envy the angels now.—MARK GUY PEARSE.

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Full name and address should be given in each communication. Matter intended for publication cannot be used unless name and address are given.

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The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The new battleship Maine was launched at Philadelphia July 27. The State of Maine was officially represented by Governor Hill and his staff. To Miss Mary Preble Anderson of Portland, Me., was given the honor of christening the ship. The construction of the Maine was authorized by Congress May 4, 1898. The keel was laid April 22, 1899, and she is now 58 per cent finished. The contract price of hull and machinery is \$2,899,000. Her length on the load water line, 388 feet; extreme breadth, 72 feet 2½ inches. At a mean depth of 23½ feet the displacement is 12,230 tons. She will mount the most powerful battery ever placed on a battleship in this country, if not in the world. Her complement is 35 officers and 511 men.

A movement has been started in Washington, D.C., which, it is hoped, will finally result in changing the date of the inauguration of the President of the United States. The commissioners of the District of Columbia have been requested by the inaugural committee to appoint a committee, national in character, to give the matter careful consideration and take such steps as may be necessary to bring the question before Congress in such a manner as will result in making the desired change.

Rear Admiral Schley has asked Secretary Long to appoint a court of inquiry to determine the facts in regard to his course in the Santiago campaign. The request has been granted and the court will meet at the Navy Department, in open session, September 12. Admiral Dewey will act as president of the court. The other members will be Rear Admirals Lewis A. Kimberly and Andrew E. K. Benham. Commander John E. Pillsbury will act as judge advocate.

The registration of persons seeking homes in the Kiowa-Comanche reservation was closed at six o'clock Saturday afternoon, July 27. The drawing began at nine o'clock the following Monday morning and was in charge of three men appointed by the Washington land office. The total number of registrations was 16,000, while the number of claims was only thirteen thousand.

A proclamation establishing free trade between the United States and Porto Rico, and declaring the organization of a civil government for the island, was issued by President McKinley July 25.

Lieutenant Borah, who was sent to Siberia to purchase a fleet for use in Alaska, has purchased five hundred deer at \$6.50 each. He hopes to reach Port Clarence with them by the last of August.

The new tariff law for the Philippines

provides for an especially low duty upon all distinctively American products.

Foreign.

On the 22d inst. the Chinese indemnity question was settled on a basis which was approved by this country. The final agreement reached by the envoys of the Powers and the representatives of the Chinese Government provides for the payment of 450,000,000 taels in bonds, to be distributed ratably among the Powers, bearing interest at four per cent for forty years. China will pay 23,000,000 taels a year, 18,000,000 for interest and 5,000,000 for sinking fund.

A bill was introduced in the House of Lords on July 26, by Lord Salisbury, authorizing King Edward to assume by proclamation within six months of the adoption of the bill, such title as he may think fitly recognizes his dominion beyond the seas. The title will probably be: Edward VII., by the Grace of God, of the United Kingdom of Great Britain and Ireland, of British Dominions beyond the Sea, King; Defender of the Faith, and Emperor of India."

Baron Iwasaki has purchased the library of the late Professor Max Muller and will present it to the University of Tokio. The library is composed of thirteen thousand volumes.

The Pope recently entertained eight guests at luncheon in the Vatican. Although he has occupied the chair of St. Peter for twenty-three years, he has never before entertained any one at his table.

Elaborate preparations are being made for the reception of Count von Waldersee from China on August 10.

China has informed Russia that Manchuria must be restored.

Industrial and Commercial.

The ten principal items in our agricultural export trade for 1900 were:—

Breadstuffs	\$262,744,078
Cotton	242,988,978
Meat products.....	173,751,471
Live animals.....	43,585,031
Tobacco	29,422,371
Oil cake and oil cake meal...	16,806,302
Vegetable oils.....	16,345,056
Fruits and nuts.....	11,642,662
Dairy products.....	9,228,520
Seeds	7,306,982
Others	31,067,079
Total	\$844,883,530

According to the annual report of Charles E. Saylor, special agent of the United States Department of Agriculture, Minnesota is the leading Northwestern State in the beet sugar industry. Last year nineteen hundred acres of beets were harvested. These produced an average of ten tons per acre. All the beets grown in this section, including the Dakotas and Iowa and western Wisconsin, were marketed at the factory of the Minnesota Sugar Company at St. Louis Park, a suburb of Minneapolis.

According to the report of the Interstate Commerce Commission there are fifty-two railroads in the hands of receivers. Sixteen went into receiverships during the year ending June 30, 1901, and thirty-five were taken out of receivers' hands.

The different locomotive works in the United States are now building one hundred and sixty new locomotives for the New York Central. This is the largest number of locomotives ever ordered by any railroad company in one year.

During the first six months of 1901 the value of Cuban exports amounted to \$34,100,000, and the imports amounted to \$42,707,144, a balance of \$8,607,144 in favor of Cuba.

General.

The Submarine Signal Company has obtained a special permit from the United States Government to erect a cable house on Egg Rock. The company proposes to establish a system of submarine signalling, which vessels entering Boston harbor determine their exact location when within ten miles of the shore.

The system is the invention of Arthur Mundy of Boston, electrician, and was perfected by Professor Elisha Gray of the phone fame. The first public test was made off Nahant and Winthrop, December 1900. The system is one of signalling over the sea without wires. Bells are submerged ten or twelve miles apart, and operate electrically from the shore. Power is furnished by a small dynamo driven by a gasoline engine, located in the cable house, the current being transmitted to the bells by cables.

The bells are suspended from buoys and can be heard a distance of twelve or more miles. To hear the signals the vessels are fitted with receivers, or sound collectors, attached to their sides.

If the system is extended the bells of each ring a different number, and their positions will be charted, so that navigators can pick out their position on the chart to within a ship's length.

According to an article in the May number of the *Forum* by Mr. E. I. Antrim, there are in the United States to-day eight thousand public libraries containing nearly fifty million books, as against six hundred libraries and two million books fifty years ago. There are now library commissions in several states, traveling libraries in forty-two states, and three library schools with courses of study ranging from one to three years for which more than five hundred students have graduated. There are now in the United States libraries that contain more books than did all the libraries of the country fifty years ago.

A call has been issued for a national convention of negro bankers at Buffalo for September 26 to 28. This will be the first meeting of the kind ever held in this country. There are seven banks in the country owned and occupied by negroes. The first Colored Bank North is the name of a bank which will begin business this month in Philadelphia.

When Oklahoma was organized as a territory there were about twenty-five million acres of land within the boundaries established. Over seven million acres were reserved from settlement for Indians and other purposes. In ten years twelve million acres have been filed on by seventy thousand homesteaders.

The earliest instance of the use of arbitration in labor disputes was in England, 1808. The order was practically created by the English Court of Appeals in a 1842 decision. About the first labor arbitration case in the United States was in Massachusetts in 1888.

The jury of awards for fine arts at the Pan-American Exposition says that the exhibit of fine arts at the Exposition is the most complete and representative collection of American art ever got together.

Shamrock II., challenger for the America cup, left Gourock, Scotland, on Sunday morning, July 27. She was accompanied by the steam yacht Erin.

Charles Cecil Fennell, a Canadian, recently made the trip around the world sixty days, thirteen hours and thirty minutes.

Captain Howard Blythe sailed for Gloucester, Mass., to live in a new five-story sleep. The passage occupied thirty-eight days.

The twenty-fourth annual convention of the American Bar Association will be held in Denver August 21-23.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, WATCH." Jesus.

New Revision of Bible Finished by Commission.

AFTER nearly six years of painstaking labor a committee of Bible scholars, consisting of five bishops and five priests of the Protestant Episcopal Church, has completed what is practically a new revision of the Holy Scriptures. This committee is known as the Joint Commission on Marginal Readings in the Bible, and was appointed at the General Convention of the Protestant Episcopal Church in 1895, with instructions to report to the General Convention of 1898. It did so, but limited its recommendations to the books of the New Testament. A resolution to continue the commission was adopted by the House of Bishops and the House of Deputies in the Convention of 1898, in order that it might prepare a more complete report for the consideration of the Convention of 1901, which meets in San Francisco in October.

The commission consists of Bishops Dudley of Kentucky, chairman; Gailor of Tennessee; Hall of Vermont; Niles of New Hampshire; Whitehead of Pittsburg, and the Rev. Messrs. Carey, Binney, Body, Packard, and Waterman. The commission has completed its report, and yesterday sent copies of it—a printed pamphlet of upward of three hundred pages—to the bishops of the country and to the clerical and lay delegates to the House of Deputies.

What the commission has accomplished, its purposes, etc., are thus described in its formal report:—

"The commission of bishops and presbyters appointed by the General Convention of 1895, and reappointed in 1898, to consider and report 'what, if any, marginal readings for the English version of the Old and New Testaments the General Convention may authorize for the instruction of our people,' respectfully reports that it has performed the duty assigned it, and offers herewith such marginal readings as in its judgment it would be well for the General Convention to authorize for permissive use in the public reading of the Scriptures, that the people may have larger and more accurate knowledge of the Word of God.

"The commission believes that this work, which it has done by order of the Church in convention assembled, was worth the doing. It knows that it has been done most carefully, and at the expense of much time and much labor on the part of the Commissioners."

In a footnote it is explained that five sessions of the commission have been held with sixty-five days of common work in considering suggestions prepared beforehand. The suggestions of the members to whom different books of Holy Scripture were assigned were circulated in advance among the members of the commission.

Continuing, the report says:—

"The element of Scriptural instruction forms a large, almost the whole of the variable, part of our daily offices. The object of the commission has been to give an intelligible meaning to every part of the Bible. This, it is believed, will be clear on a careful examination of the proposed

marginal readings. Even in quite minor corrections the element of instruction has been the primary thought.

"It is hoped that this work may aid in encouraging regular private study of God's Word, as well as in promoting edification in the public services. The Church will have a Bible which, on the one hand, retains the version around which the loving regard of the people so largely centres, and which, at the same time, contains all such alterations in the rendering of the text as are necessary for its intelligent use.

"There is a class of passages in Scripture which, owing to changes in taste and feeling, need some paraphrase to give the meaning of the passage without suggesting to the modern reader associations of a distasteful or distracting character."

The report then instances the Greek expression "bowels of mercies" (Philippians, 2 : 1) as serving as an illustration of such expressions as are referred to.



It then goes on:—

"With regard to textual questions, in the books of the Old Testament a certain number of renderings have been introduced, for the most part having the support of ancient versions, in cases where a different reading appeared to give needed help for the understanding of an otherwise obscure passage. These are distinguished from merely alternative renderings of the present text by the word 'or' preceding them.

"In regard to various readings in the Greek Testament the commission has been careful to avoid committing the Church to the acceptance of any particular view of disputed matters of textual criticism.

"The commission has not thought it necessary to mark in any way passages like that relative to the woman taken in adultery (St. John, 8 : 1-11), or of the last verses of St. Mark's Gospel (16 : 9-20), where the genuineness and canonical character of the passages are quite independent of the questions which have been raised as to the exact place in the Gospel narrative of the first passage, or as to the precise literary history of the second.



"With regard to only three passages in the New Testament has the commission felt called upon to make any critical note. In these instances the commission has simply stated the fact, now universally recognized, that the passages in question are not found in some of the earliest manuscripts. These passages are the verse explaining the healing virtue of the pool at Bethesda (St. John, 5 : 4), the Ethiopian eunuch's profession of faith before his baptism (Acts, 8 : 37), and the doxology at the end of the Lord's Prayer (St. Matthew, 6 : 13).

"St. John, 5 : 7, 8, is given in the commission's margin without the clause as to the three heavenly witnesses, which clause is absent from all but the latest Greek manuscripts, and is generally recognized to be no part of the original text.

"As in the Old Testament, renderings based on various

readings of the Greek have been introduced where the authority for the reading, together with its intrinsic importance, seemed to require it. The merely alternative character of any such reading has been noted, as in the Old Testament, by a preceding 'or.' The great mass of variant readings has been passed by as immaterial to the general purpose of our work.

"In some cases it is impossible to decide with anything like general consent which is the better of two interpretations, both of which are supported by considerable authority. In such passages it is clearly of importance that the Church should have both possible interpretations of the inspired writer's words before it, one in the text and the other in the margin.

"It should be remembered that the principle of marginal readings was distinctly sanctioned by the version of 1611 (as by earlier English versions), in which a considerable number of alternative translations were deliberately placed in the margin, and not a few translations based on variations from the received Greek text.



"The revision and enlargement of these marginal readings, with the aid of the fuller opportunities granted in our day, has certain advantages (already referred to) over the adoption of an entirely new version (as that of 1881), not only in preserving the familiar words and phrases hallowed by long association, but also in that it does not commit the Church prematurely to a decision on critical or linguistic questions, which must for their satisfactory solution require longer time and wider research.

"It has been the object of the commission to sift out of the very large number of alterations made in the familiar English text by the Revised Edition those which are really important to make clear the sense of Holy Scripture. In many cases renderings preferable to those in its text are found in the margin of the Revised Version. Of these, and of the renderings preferred by the American revision company, the commission has made use with a view to the best presentation of the English Bible to the people of our time and country. The American revisers often suggest words and phrases better adapted to our needs than those of the English translators of 1611 or 1881.

"With regard to their purpose, the present Commissioners would re-echo the declaration of the translators of 1611:—

"'We never thought that we should need to make a new translation nor yet to make of a bad one a good one, . . . but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against. That hath been our endeavor, that our work.'



"The work done by the commission, it may be said, has the approval of all its members so long as they have been able to serve upon it, and the report and recommendations now offered are signed on behalf of all the present members of the commission. They are all agreed in cordially recommending the suggestions here made for the approval of the General Convention as alternatives which should be thus authoritatively placed before the Church 'for the instruction of our people,' and as having all of them a rightful claim to such a position. There must, of course, be different estimates of the importance of particular suggestions on the part of individual Commissioners, as on the part of the readers for whose discretionary use they are provided.

"It will be seen that the recommendations on the New Testament presented in the General Convention of 1898 have been considerably modified, chiefly in the way of diminishing the number of alternative renderings. This

was done in deference to what seemed to be the general opinion of the Church. We have also, as requested, marked those suggestions for which the commission is more directly responsible, as not being derived either from the margin of the King James version (1611), from the text or margin of the Revised Version (1881), or from the readings and renderings preferred by the American Committee 'printed as an appendix to the Revised Version.' It has been found impossible, without an immense amount of additional labor, to mark throughout the exact authority on which these suggestions of the commission rest or the sources from which they are in all cases derived.

"The commission has received an offer from the King's printers in England to print, at their own cost, two editions of the Bible containing the proposed marginal readings (if these shall be adopted), one edition for use at the lectern and a smaller one for private use, if they shall be authorized to do this.

"In conclusion, the commission would call attention to the fact that by the authorization of such marginal readings as are proposed no one will be obliged to use them if he shall prefer the words of the existing version, while to refuse such authority is to wound the conscience of many who are persuaded of the inaccuracy in certain places of the King James version, inasmuch as they are in such places compelled to read to their people what is generally felt to be an inaccurate rendering of the words of the inspired writers.

"The commission therefore respectfully recommends the adoption of the following resolution by each house of the General Convention:—

"Resolved, That the marginal readings for the English version of the Old and New Testaments reported to this house by the joint commission appointed in 1895 and re-appointed in 1898 to make such report be published under the direction of said commission, and are hereby authorized for use by the ministers of this Church in the public service of the Church."



Then follow the revisions of the commission, which cover every book in the Old and New Testaments. The volume closes with certain specimen books of the Old and New Testaments with the alternative renderings proposed printed as they might be printed if the General Convention should authorize the recommendations of the commission. These complete books were printed through the generosity of a layman.

The following passages are noted in the new revision of the Scriptures by the Joint Commission on Marginal Readings in the Bible of the Protestant Episcopal Church as not being found in the earliest manuscripts.

"For an angel went down at a certain season into the pool and troubled the water. Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had" (John, 5 : 4).

"And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts, 8 : 37).

"For thine is the kingdom, the power and the glory forever. Amen" (Matthew, 6 : 13).

New York Herald.

Three Great Cathedrals.

THE three great capitals of the world are building monster cathedrals, and all three edifices are now well on the road toward completion. For each one it is claimed that it will be "the finest in the world."

London's new cathedral is to be at Westminster. For some years now it has been in course of erection, and the

scaffolding still surrounds portions of the mighty edifice. The cathedral is some three hundred and fifty feet long and about one hundred and sixty feet wide—in other words, as long as Chester cathedral and rather wider than Canterbury. The style of architecture is early Christian Byzantine, similar to that in which St. Sophia at Constantinople is built.

Although the shell of the building will first be completed, it will be some time before the finishing touches to the edifice are made. The interior of the cathedral when complete will deserve the adjective "magnificent." The walls of the nave will pictorially illustrate the history of the Roman Catholic Church in Britain from the earliest times down to the end of the nineteenth century.

The first site for the cathedral was purchased in 1868 by the late Cardinal Manning for £36,500, but after a time the site was exchanged for that on which the present structure stands, although another £20,000 had to be raised in addition. Together, when the foundation stone was laid in 1895, over £75,000 had been promised in subscriptions, but that figure was by no means sufficient.

It is estimated that the new cathedral at Paris—the Church of the Sacred Heart, to give the edifice its full title—by the time it is finished will have cost over a million pounds. It has been so long in building that it has been possible to raise this huge sum gradually, though a large proportion of it was given when the idea of its erection was first mooted. When France was defeated by Germany, there were many who averred that it was due to the sins of the nation, and it was suggested that a monster cathedral should be put up as a token to succeeding generations that the French nation repented of its sins. When the project was first mentioned, it made a stir in the world, but there are thousands of people living to-day who do not know that the new cathedral of Paris is in reality a gorgeous penance.

The cathedral at Paris is a trifle larger than that at Westminster, and the indications are that it will be more beautiful. But Paris has a start of twenty years, and by that time London may outstrip its rival. Many churches in this country have been built on the brick system. Children and adults are asked to pay three half-pence or two-pence for a brick each week, and by that means large sums have been raised. The same plan has been adopted in Paris for raising the funds for the Church of the Sacred Heart, only, of course, stones were necessary instead of bricks. Big subscribers have their names or their initials on the stone which they have subscribed for.

Uncle Sam is also building a cathedral at New York. The Episcopal Cathedral of St. John the Divine is not quite so complete as that of Paris, but it is quite as advanced as that at Westminster. The Americans believe it will be the finest in the world, as is only natural.

Eight mammoth monolithic pillars, the largest stones ever quarried, are to surround three sides of the altar in the cathedral. The stones have been taken from the quarry at Vinalhaven. Each stone is fifty-four feet six inches long, with an average diameter of six feet and a weight of more than one hundred tons. The total cost of the eight when finally in position will be over two hundred thousand dollars.

Only one structure in the world contains single stones surpassing or even remotely approaching these in size and cost. It is the Cathedral of St. Isaac at St. Petersburg, the facade of which is supported by monoliths of sixty feet in length and seven feet in diameter.

Some of the monuments and the windows in New York's edifice are to be very fine indeed. It will resemble in many respects the cathedrals of our own land while those at Paris and Westminster will be as different from them as it is possible to make them. The funds for the cathedral are also coming in well, for Americans are big givers.

London Telegraph.

A Fine Stamp Collection.

THE exhibit made by the Postoffice Department at the Pan-American Exposition abounds with interest for all classes of visitors to the big show. The display is much more complete than any the department has ever before made, not excepting that at the World's Fair at Chicago. In this exhibit is a collection of all the postage stamps ever issued by the government. This collection is valued at \$5,000, and it is the first time the government has made other than a partial exhibit of original stamps. There is also a very complete collection of confederate state stamps.

The most attractive part of the display is a collection of oil and water color landscapes through which the mail trains of the United States government pass, as well as marine views seen from the great ocean mail carrying steamships. This includes some of the finest scenery in the world.

The United States director of the post in Cuba and the directors in Porto Rico and Hawaii were desired to make a thorough collection of old stamps and the machinery for carrying the mails in these islands. The result is such a collection as was never before seen at any exposition on this or any other continent.

The equipment division of the Postoffice Department is represented by models of uniformed mail carriers of the United States and other countries, fully equipped with the insignia of the service of their respective governments. A model of the United States auxiliary cruiser, *Yale*, formerly the trans-Atlantic mail steamer *City of Paris*, and recently bought by this government, a model of the Mississippi mail steamer *St. Louis*; a model of the Florida River mail steamboat *Ocklawaha*; a model of the steamship *Southerner*, the first steam vessel to carry the mail across the ocean; a model of a United States postoffice car, completely furnished, one sixth the size of the regulation 60-foot car; two models of the ordinary mail cars; three models of German mail coaches and carts; an old western mail and passenger coach, in use for many years in carrying the mail between Helena and Bozeman in Montana, in which such distinguished passengers as Presidents Garfield and Arthur and General Sherman have traveled; a figure of an Indian mail carrier with toboggan, drawn by three dogs hitched tandem, typical of the service as it now exists in the snow-clad regions of the northern border states; a mounted mail rider; a large collection of United States and foreign mail bags and pouches; a collection of postmarking stamps and mail locks in use in this and other countries.

In the collection prepared to represent the dead letter division are articles which have been sent through the mails and forwarded to the dead letter office because illegibly addressed or prohibited by postal laws. In it are included explosive bombs, deadly weapons, tarantulas and rattlesnakes sent alive, and poisonous liquids and compounds. Other articles are letters written on collars, cuffs, and boards; children's toys, Indian scalps, skulls, stuffed birds, jewelry, etc.—*Selected.*

Why?

If the wren can cling
To a spray a-swing
In the mad May wind, and sing and sing
As if she'd burst for joy;

Why cannot I
Contented lie
In His quiet arms, beneath His sky,
Unmoved by Life's annoy?

ROBERT HAVEN SCHAUFFLER.
In The Independent.

Among the Churches.

Report of the Work at Exira, Iowa.

The Christian Scientists of Exira, Ia., have recently moved from a private residence to a nice large room in the Guernsey Building. The following sketch of the work was read at the first Sunday service in their new quarters.

The seed of Truth was first sown here some fifteen years ago, by the healing through Christian Science treatment of one of our local leaders, after having been given up to die by the doctors. After this positive proof that Christian Science is the Truth taught and practised by Jesus Christ, our present leaders took it up and lived it, and demonstrated it for themselves and others, until a number were sufficiently interested to organize an association (January 9, 1895) known as the Christian Science Dispensary Association of Exira.

Under this association regular meetings were held every Sunday morning and Wednesday evening for more than two years. For these meetings rooms were gratuitously furnished by Mr. and Mrs. J. G. Gates. Later a reading room was established and kept open to the public Tuesday and Friday afternoons.

May 15, 1897, First Church of Christ, Scientist, of Exira, Ia., was organized with ten charter members. Under this organization regular church services have been held. Since this organization four additional members have been received into the church.

Christian Science literature has been furnished the hotel, depot, poor farm, county jail, and Audubon and Exira libraries.

February 2, 1900, the Dispensary Association disorganized, donating all their books, property, and money, to the church for a reading room. The church immediately established a reading room, which has been kept open as usual, a member being appointed each week to take charge of the same.

In the spring of 1898 Mr. and Mrs. J. G. Gates presented the church with a deed to the corner lot just west of their residence for a church site. Soon after a building fund was started, which has increased very encouragingly, and consists entirely of free-will offerings.

In June, 1899, we secured the services of Edward A. Kimball of Chicago, an official lecturer of the Mother Church in Boston. Mr. Kimball delivered a lecture on Christian Science, in the K. P. Hall to a good audience, considering the inclement weather.

Up to the present time (with the exception of about six months while under the Dispensary Association), the meetings have been held at the residence of Mr. and Mrs. J. G. Gates. Our pleasant room, which is to be known as Christian Science Hall, has been nicely furnished by free-will offering, and we are, and always shall be, glad to welcome all to our services and reading room.

MRS. ELLA HENSLEY, *Clerk.*

The Work at Colfax, Wash.

I was not led to Christian Science for the physical healing so much as for comfort for the loss of a loved relative for which I had found no consolation. Through this blessed study I did find comfort, and many other dark places are becoming clear. I have had many proofs in my home of the power of Truth over the claims of error. One was the case of our little five-year-old girl, who had what the doctor pronounced tonsilitis. When her father returned with material remedies, which he deemed necessary, the child was up and well, through Christian Science treatment.

"Thou hast caused men to ride over our heads; we went

through fire and through water: but thou broughtest us out into a wealthy place," has been my experience. The unfolding of spiritual ideas is the inestimable wealth that these experiences bring to us when seeking the true light.

It is now ten years since the first of our little band of students began studying; to these two faithful, loyal women we owe much. They have earnestly, patiently toiled on through almost every form of discouragement, and now are beginning to receive their reward.

Last November we organized with six members, and purchased a building site. The following communion Sunday ten others united with the church. The last communion day four more were added. We now have our reading room open, and the literature on sale, and have contracted for, and work has begun on our church building. Truly, "If God be for us, who can be against us?"

Words cannot express my heartfelt gratitude to our beloved Leader for her untiring labors for the world. To me the thought of woman as last to leave the cross, first at the tomb of the risen Saviour, and first to proclaim to the world the power of Truth over all error, is one of great beauty.

Though not many in numbers here in Colfax, workers have gone from us across the seas, both east and west, and yet another earnest, loyal student is working in the British possessions on the north, while many others have gone to intermediate points.

I cannot close without an expression of thanks for our ever helpful literature, for it is through these and our Leader's writings that I am enabled to say

Blessed Bible, word of God,
Leading where the Master trod,
Freeing us from the false sense,
To Heaven-born peace, thou guid'st us hence.

MRS. FANNIE MCBRIDE STINSON, Colfax, Wash.

Reading Room at Stockton, Cal.

A year ago last spring, when the by-law as to the establishment of reading rooms was passed, had we, with our membership of twenty-two, none of whom are rich in this world's goods, listened to mortal mind, we should have thought we could not afford to furnish rooms and pay rent therefor. But knowing that Truth supplies all our needs, and realizing that the progress of the cause, so dear to us all, depends upon implicit obedience to the by-laws, we went to work. We engaged rooms centrally located and furnished them neatly and substantially. Our leader, whose offices adjoin the reading room, has ably superintended the work, wisely answering the questions of many inquirers.

Some who have made use of the books in these rooms during their spare hours have overcome the desire for strong drink, which had held them in bondage for years, and to-day rejoice in the consciousness that Love is all power.

We have always had funds sufficient to meet the requirements. We did not at once have the means to carry the books, our first sale being made July 9, 1900. Since then one hundred copies of Science and Health have been sold. The total receipts from all sales have been \$533.05.

MARGARET G. MEEHAN, *Secretary.*

Communion Service at Watertown, So. Dak.

Yesterday (June 9) communion services were held at First Church of Christ, Scientist, here. Ten were admitted to membership. Among the ten admitted was Rev. A. D. C. Mr. C. was the first Methodist minister in this city, and was the builder of the first Methodist Episcopal Church here. "Who is so great a God as our God!" Our society is growing both in numbers and demonstration of Christian Science. My heart is overflowing with love and gratitude for our Leader who has given us Christian Science.

JOHN D. CARLE, Watertown, S. D.

Voice of the Press.

Christian Science in Business.

THOUSANDS of earnest, sincere, intelligent men and women are believers in Christian Science; other thousands, equally earnest, sincere, and intelligent, believe it is a fad, delusion, or craze. It is not our purpose to enter into a discussion of this question—one of those topics where one “convinced against his will is of the same opinion still”—but to refer to a statement made at a big meeting of believers in Boston last week—a meeting at which Christian Science sped “blithely into the fields of business.” At this meeting Mr. Shields of Warsaw, Ind., brought Christian Science into the field of competitive endeavor. He was modest enough to ascribe none of his success to personal good management. He had applied the Science to his clothing store. “Perhaps you don’t know what that means,” said the speaker. All Mr. Shields’ clerks had been instructed to call cotton, cotton, and wool, wool, and the clothing business has boomed ever since. His former advertising methods he characterized as “band wagon fashion.” These had been abandoned when he became converted to Christian Science, and now Mr. Shields pointed to the fact that he was advertising twenty-three firms besides his own, and negotiating with forty others.

That’s the kind of Christian Science we can all believe in. If that Science, which is simply the science of telling the truth at all times and under all conditions, obtained, there would be no need of laws to prevent false and misleading representation in the sale of goods, no necessity for attempting to enact laws to kill off the fake advertising methods now in vogue. Unfortunately, all do not practise this system—do not subscribe to this doctrine of absolute honesty; they prefer to prepare and publish announcements that are not Scientific and certainly are not Christian. May the tribe of those who “call cotton, cotton, and wool, wool,” increase until it shall fill the whole business world. It would make unnecessary pure food laws—it would hasten the coming of the trade millennium.

New England Grocer.

Christian Science Testimony.

CERTAINLY Christian Science is a good thing—for Christian Scientists. At the great testimonial meeting at Tremont Temple last night (Wednesday, June 26), many testified to what might well be termed miraculous cures of which they themselves were living testimony.

Many will no doubt refuse to accept this evidence from these people, and many Christians will prove to be doubting Thomases; indeed, they will very likely prove the most sceptical, as they have already shown themselves to be the most violently opposed to Christian Science.

Yet the Christian accepts the miracles recorded in the New Testament, indeed, much of the Christian’s faith is founded on this sort of testimony of the Divine authority. The Christian church has preserved evidences of many miracles since the time of Jesus, and millions of Christians believe in those records of supernatural power.

When, however, the Christian Scientist, by the simple application of the power vouchsafed to those who have perfect faith, that power by which mountains may be moved, heals the sick through divine means alone, we find many people arrayed against it.

The power of the Spirit; the supremacy of Mind; the importance of spiritual development; the mortification of the flesh, all these things are part of the Christian creed, and yet when we find them carried to extremes by the Christian Scientists, we find Christians who denounce the doctrines as false and iniquitous.

Why not accept the testimony of these good people as true, then? They are neither knaves nor imbeciles. To refuse this testimony is to suggest that there may have been many doubters when the miracles cherished by the Christian church were performed. Christians should be slow to condemn and repudiate such evidences of the power of Spirit.—*Lawrence Telegram.*

Notices.

Our Leader’s Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Leatherette covers, deckled edges; 50 pages. Price, 50 cents; per dozen, \$4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Photographic Views.

An artistic series of photographs has been produced of Pleasant View, Concord, N. H., the home of Rev. Mary Baker G. Eddy.

There are various views of the house and grounds, including one photograph made at the request of Mrs. Eddy.

Also several showing a large number of visitors on the grounds at the time of Mrs. Eddy’s appearance on the balcony of her residence on June 25, 1901.

Those interested may address the photographer, Mr. W. G. C. Kimball, Concord, N. H., who will gladly mail a list of the series to any address.

The Concord Church.

The Concord Church during the summer months holds its services at 10.30 A.M. Sunday and 7.30 P.M. Wednesday.

To Members Admitted June, 1901.

Will those who sent in applications for membership with the Mother Church for the admission last June, and who have not yet received notice of their admission please send their names and addresses to the Clerk, William B. Johnson, 30 Norway Street, Boston.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Sept. ’01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for October, November, and December.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A Paper in the North American Review.

THE *North American Review* for August, 1901, contains a ten page article from the pen of Mr. W. D. McCrackan, member of the Christian Science Publishing Committee for New York, entitled, "The Simple Logic of Christian Science."

Mr. McCrackan ably and clearly meets and refutes the leading points made against Christian Science by Dr. J. M. Buckley in a paper written by him published in the *North American Review* for July. Many of the current misapprehensions relating to Christian Science are also corrected by Mr. McCrackan.

Inasmuch as this magazine is one of the able and standard monthly periodicals of the world, and, as we believe, this is the first paper representing the Christian Science side ever appearing in its columns, it will be read with unusual interest by many thousands of people outside, as well as inside, the Christian Science ranks.

All adherents and friends of the Christian Science movement will appreciate the significance of the fact that the *North American Review* has extended a friendly hand to the extent of giving so much space to a paper in advocacy of its tenets.

Hypercriticism.

A WRITER in *The Baptist Watchman* says, "There is a certain class of minds which would repudiate the New Testament revelation if it should turn out that the mustard-seed is not actually the least of all seeds."

There is a whole world of truth—human truth—in this statement. It well illustrates the hypercritical habit of not a few minds, especially those minds that have a large confidence in their own culture and intellectuality.

We have heard of persons, and know of others, upon whom able and helpful sermons have been utterly lost because the preacher mispronounced a single word. We know of other persons who have gone home from church disgusted and disgruntled because the minister did not pronounce some of his words after the latest fashion prescribed by some authorities, although there was respectable and even standard authority for the offensive pronunciation. Yet the hypercritic lost all that was good in the sermon because of his own hypercriticism.

This pedantic class of minds would sacrifice substance for form. It would rule out of its circle all who do not come up to its prescribed standard. It would ostracize the worthiest and most Christian spirit if that spirit fell short of the critic's literary attainments, was unfamiliar with its favorite authors, or failed of its conventional pronunciation.

Nay, more, this hypercritical spirit, carried its full length, would, if it could, rule out of the Kingdom of Heaven all who fell short of its standard, however pure and worthy their lives in the moral sense. This spirit would, if it could, have an intellectual heaven, a literary heaven, a heaven of culture peculiarly its own and after its own

conventionalities; and it would have this heaven universal and eternal.

This is precisely the spirit indicated by the writer in the *Watchman*. It would reject revelation because of a grammatical error, a literary slip, or a slight inaccuracy of statement. It would debar itself from the good because of its own peccadillo.

We know of persons—not Christian Scientists—who have gone away from a Christian Science testimony meeting in disgust because one of the testifiers did not give his testimony in strictly grammatical language; yet the person testifying told of wonderful healing, of the great spiritual help received, and gave, on the whole, one of the most touching and convincing experiences of the entire meeting. This was lost to the hypercritical hearer, even rejected by him, because of his own folly.

This spirit should become aware that it is but advertising its own littleness, its own lack of true culture.

We are led, in this connection, to wonder if all who are now disciples of Christian Science have overcome this mortal quality. From all we see and hear, we are forced to answer in the negative.

The spirit of hypercriticism and of supercilious pedantry is by no means as inconspicuous in our ranks as it should be. Doubtless it is being overcome in proportion as the awakening comes. May these words do their part in hastening the awakening, and aid in leading on to a more just criticism, a truer intellectuality, a broader charity, and a larger culture.

We wish, in conclusion, to say, that while we are always glad to hear heart and soul experiences clothed in good forms of expression, it is nevertheless true that some of the testimonies which have sunk most deeply into our consciousness came from those whom the hypercritics would rule out of their heaven for lack of conventional education. Notwithstanding the partial lack of approved form in this class of testimonies, the spirit of love was manifested in such rich abundance that the dear hearts who reflected it were worthy to associate with the best of earth.

Therefore, dear friends, let no one refrain from speaking the truth, and of Truth, because of any supposed educational lack. Let the heart speak, and the head will not suffer.

And, too, let Christian Scientists guard more and more carefully their pre-Scientific tendency to gauge things from the coldly intellectual, rather than the warmly spiritual, standpoint.

Christian Science Services in the White Mountains.

FROM the sprightly little paper called *Among the Clouds*, published at Mt. Washington, N. H., we publish the following account of services held and to be held in the beautiful little Christian Science Chapel near the White Mountain House in New Hampshire:—

The subject of the Lesson-Sermon at last Sunday morning's service of the First Church of Christ, Scientist, near the White Mountain House, was "Truth," the golden text being from Psalm 145 : 18, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." There are no personal preachers in Christian Science churches, the Lesson-Sermon consisting of correlated selections read from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, elucidating the subject and developing its spiritual meaning in accordance with the teaching of Christian Science. These lessons are prepared by a Bible Lesson Committee connected with the Mother Church of the denomination, The First Church of Christ, Scientist, in Boston, and they are used by every Christian Science

Church in the world. The subjects are designated by Rev. Mary Baker G. Eddy of Concord, N. H., the Discoverer and Founder of Christian Science and Leader of the denomination.

The service Sunday was simple, interesting, and impressive. The church building, the only one of any denomination in this immediate vicinity, is very pretty and was much admired by the visitors. It was erected in 1898 by subscriptions of Christian Scientists who visited the mountains.

Those who took part in the services were: Mrs. Emile Rounsevel, First Reader; Mrs. Martha Jackman, Lisbon, N. H., Second Reader; Mrs. L. O. Burckett, Brooklyn, N. Y., soloist; Miss Hattie Robbins, Boston, Mass., accompanist.

Services will be held regularly in this church during the season, at 10.45 A.M. Sundays, and to-morrow (Wednesday) evening at eight o'clock a testimonial and experience meeting will be held, to which services all are cordially invited.

Rev. John Snyder and Christian Science.

UNDER the above heading the *Christian Register* of July 18, 1901, publishes a reply by Mr. Alfred Farlow to a criticism on Christian Science by Rev. John Snyder.

The *Christian Register* makes the following editorial comment in connection with Mr. Farlow's article:—

Mr. Alfred Farlow we understand to be the accredited literary representative of Christian Science and Mrs. Eddy. Having printed a lengthy criticism by Rev. John Snyder and a more moderate one by Mrs. Woolley, we allow Mr. Farlow this week the right, which he claims, to make reply. No one supposes that these three articles will contain all that might be said on all sides of the questions raised, but they contain quite enough to satisfy the editorial sense of due proportion in the presentation of thought on this subject. We do not, therefore, regard the subject as now open for discussion in the *Register*, but rather closed by Mr. Farlow's rejoinder. Private experience is instructive; and from it we learn that question and answer, argument and rejoinder, assertion and denial on this subject, may go on endlessly, with little convincing power on either side. The truth seems to us to be that this is a clear case of natural selection. Christian Science claims its own, and selects them out of any community as promptly and as surely as the magnet separates the iron filings from sand. Those who are elected to Christian Science take to its literature with alacrity, while the non-elected are repelled by it.

Mr. Farlow's reply is as follows:—

In your issue of June 20 you published a criticism on Christian Science by Rev. John Snyder. If our clergymen would enter into a consideration of the deep spiritual meaning of this Science, and make investigation of its actual effects upon the sick and sinful, and refrain from writing and speaking of it while having only a superficial knowledge of it and never having healed a patient to prove even to themselves that they understand it, I am sure that the criticisms which they offer so liberally would be withheld. In many years' experience as a Christian Scientist, I have never yet seen or heard an adverse criticism of this faith which contained a correct statement of it.

That one who utterly misunderstands this Science should believe and repeat the aged falsehood that Mrs. Eddy borrowed her ideas from Mr. Quimby is not strange. If Mr. Snyder had a definite understanding of this Science, he would recognize at once that there is nothing in harmony between that which is represented as the teaching of Mr. Quimby and that of Mrs. Eddy. Indeed, there is nothing outside the Bible in ancient or modern philosophy

which is in any degree akin to Christian Science. If Mrs. Eddy borrowed her ideas from other authors, what did she do with them, since they do not appear anywhere in her writings? Mr. Snyder asserts that Christian Science is pantheism, and yet no theory taught is so far from it. Pantheism teaches that the sum-total of the universe, or creation, constitutes God; while Science teaches that the creation is the product, the manifestation, or expression of God, inseparable from Him and yet not identical with Him, one with God in the sense in which Jesus used that term in the text, "That they may be one, even as we are one."

Man is, indeed, the likeness of the one infinite God; but he is not in any sense a part of God. We agree that "it is as strange to account for the illusion of disease as to account for the disease itself," and upon this basis Science declares the absolute Allness of God and the nonentity of disease. If God be to us infinitely great, disease and sin must become to us infinitesimal; and yet these seeming evils must be recognized in all their claims to insidiousness and fatality, and be dealt with accordingly, until the time of their danger is passed. A lie has all the appearance of truth and all the effect of reality, if believed; and it takes its place as a lie and returns to its native nothingness only as it is found out and is no longer allowed to have power or influence. The mere fact that discord, error, sin, and disease can be overcome by divine power alone is convincing that, whatever these may be in the sight of mortals, they weigh nothing in the sight of God. We do not claim that darkness is an entity. It is not something, but the want of something,—the want of light. So discord should be understood as the lack of harmony, evil the absence of good, sickness the want of health. And health is the consciousness of the divine power and presence which overrules and destroys the human consciousness of the reality and power of disease, while the body responds accordingly. Christian Scientists do not, as our critic assumes, "imagine a multitude of inferior deities with power to create evil," but are consistent with their text that God is the only creator, and that He did not create evil; hence evil never was created, and never began to be, never became a reality. The statement that there is no matter is no more a contradiction of sense testimony than that of our Master who declared, "It is the spirit that quickeneth, the flesh profiteth nothing."

But this abstract statement needs the explanations which are given in the body of the Christian Science text-book, in order to be understood. Science does not teach that the creation is unreal, but that our imperfect human concept of it is false. In our present unspiritual condition we have more or less an erroneous concept of all things. This perception will improve as we grow spiritually, until finally we shall awake in His likeness. Then shall we see as God sees,—heaven and earth in all their beauty, perfection, and spirituality,—and the material sense of heaven and earth will have passed away. Mr. Snyder declares: "For the consistent Christian Scientist all the laws of the universe are cancelled." I might say that to the consistent Christian all material laws are cancelled, since it is un-Christian to give power to aught except God, Spirit; and yet what Christian man or woman in his practice is consistent with the exalted demand of Christianity? And I venture the assertion that, in their theory, Christian Scientists are no further in advance of their practice than are Christians of other denominations. A child is not expected to do the work of a man. The imperfect man cannot accomplish that which is possible only to the perfect. I deny without hesitancy that Mrs. Eddy or any other Christian Scientist offered to let a man sever a jugular vein, in order to prove ability to heal the wound in his presence. An act of this kind would be an indulgence of the claim of physical power. It would be incurring unnecessary risk and labor, and would be a complete departure from the

practice of this Science. Christian Scientists are not boasting of what they are able to do through the power of God. They claim no more for themselves than they claim for others. It is the teaching of this faith that all mankind should be safe and secure under divine protection. We have enough troubles which come uninvited, and no need of going after them. Besides, "God is not mocked: for whatsoever a man soweth, that shall he also reap." If it was wrong for our Master to cast himself down in order to prove to the devil his power over material conditions, it would certainly be wrong for his disciples to do this. Our critic declares it is idle to talk of becoming like God; and yet we are told that man was made in the image and likeness of God, and that he should attain this primitive estate. David said, "I shall be satisfied, when I awake, with thy likeness."

Mr. Snyder refers to the old Egyptian theory, calling our attention to the outcome of said theory,—a lapse into pantheism, and, finally, the lack of distinction between right and wrong,—and then insinuates that such will be the outcome of Christian Science. His comparison is no comparison, since Christian Science has for its basis the infinite ~~God from which emanates all truth and righteousness,~~ that which leads to infinite progress. He might as well have said, because a false premise leads to a bad conclusion, a good premise will do the same. In answer to the question, "Who shall say that certain instincts are godlike and certain others are not?" I would say, This will be determined largely from experience. One's peculiar sense of right must be the standard by which he measures that which is presented to him; and if, perchance, he errs in his judgment, experience will thus be convincing that he is wrong, and that which we have failed to learn through Science will be found out through experience. Mr. Snyder declared, "A Scientist lawyer said to me, 'One good thing this belief will do: it will destroy the idea of sin.'" Even though this statement may be correct, it is too abstract to convey any idea of the Christian Science method of destroying evil. While Christian Scientists may differ from others in their understanding of the nature of evil, yet they know and teach that the sinner is making wickedness real by his indulgence of it; and he will never be rid of it, nor of its just penalty, until he ceases sinning.

Our critic is wrong in his assumption that Christian Science teaches contempt for the body according to the teachings of Oriental philosophy. The teaching of this school is that the body should be governed and controlled by divine will according to the teachings of the Master: Take no thought for the body, what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed; but "seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." It is not the body that is wrong, but the erroneous conception and abuse thereof; and this must cease. It is not strange that Pundita Ramabai, with narrower opportunities for enlightenment than the people of our own country, should misunderstand Christian Science, and think it identical with Hindu teachings, since many of the clergymen of our land, with broader opportunities, have likewise mistaken this Science. The logical outcome of this faith is exactly the opposite of that which is described as the outcome of Hinduism.

Mr. Snyder insinuates that no one can be cured through Christian Science without money, and refers to the Christian Science text-book as held at a "price which must nearly equal ten times the cost of its production." It is very strange to me that any clergyman should venture to make such reckless statements. I have never heard of an applicant who has been turned away from a Christian Scientist because he did not have money to pay the regular fee. Neither have I ever known an instance where one who desired to read the Christian Science text-book did not

have that privilege. A very large portion of the time of Christian Scientists is given to gratuitous service, and no one has ever been turned away. I know of institutions among Christian Scientists which have been made expressly to reach the poor. I have known many instances where the poverty-stricken have been lifted out of their poverty as well as from beds of sickness into health through the help of Christian Scientists. We will admit that the Christian Science text-book is sold at a fair profit, but it is not higher priced than other text-books. There are copies of this book to be found in almost every city in the country where public libraries afford an opportunity of reading to those who are not able to buy the book. That the Christian Science periodicals are protected by a copyright does not, in any degree, vitiate the truth of Christian Science. Is it a matter to be complained of that the Founder of this Science is wise, exact, and careful in her business habits? Why should she not take precaution against any adulteration or interference with the cause which she has instituted? If the patrons of this movement are satisfied with its business management, a third party could be nothing more nor less than a meddler. Our critic asks, "Do Christian Scientists ever heal a disease which involves the change or waste of tissue?" Then he declares, "The answer may be safely in the negative." Be it as it may, multitudes of people have been healed who had been pronounced incurable because of "a change or waste of tissue." They acted, felt, and looked just like sick people, and were so pronounced by the medical schools; and they are well to-day under Christian Science.

Next our critic rectes the stock speculation that Christian Science heals by reason of the influence of human will over the body. Without commenting upon the stability and real efficacy of such results, we will admit that some people have been apparently cured because of their faith in various peculiarities and because of the supposed power of the human mind; but that there are many counterfeits does not affect the fact that there is one original, genuine method of curing without medicine, and we assert that Christian Science is the very opposite of the cruder forms of mental operation which depend entirely upon suggestion. This Science recognizes no other power besides the divine Mind, and every mental argument of the Christian Scientist is based upon his understanding that God is the only power. Such arguments must of necessity be good, and can only have good effects. To do evil necessitates a departure from Christian Science and a substitution of the human mind for the divine. The operations of Jesus must have been mental or spiritual, for they were not material; and yet he could not have been a hypnotist, for he said, "Not my will, but thine, be done," "It is not I, but the Father who doeth the works." So Christian Science does not heal by the exercise of human will, but by silencing human will with the divine. It is not claimed that patients are healed by mere perusal of Mrs. Eddy's book, but by the thought gained therefrom; and there are plenty of people to testify that they have been cured in this manner.

One might judge that our critic has no faith in God and does not believe in the possibility of results through prayer. His horrible fear that "Christian Science is throwing aside an accumulation of important knowledge" should be allayed with the understanding that Christian Scientists are not left comfortless. While they have departed from opinions outgrown, they have a better understanding in their place, even the "Spirit of Truth which shall guide into all truth." Our critic asks that Christian Science and its cures be carefully scrutinized by men whose competency is generally recognized. Jesus said, "We thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." Paul said, "Not many mighty

men after the flesh are called," also, "For God hath chosen the foolish things to confound the wise." One who is deeply engrossed in material knowledge may be for that very reason less capable of discerning spiritual truth, not because of his want of intelligence, but because he is not willing to set aside the testimony of the senses and accept that understanding which comes from God, and thereby "compare spiritual things with spiritual." Nothing pertaining to earth is of lasting benefit. The knowledge of the ages serves the purpose of stepping-stones leading up to the present; but, if wise, we will leave behind the things that are behind, and "run with patience the race that is set before us." Step by step the world had wended its way up to that point where there was one individual whose experience had been of such a character as to prepare her to perceive a correct knowledge of the nature and essence of the Creator and creation. We have no quarrel with our past imperfections. Nevertheless, it would be foolish to hold to time-honored beliefs simply as keepsakes, and thereby stunt our growth along the more modern scientific and spiritual lines.

As we look back upon the time when our ancestors reaped the fields with the sickle, we have no censure to offer, because they reaped as best they knew. Since we have the self-binder, shall we say, "Is it not too bad to throw away the accumulation of reap-hooks and resort to this modern machine?" No doubt many of the broad-minded ones who have passed away would have been the first to indorse Christian Science if they had remained until its discovery. I desire to state in unmistakable terms that it was not claimed by a leader of the New York city church, nor by any other Christian Scientist, that the inscription cut on a piece of marble had been removed by faith or prayer. Since this falsehood has been so often refuted in the press, we see no excuse for its reiteration on the part of this venturesome critic. True, an experience was related showing that, in spite of their ignorant attempt to do wrong, they were, after all, constrained to do right. It was not claimed that the lettering was changed on the corner-stone, but that it was rightly inscribed in the first place.

Some of the incredulous in the time of Jesus asked for a sign, notwithstanding multitudes of people had been healed as a proof of his messiahship. So, in these days, critics demand that investigation shall be made along the lines common to their peculiar notions as a proof of the efficacy of Christian Science, while there are hundreds of thousands of people, a very large per cent of whom have been pronounced incurable by eminent physicians, ready to testify to having been healed by this Science. To such critics we can only say, "There shall no sign be given them."

Whatever may be said of the spirituality or non-spirituality of Christian Science, one thing is certain, people of this faith do not repeat falsehoods about other denominations or their creeds. Mr. Snyder's effort to belittle the emphasis upon healing in the New Testament receives a strong rebuke in the fact that in not less than five hundred places in the New Testament references are made to healing the sick, and our Master laid special stress upon healing as well as preaching. He said: "These signs shall follow them that believe; In my name shall they cast out devils," etc.; "He that believeth, the works I do shall he do also;" "Preach the gospel, heal the sick." Christian Scientists do not lay special stress upon the physical healing. They respect the truth implied in the Master's words: "Go, and sin no more."

From a Unitarian Clergyman.

THE following letter from a Unitarian clergyman acknowledging the practical worth of Christian Science, was written in response to the above article.

Groveland, Mass., July 19, 1901.

Mr. Alfred Farlow, Boston.

My Dear Sir:—I am a Unitarian minister who reads the *Christian Register*, every week.

I wish to thank you with my whole heart for your rejoinder in this week's issue, to the Rev. John Snyder.

If I am a judge of fairness and ability in the defence of Christian Science, I owe to you to try to say in public, that you have made a well-nigh annihilating reply to Mr. Snyder's too superficial strictures.

We Unitarians are apt to boastfully claim to be the most enlightened and advanced of all Christian believers. We proclaim our understanding of the nature, and of the truth of the teachings and of the person of Jesus of Nazareth.

Christian Scientists experimentally know the meaning of all the contents of the New Testament accounts of the healing of Jesus; and their thought of the Allness of God in human health and righteousness seems to me to be unspeakably wise and blessed.

Let those in whom is the demonstration of the spirit of the life of God in the soul of man, receive appreciation only, at the hands of Unitarians. Some of us need the baptism from above sadly.

Most sincerely yours,

WILLIAM H. SAVARY.

Letter of Dismission.

THE FIRST BAPTIST CHURCH OF OWEGO, NEW YORK.

REV. R. A. VOSE, *Pastor*.

To First Church of Christ, Scientist, of Binghamton, N. Y. GREETING.

Dear Brethren:—This certifies that Clara B. Wheeler is a member in good standing with us, and at her own request is hereby granted this

LETTER OF DISMISSION,

for the purpose of uniting with you.

We commend our sister to your Christian and Church fellowship, praying that her union with you may prove a mutual blessing.

By order of the Church.

CHARLES HUMPHREY, *Church Clerk*.

Owego, N. Y., May 9, 1901.

A Word of Thanks.

Anamosa Prison, Ia.

Mr. John E. Playter.

Sir:—Please excuse the liberty I take in writing to you without express permission. I only want to thank you for the pleasure which I receive from your kindness, to one of my "brothers in distress."

The Sentinels which you send Mr. N., he sends to me, and I in turn pass them on. By this method the *Sentinel* is read by a majority of the inmates, and with pleasure. These little acts of kindness are to the prisoner what the oasis in the desert is to the weary pilgrim,—a refreshment, a new hope, courage. It is a reminder that fraternal love is not a stranger in our land.

Thanking you again for your kindness, I am,

Very truly yours,

A. E. R.

"Doubt of any sort cannot be removed except by Action." On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which was to me of invaluable service: "Do the Duty which lies nearest thee," which thou knowest to be a Duty! Thy second Duty will already have become clearer.

THOMAS CARLYLE.

From Our Contributors.

Gratitude.

BY L. E. LITZSINGER.

WHEN the heart once enshrouded in darkness and gloom,
Has been filled with the sunshine of God,
Were it possible then to conceal the bright rays
As they scatter their radiance abroad?

Could the rose and the lily their fragrance withhold?
Can the stars hide their light as they shine?—
Ah, the cup that is full, even full to the brim,
Must o'erflow with the nectar divine.

Now the heart-bells of love are made vocal with praise,
And are chiming sweet gratitude's strain:
Sorrow's death-knell is rung, and the Earth sings with joy
As it echoes the gladsome refrain.

Can Christianity Heal?

NOTICE having come to First Church of Christ, Scientist, London, of an address on Christian Science, under the heading "Can Christianity heal?" about to be delivered by a clergyman of the Church of England, a few Christian Scientists went to hear what the reverend gentleman had to say.

As one of the party, who had the privilege and pleasure of hearing his very beautiful address, I have been requested to forward to you, with a view to publication in either the *Sentinel* or *Journal*, the following brief summary of what we heard, which has been compiled from notes taken at the time. It must not be taken as a verbatim report of the address, but merely as an honest endeavor to convey to others the pleasure we received by giving them the substance of what was said, and the impression, which we all carried away, of the speaker's words and their meaning.

The speaker has been kind enough to examine this summary of his address and accord his permission to us to send it to you for publication.—D. D. BAYNES.

The speaker commenced his address by quoting Exodus, 15 : 26: "I am the Lord that healeth thee," and said in connection therewith that he ventured to think that Christian Scientists would not object if it were said that they based their faith in God's power and willingness to heal, on that and similar passages in the Bible. His further remarks in the same connection gave us the impression that he considered Christian Scientists were right to do so, and that what the Church of England needed to do was to approach Christian Science and Christian Scientists in a sympathetic manner, and guard against assuming too critical an attitude towards it or its adherents.

He advocated that the Church of England should seek for and find out what of good she could gain from Christian Science and touch only with loving hand whatever she did not find in harmony with the Spirit of Christ's church. He then went on to say that Christian Science had undoubtedly come into being because there was and is a great need of some, if not all, of its ideas. He alluded to the causes which had set Mrs. Eddy to work as the Founder of Christian Science, and went on to say that the need for Christian Science was due to this: "that we are face to face, hide it as we may, with the failure of life and the failure of religion."

He uttered some true and impressive remarks on the failure of life as evidenced in the constant failure of sense of energy, mental and physical, and seemed inclined to favor an examination of Christian Science for the good to be got from its ideas on life.

This summary does not attempt to give all the words

uttered by the speaker in support of his statement that religion fails. They were words of burning truth depicting eloquently, boldly, and sorrowfully, the reasons, which most of us have felt at some time, why the so-called orthodox religions are failing to give men and women that which satisfies. Some of his words were in substance to this effect: If there is one thing which should do men good in body, soul, and spirit it is religion. Men and women cannot and will not go on under a delusion. They must rebel against mere form and empty nothingnesses. Deep in the hearts of men there is a longing to be great and good, and if the religion offered to them does not satisfy this longing we must expect an upheaval such as Christian Science and be glad of it.

He considered that the Truth in Christian Science was two-fold: First, Its healing; Second: Its conception of God, life, and religion. As regards the healing, the speaker was evidently of opinion that it might and should be, and that the church only follows with lame and faltering steps and asks why cannot we cast them (the devils of sickness) out?

He urged that the reason of the church's failure is its lack of faith. He noted that the power of healing continued for some time after our Lord's ascension, but that it was early lost, and now the church suffered from a natural scepticism born of its sense of weakness and failure to continue with signs following. He charged the present low view of life and lack of true appreciation of the allness of God with being the cause of much of the physical and mental disorders of the present time. "There are many suffering to-day from not being unselfish children of God," was one expression he used, and he showed the sincerity of his desire that Christian Science should be greeted in a fair spirit by saying what was in substance: "If Christian Scientists can call attention to this, let them, and only those will deride whose low view of life has reduced them to incapability of grasping at higher thoughts."

In referring to the Christian Scientist's understanding of God as All-in-all, he dwelt with much earnestness on the fact of how the world is oppressed with the burden of a terrible fear which a correct appreciation of God should dispel, and quoted 2 Timothy, 1 : 7: "For God hath not given us the spirit of fear." In impassioned and moving words the speaker poured out his desire and evident belief that, to quote his own words, "the dark shadows of sin, disease, and death may be dispersed and to have this worked is worth all sacrifice."

In words breathing the sympathy of our Master he urged his hearers to refuse to look upon Christian Scientists as outside the gates of the church, but to draw them in and not show a spirit of desire to separate. He concluded by stating in emphatic language that though not bound to follow the Christian Scientist's errors, the Christian churches are bound to climb the same heights, that we are reminded by Christian Science that Immortality is *now* and *here*, and that the Peace of God is for believers *to-day*.

Success.

BY A. E. VAN OSTRAND.

LET us consider the question, What is success? Is it merely the gratification of these material senses? Is it the accumulation of worldly goods? Is it dominion over mankind through any of the various phases of social, civil, political, or professional life? Ask those who have met with success in a material way, and, without doubt, the vast majority will tell you that it did not give them the happiness they so much desired, and in the main the results were far from satisfying.

Jesus when he rebuked his followers, in the parable of the

man who laid up treasures for himself, but was not rich toward God, said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" but he defined real success, when he declared, "The prince of this world cometh, and hath nothing in me;" meaning by this, that his overcoming of self was complete, and there was nothing left in his consciousness that responded to the temptation of the world, the flesh, and evil. Can anything be called success, in its truest sense, which is not substantial and permanent? St. John said to the Laodiceans, "Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Jeremiah declared that "he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool," and the Master asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" showing us that in his opinion so-called success, if not gained through spiritual understanding, was profitable for nothing. In following the teachings of Christian Science, we learn that all error, in each individual consciousness, must be overcome, before we can have dominion over sense and self, realize that perfect freedom of the children of God, and awake in his image and likeness. We must strive to purify our thought of all that beclouds the spiritual sense, obstructs the light, and hinders the perfect reflection of divine Mind.

We are learning each day that as a man "thinketh in his heart, so is he;" that thoughts are things and have power to benefit or injure us and others, in proportion to their purity or impurity, truth or falsity.

St. Paul beseeches the Corinthians to bring "into captivity every thought to the obedience of Christ." Isaiah said, "Let the wicked forsake his way, and the unrighteous man his thoughts."

But the question naturally arises, What do we gain by applying the teachings of Jesus in a practical way? and if we listened to the voice of error it would seem to say that we are scoffed at, maligned, and finally defeated. But this is not so, as all can testify who have had an opportunity to understand and apply the Truth as explained in Science and Health, and we are proving daily that "whatsoever a man soweth, that shall he also reap." If he sows selfishness, dishonesty, and sensuality, these are the marks of the beast, and he will reap evil, disease, and death; but if his thoughts and acts are pure, honest, and unselfish, these are reflections of divine Mind, and must result in happiness, health, and harmony. This is the eternal law of God which is just and true, and does not need re-adjusting to meet each individual case, but is ever-operative,—a perpetual, living, loving, law, which rewards every man according to his works, and can never be rendered null and void, or made of none effect.

Overcoming Personality.

BY HERBERT S. FULLER.

MARY BAKER G. EDDY endeavors in all her writings to turn the gaze of those who seek the light of Christian Science, from personality to Principle. In word and example she gently, but firmly and safely, leads us from the contemplation of "the seen" to an understanding of spiritual things, thereby presenting to our view "the things which are unseen" to the mortal sense of sight, but which appear to the spiritual sight to be blazoned so that all can see.

In pursuance of this, she takes us along the path of Truth until we are able to discern for ourselves the real from the unreal, and cease in a measure to have respect "for the persons of men."

Students of her writings know full well that if they would attain in the Science of Being the heights which she stands

ready to scale with them, they must destroy the false sense of personality.

The world insists that we, Christian Scientists, worship the personality of our Leader. This is a false statement. It has no power and cannot lead one from the true thought. We know that our Leader is constantly pointing from self to Principle, and we fully understand that the claim that we do worship her is false. Love her we do and shall, for what she has done and is doing for the world at large, but this is not of the hero worship kind, and deals not with her personality, but what is reflected by her.

Mrs. Eddy teaches us that there really is but one personality, that is God, and that personality is reflected not transmitted. She tells us plainly also that faith in human personality will not heal, and most of us know this to be true from having proven it. In all ways she leads us from the thought of personality.

Difficult as the problem may seem at times, we have got to divorce ourselves from reliance on personality and look to God—Good—only. We know that God does not have respect for person.

As I read the closing chapters of Revelation that tell of the wonderful spiritual vision that came to St. John, the disciple whom Jesus loved, I am compelled to think that the good apostle had this problem to wrestle with.

In the twenty-first chapter, after John had seen the new heaven and the new earth, and the Holy city, New Jerusalem, he tells us that there came unto him one of the seven angels, who took him away in the spirit to a great and high mountain. He is shown the beauties of the great city, the holy Jerusalem, descending out of heaven from God, and also the river of the water of life and the tree of life.

In the light of this great experience which he had just passed through we find in the eighth and ninth verses of the twenty-second chapter these words:—

"And I, John, saw these things and heard them. And when I had heard and seen them, I fell down to worship before the feet of the angel which showed me these things.

"Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: *worship God.*"

Do not these words indicate that John then and there wrestled with the problem of personality?

A Tribute to our Leader.

The graduating exercises of St. Helen's Hall of Portland, Ore., took place June 13, 1901, in the presence of a large audience. On the platform were the venerable Bishop of the Diocese, several clergymen of the Episcopal Church, the president of the State University, Dr. Franz Strong, and many scholarly men and women of Oregon.

One of the brightest young ladies of the class read an interesting essay on "Famous Women of America." Among those mentioned in a brief account were Harriet Beecher Stowe, Margaret Fuller, Mary Lyons, Frances Willard, Elizabeth Cady Stanton, closing with a tribute to Mary Baker Eddy, the Leader of Christian Science. Neither this young lady nor her parents are in any way connected with Christian Science, but the recognition comes from the standpoint of a well-informed student on the topics and movements of the day.—MRS. A. B. C.

God works in all things; all obey
His first propulsion from the night;
Wake thou and watch!—the world is gray
With morning light!

WHITTIER.

Testimonies.

Bad Habits Outgrown.

Early experiences in our work in coming into Christian Science are helpful. Looking back at the conditions of belief and fear that we have come out of, gives occasion for thankfulness to the Giver of all good gifts.

After seeing the practical healing of physical disease by Christian Science, and the happy, contented lives of the Christian Scientists, I started to study "Science and Health with Key to the Scriptures" with a desire for a better life. Starting as earnestly and honestly as I knew how, I began to put into practice its teachings, and after a short time I began to look over my past life and to examine myself to see if any results had been attained. I was amazed to see what conditions I had come out of; one illustration will explain my meaning. Having been subject to the tobacco habit for over twenty years, being an inveterate smoker of strong cigars, I wondered exceedingly where the desire for a smoke had gone to. I learned later that it was only a mortal belief of appetite that had held me in bondage. This was over six years ago, and from my first start in reading the text-book, Science and Health, I never have had the slightest desire to indulge in a smoke or take a chew of tobacco.

I realized that my prayers had been answered, for old things had passed away and new things had appeared that were more of a reality than my old beliefs. This new birth in the Truth has continued, and the old conditions of thought—envy, jealousy, malice, hate, revenge, selfishness, and all the characteristics that control mortals and lead them to indulge in wrong doing—are passing away.

When first coming into Christian Science my desire was to benefit myself. I soon learned that to be a Christian Scientist one had to live and put into practice the Sermon on the Mount, and the ten commandments. The command to love our neighbor as ourself had always been a mystery to me, but through the understanding of Christian Science it has been made plain.

This revelation of Truth came as light to my consciousness, there was no emotional ecstasy but a clear, calm, and joyful contentment that gave me courage to work to overcome the old self and to strive to know the new man made in the image and likeness of God. This Truth will come to all that have the honest desire to know God aright.

With the study of Science and Health in connection with the Bible came the illumination of the Scriptures. I then understood that the teachings of the prophets, of Jesus, and of the apostles were based on the understanding of God, and man as made in His image and likeness. While grateful for the many blessings of physical healing and being able to help others, I feel far more grateful for the moral and spiritual healing that has come to me, making a new life and a new world.

GEORGE F. GUILLE, Chicago, Ill.

Deafness Healed.

Ever since I was a mere child, my hearing in both ears has been greatly impaired, brought about by excessive earache. For years I was attended by a number of the best doctors in our state, but to no avail. Not until the doctors had given my case up and said my ear-drums were broken and I never would be able to hear again, did my people consent to my being treated by a Christian Scientist.

At the time my father and mother had heard but little of Christian Science, and, naturally, they had very little use for it.

After two weeks, my hearing was restored and I was able to hear as plainly and distinctly as any one. Of course, there were those who said that it was because I had been stuffed full of medicine and was now letting it alone and

permitting nature to take its course, that I would have got well any way, and that Christian Science had nothing to do with it. It looked reasonable enough to us that such might be the case.

This was about thirteen years ago. After that we moved to California, and about eight years ago I got wet and took a very severe cold, and it settled in my ears again. This time we decided to let nature take its course, and I would be all right soon. The longer I waited for nature to do the work, the worse I got, so finally my mother called upon a healer and asked her to treat me. Inside of a week my hearing was greatly benefited, and within a month, I was as well as ever.

It is wonderful. Both of these times I was so deaf that I could not hear a watch tick when placed close against my ear, but now I can hear a clock tick in the next room. I am positive that Christian Science cured me.

CHARLES R. MILLER, Corona, Cal.

Patience Rewarded.

A few years ago I was afflicted with a large fibroid tumor and was under medical treatment for several months without being benefited. An operation was not deemed safe. The treatment being very severe, I finally gave it up and turned to Christian Science.

The case was an obstinate one and seemed to require long and continuous effort. Sometimes I seemed to be worse but there must have been progress all the way, for I was perfectly healed. When I look back I am glad the healing did not come at once, as I can see that every step I have been compelled to take was really just what I needed to bring to me an understanding of God as Love. As this view of the Divine grew in my thought I felt that I could not dishonor God by giving up that which had given me my first clear and true sense of Him as a perfect Saviour. These words of Jesus presented themselves to me as a gentle reminder, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

Science and Health was my daily and hourly companion, and words can never express the gratitude I feel toward its author, who has shown us the way to health and a better life.—CAROLINE F. JAMES, Kingston, N. Y.

Rejoicing in Freedom.

Born in 1841, I served in the Confederate Army, and for thirty-three years have prospected and mined in Montana. I was salivated when less than three years of age, and did not weigh fifty pounds when twelve years old. About this time, I had my back injured and was afflicted with piles, biliousness, and chronic constipation.

In 1879 rheumatism was added, and for a time I used crutches. I developed asthma a short time after—as an addition to catarrh, which attacked me first in 1871. In 1885 my eyes began to fail, and I commenced using spectacles. From my earliest recollection I have been dosed, or dosed myself, with all the remedies within my reach for these various complaints. I am free from disease, and am writing this communication without glasses. I have lost all sense of the dead weariness that formerly made life a burden after each day's work was done. I am awaking to "the sense of Life that knows no death," and to "that joy which finds one's own in another's good" (Miscellaneous Writings by Mary Baker G. Eddy, pp. 194, 128).

HARPIN DAVIES, Bald Butte, Mont.

In the testimony "Desire for Tobacco Overcome," which was published on page 737 of the *Sentinel* for July 18, the third sentence in the third paragraph should read, "This demonstration was made finally and completely in Houston, Tex., about one year since." It will be observed that the writer states he had turned to Christian Science for help about eighteen months previous.

Religious Items.

Cunningham Geikie, D.D., LL.D., in an article in the July number of *The Homiletic Review*, thus writes of the Christendom of the fourth century: "The Christendom of the fourth century was wonderfully changed from that of the apostolic age. Human nature, always the same, had already, while Paul and his fellow missionaries were still alive, shown the white buds of future thorns shooting up amid the tender spires of the good seed over the heathen world. At Antioch, in Jerusalem, Corinth, Galatia, and, indeed, over the whole missionary field, the furious pride and bigotry of the Jew and the insatiable disputatiousness of the Greek fostered controversy and induced confusion. In the later epistles, moreover, new divisions and fresh corruptions are foreshadowed, so that from the first Christ seemed, in his own words, to have sent, not peace, but a sword among men. Inside the fold no less than without. The fourth century found its special battleground in the attempts to define the mysterious relations of God the Father and our Lord; Arius on the one hand and Athanasius on the other heading the opposing parties. In A.D. 325 the Council of Nice had formulated the creed which still survives, but that venerable document only gave a war-cry to one side; the other defining it to suit their own opinions. From the one great controversy many others sprang up, till heresies—that is, parties—became countless, each, as the Emperor Julian truly said, hating each other more than any savage tribe hated its bitterest enemy."

Under the head of "The Curse and Comfort of Creeds," *The Congregationalist and Christian World* says: "May a Christian examine the foundations of his belief? This question is being earnestly discussed in great church assemblies. On one side it is urged that these foundations were laid by godly men ages ago, and laid forever. On the other hand, it is asserted that Christian life cannot survive unless it expresses vital and satisfying belief. In the General Assembly of the Church of Scotland a few weeks ago the subject of greatest interest was the Confession of Faith and the power of the Church to modify it. The question as stated by Principal Story was, 'Is the Church of Scotland fettered and tied hand and foot mentally to the very forms and expressions of the seventeenth century?' After three hours of able and sometimes heated discussion, the Assembly practically declared in the affirmative—that the Church has no power to modify, abridge, or extend any article of the Confession, though with an addendum expressing its confidence that office bearers in the Church 'will so exercise its jurisdiction as not to oppose the consciences of any who, while owning the sum and substance of the doctrine of the Reformed Churches, are not certain as to some less important determinations also contained in it.'"

The following from *The Examiner* will find a hearty response in the minds of thousands of people: "It is high time that some one in authority should come to the rescue of those unfortunates who are compelled to give testimony in courts of law. The treatment of them by lawyers is often cruel in the extreme. Questions are asked which are expressly designed to place them in a false position and thus discredit their evidence, and they are not suffered to make any explanation. The distress thus caused to a sensitive mind often amounts to actual torture—torture more poignant than rack or thumbscrew. In a recent case in one of our New York courts the judge said: 'A party, when he becomes a witness, is entitled, even on cross-examination to be protected. Witnesses have some rights which courts are bound to respect. Attacks of the kind set out in this record cannot be made upon one's private life under the guise of cross-examination.' It would be well if all judges would take this position, and refuse to permit the continuance of the practice of putting witnesses to the torture."

The following from the editorial columns of *The Universalist Leader* is worthy of serious consideration upon the subject of temperance: "There is no more gratifying sign for those whose minds and hearts are keen in the service of the cause of temperance,—and that should mean every Christian of every degree,—than the attitude of the employers of men in large numbers. A practical admission of that for which the temperance prophets have contended for years, is made when the great corporation gives notice that no one who uses intoxicating liquor shall enter its employment; that corporation endorses the temperance platform in a voice its own men, at least, are obliged to hear and respect. We may find all the fault we will because some of the employers themselves continue to make personal use of the thing, but it will be remarkable if the argument of policy and good dollars does not some time appeal to the men most interested. If the use of liquor does not pay with the employee and his little responsibility, how much less must it pay with the employer with his larger responsibility."

Says *The Watchman*: "The Christian public hardly needed the elaborate statement put forth by the China Missionary Conference, approved by nine-tenths of the Protestant missionaries in the Empire. Its purpose is to show that missionaries were not chiefly responsible for the Boxer uprising, and that they have not manifested an un-Christian spirit in suggesting the punishment of those who were guilty of the massacre of foreigners and native Christians. As to the first item, no intelligent person believes that the missionaries had any close relation to the Boxer uprising, which was anti-foreign rather than anti-Christian. As to the second matter there is equally little doubt that the prevailing missionary sentiment has been thoroughly Christian, though some missionaries have not risen to the Christian level. The message, however, that was sent out from the Shanghai meeting last September, we said at the time was a mistake, traceable to overwrought feeling, and nothing has taken place since that to change our opinion."

The Rev. Samuel G. Ayres, in a sermon published in *The Universalist Leader*, says: "It is but seldom that a great soul is understood. It is doubtful if in all history we find one religious leader whose message was gladly accepted. In the realm of science this same fact is true. The world is largely made up of conservatives. There has always been a small school ready to accept new truth, but radicalism has been with the minority. Zoroaster, Confucius, Buddha, Mohammed, and Jesus in religion; Socrates, Seneca, Plato in philosophy; Copernicus, Spinoza, Roger Bacon in science; Savonarola, Luther, Murray, Garrison in reform.—these noble souls who have striven so earnestly for some principle which would ennoble and enlighten the world, have had small following. In their own age they were unpopular with the vast majority; to-day we are glad to be known as their followers."

"I believe that God has ordained a way for man's salvation, that way is Christ. He stands with one hand raised to heaven, one reaching down to man. Man must take that hand to be saved. I believe that every soul will ultimately do so. I don't believe that any soul ever was, now is, or ever will be condemned to endless hell," said a prominent citizen of Clarinda. "Come down and help us win the victory," said the Universalist minister. "O, I have been a member of the Presbyterian Church for twenty years and am now."

Universalist Evangel, Clarinda, Iowa.

All interpretations of the Scripture, I remark again, which make toward hardness, cruelty, and severity are false—false! No mosaic of texts can be allowed to stand against the stream of Bible testimony. God governs by His goodness, and where that fails He restrains as far as possible by fear, but fear of consequences of evil is the alternate and the lowest reason. Goodness is the

primitive principle for the purpose of lifting men out of their lower state, and bringing them up into communion with Him.

REV. HENRY WARD BEECHER.

The Right Rev. Leighton Coleman, D.D., LL.D., in an article in *The Church Standard*, says: "There are many devout rich people leading simple lives who discountenance any invidious distinctions between really respectable people. It is to those that the Church must chiefly, if not exclusively, appeal for the exertion of their influence towards delivering this country from the debasing thralldom which accompanies this enforced and, as I believe, growing separation between fellow-members of the Commonwealth of Israel."

Christ does not force his way into the heart. He comes where he is welcomed only; but his coming to-day, as of old, means opened eyes, falling scales, clear vision, his glory revealed, an awakened soul. Then let our prayer be unceasing for his coming, for the larger knowledge, for the richer experience, for the vision of his glory which is given only to those with open eyes.

The Standard.

Says *The Christian Register*: "Whatever may be the outcome of missionary work in heathen lands, it is certain that the names of many missionaries, men and women, will be held in grateful remembrance by all who admire the hero and reverence the saint."

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Lone Wolf and other Indians made application to the United States Court in Oklahoma for an injunction restraining the Government from opening the Kiowa-Comanche lands for settlement. They urged that the act under which they were divested of their lands was unconstitutional. It was also urged that two million dollars, the price paid for the land was insufficient, and that at least five million dollars should have been paid. The application was denied by Judge Erwin July 29, and the opening of the lands was not in the least interfered with.

The total receipts of the United States during the fiscal year ending June 30, amounted to \$587,685,337.53 and the expenditures were \$509,967,353.15, leaving a surplus of \$77,717,984.38. The receipts were the largest in the history of the government, and the expenses larger than any fiscal year except those of the Civil War and the war with Spain.

Secretary Long issued the following general order July 29:—

All persons in the naval service are strictly enjoined to refrain from any public statement concerning the subject matter of the court of inquiry requested by Rear Admiral W. S. Schley.

(Signed) John D. Long, Secretary.

The new mint at Philadelphia is the largest and costliest money making institution in the world. Together with its machinery it has cost the Government about two million dollars.

It is estimated that the cost of the naval court of inquiry asked for by Admiral Schley will be from twenty-five to forty thousand dollars.

Among the thirty admitted to West Point July 29, was Calvin P. Titus, the young American soldier who first scaled the wall at Peking.

August 1 the United States Treasury had \$504,354,297 in gold, the largest amount of gold ever held by any nation in the world.

Foreign.

In compliance with the demands formulated last December by the allied ministers, the Chinese government has issued a decree establishing a Board to deal with foreign affairs. The new Board consists of five members and is to succeed the old Tsung-li-Yamen. The edict declares that foreign affairs will hereafter be the most important business of the government. The ministers of the Powers are satisfied with the tone and substance of the edict.

Parliament has been asked to grant \$32,500,000 in aid of the Transvaal and Orange River colonies in South Africa. Fifteen million dollars of this amount will be considered an advance to the colonies to be repaid out of the first loans issued by them.

Dr. Sauring Berson, a member of the Meteorological Institute of Germany, recently made a balloon ascent in which he reached a height of 33,500 feet. The lowest temperature recorded was forty degrees below zero, Fahrenheit.

Miss Katherine D. Elwas, niece of the governor of Bermuda, is seeking to find a market in the United States for the handiwork of the idle and penniless Boer prisoners confined on the island.

A revolutionary force from Colombia has invaded Venezuela. Martial law has been declared by the president of the country and an army of ten thousand men will be raised to meet the invaders.

The House of Commons has authorized the expenditure of ten million dollars on the Pacific cable, Great Britain's share under the agreement with the colonies.

King Edward has asked Parliament to grant Lord Roberts five hundred thousand dollars in consideration of the eminent services rendered in South Africa.

Since the beginning of the war in South Africa thirty-three thousand Boers have either been taken in arms or have surrendered.

The cost of the Boer war during the month of July was \$6,250,000 weekly.

Industrial and Commercial.

Vessels built in the United States and officially numbered by the Bureau of Navigation during the fiscal year ending June 30, 1901, number 1,173 of 401,285 gross tons, compared with 1,058 of 305,677 gross tons for the previous fiscal year. Unrigged barges, canal boats, etc., will add 88,331 tons to this total. Such construction the previous year aggregated 76,186 tons. The whole tonnage built has been exceeded only twice in our history in 1854 and in 1855, when the maximum, 583,450 tons was attained.

The Common Pleas Court of Cleveland removed the injunction secured by the Big Consolidated Railway restraining the City Board of Equalization from increasing its valuation, and the Board met at once and raised the valuation from \$1,145,150 to \$8,556,759.

The *Engineering and Mining Journal* estimates that the value of the metal and mineral output of the United States in 1900 was \$1,365,608,583, which exceeds that of 1899 by \$147,000,000.

Plans for a central railroad station at Chicago, estimated to cost forty million dollars, will be presented at a meeting of railroad officials August 15. Eighteen of the twenty-two roads entering Chicago have approved of the scheme.

The American Window Glass Company of Pittsburg, Pa., now controls the manufacture of glass in the United States, having purchased the United Glass Company of Syracuse.

The American Federation of Labor has started to raise a fund of half a million dollars to be used for the purpose of employing counsel in fights with wealthy corporations.

The Southern Pacific Company will use oil instead of coal for motive power on the Texas and California lines.

It is estimated that this year's wheat crop will amount to 725,000,000 bushels.

General.

Everyn Baldwin, an American explorer, at the head of what is said to be the best equipped expedition that ever started out to discover the North Pole, left Tromsø, Norway, the latter part of July. Three vessels well provisioned, a large company of scientists, and everything experience could suggest in the way of equipment, made up the expedition. There are forty-two men in the party and they are prepared to stay five years.

The old Baldwin locomotive, 1899, which drew Abraham Lincoln's funeral train a part of the way West, has just been put out of service after nearly forty years. In recent years it has been used in yard service on the Pennsylvania division of the New York Central. In its prime 1899 was regarded as a perfect type of passenger locomotive.

The twenty-fifth anniversary of Colorado's statehood was observed at Colorado Springs, August 2. The principal address was delivered by Vice-President Roosevelt. His subject was "The Growth of the West during the last Quarter of a Century." Ten thousand people heard the address.

A telegraph station will be established at Tatoosh Island at the entrance of Puget Sound for the purpose of reporting incoming ships. Experiments will be made with wireless telegraphy, and if this does not prove successful a cable will be laid.

The Nebraska Grain Association estimates that at the very lowest one hundred and fifty million bushels of corn will be raised in the State this year. The crop has not been affected by the drouth nearly as much as was feared.

In a case testing the validity of Chicago's anti-billboard ordinances, a physician testified that certain classes of billboards are injurious to the health of people because of the suggestions of disease and suffering.

The Mt. Vernon Chapter of the Daughters of the American Revolution are raising money to preserve the Pollock Church which was designed by George Washington and in which he worshipped.

The special meeting of the American Forestry Association will be held in Denver, Col., August 27-29, in affiliation with the American Association for the Advancement of Science.

Thirteen thousand acres of timber land in the pine belt of Alabama recently sold for eighty thousand dollars. The purchaser was a capitalist and timber man of Chicago.

August 2 was "American day" at the Winnipeg exposition. It was estimated that fifteen thousand visitors from North Dakota and Minnesota were in attendance.

The board of directors of the Pan-American Exposition have decided that the entire midway at the Exposition must be closed on Sundays.

The magnificent linguistic library of the late Prince Louis-Lucien Bonaparte has been purchased for the Newbury Library of Chicago.

July 24, the city of Detroit celebrated the two hundredth anniversary of her founding by Sieur Antoine de La Motte Cadillac.

M. Jules Verne, who has passed his seventy-third birthday, is said to be engaged upon his ninety-ninth novel.

The attendance at the Pan-American Exposition during the three months ending July 21, was 2,724,908.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" - *Jesus.*

Linotypes and their Work.

A Most Wonderful Invention and Piece of Mechanism.

YEARS of continuous experiment and the expenditure of a million dollars were required for the invention of the Mergenthaler Linotype. The linotype is pronounced by the *London Engineering* to be "the most remarkable machine of this century." Its invention and introduction are effecting a revolution in the business of printing newspapers and books which is scarcely second in importance to the wonders wrought by electricity.

The linotype marks the first and only successful departure from the long-established forms of type composition. The last great improvement was the production of a machine in which the linotypes were produced instantly and ready for use on the press by the mere fingering of keys like those of a typewriter, the keys serving to assemble temporarily in line metal matrices bearing individual letters, against which the slugs or linotypes were cast in type metal.

This machine, known to-day in every part of the world as the linotype, is now extensively made in factories in the United States, England, and Canada, giving employment to many hundreds of men. The machine is used on more than five hundred of the leading dailies of the world. Over five thousand machines are constantly in use throughout the world, and by numerous book and job printers.



Operated by a single person, the machine produces and assembles linotypes ready for the press or stereotyping table, at the rate of from 3,600 to 7,500 ems per hour.

The linotype produces finished matter of the highest quality. It permits the face or style of type to be changed at will. It permits the operator to read and correct his matter as he proceeds, thus avoiding the usual errors in correction. Any person of intelligence can, in a few days, become a good operator, and in a few weeks an expert.

The first machines were introduced in the printing office in 1886 and are still in successful daily use. It was decided, however, to follow the development and improvement of the invention as far as possible. The action of the machines was carefully watched for months, the requirements of the printing office studied, and the advice of skilled printers sought in all directions. In the light of the information thus gained the machine was modified, improved, increased in capacity, and made adjustable or convertible to every demand. New shops were built, new tools and machinery devised, and the manufacture inaugurated on the "interchangeable" system, which has given American watches their great reputation. The result is the present standard linotype, a machine marvelous in speed, in the quality of its product, and in the perfection and action of its parts. The principal factory is located on Ryerson Street, Brooklyn, N. Y., and the offices of the company are located in the Tribune Building, New York City.

The linotype is not a typesetting machine in the ordinary sense of the word. On the contrary, it is a machine

which, being operated by finger keys like a typewriter, creates or produces type matter ready for use on the press or stereotyping table.

The machine marks a wide departure from the ordinary method of using single line letter type. It produces and assembles side by side metal bars or slugs, each the length and width of a line of type, and having on the upper edge characters to print an entire line. These bars, having the appearance of solid lines of type and answering the same purpose, are called "linotypes." When assembled side by side, they constitute a "form" composed of ordinary type, and adapted to be used in the same manner. After being used, the linotypes are returned to the melting pot to be recast into other lines, thus doing away with distribution.



The production of the linotypes is effected as follows:—

The machine contains as its leading members a large number of small brass matrices. The cut of one of these matrices looks like a letter Y.

These matrices consist each of a flat plate, having in its vertical edge a female letter or matrix, and in the upper end a series of teeth. There are a number of matrices for each letter or character represented on the keyboard.

The machine is organized to select matrices bearing the required characters, and set them up in a line side by side, with intervening spaces, in the order in which they are to appear in print, and thereafter to present the line to mold so that the linotypes or slugs may be cast against and into the entire line of matrices at one operation.

There is an inclined stationary magazine or holder, containing channels in which the assorted matrices are stored. The matrices tend to slide downward out of the magazine by reason of their gravity, but they are held in check by escapements, one at the mouth of each channel. From these escapements, rods are extended downwards to a series of finger-keys. There is a special key for each character or letter. The keys are depressed by the operator in the order in which the corresponding characters are to appear in the print.



Each time a key is actuated it permits a single matrix, bearing the corresponding character, to fall out of the mouth of the magazine and downward through the channels to an inclined traveling belt, by which the matrices are carried downward one after another, and delivered into a slotted assembling block in which they are set up or composed side by side in a line or row. A stationary box contains a series of spaces, and a delivery device connected with finger bar by which the spaces are discharged and permitted to fall into the line at their proper places. Thus it is that, by operating the keys, the required matrices and spaces are delivered one after another and assembled in line in the block, until it contains all the characters necessary to complete one line of print. After the line of matrices is thus composed it is transferred to the face of a vertical mold wheel through which a slot or mold proper

extends from the front to the rear face. The entire row of characters in the matrix line is presented directly opposite the face of the mold or slot, so that when the mold is filled with metal to produce a slug or linotype, the metal will flow into the matrices, which produce their respective characters in relief on the edge of the casting.

Behind the mold wheel there is arranged a pot in which type metal is maintained in molten condition by a flame from a gas burner thereunder. The pot has a delivery mouth or channel adapted to fit against and close the rear face of the mold. Within the pot there is mounted a mechanically operated pump-plunger. After the line of matrices is presented and locked against and across the face of the mold, the mouth of the pot is closed against the rear side of the mold, and the plunger then operated to force the molten metal from the mouth of the pot into the mold, in which it solidifies, completing the slug or linotype.

After the linotype is thus produced the mold wheel makes a partial revolution, turning the mold slot from the horizontal position in which it stood during the casting operation to the vertical position. While the mold stands in this position, a horizontal blade advances from the rear and pushes the linotype forward out of the mold and between trimming knives into a galley on the front of the machine. A vibrating arm advances the linotypes one after the other along the galley, into which they are thus assembled side by side in column form, ready for immediate use.

After the assembled matrices have answered their purpose in front of the mold it is necessary to distribute and return them to the magazine, from which they are again in due time discharged in different order for use in succeeding lines.



The distribution of the matrices to their proper channels is effected by mechanism of extreme simplicity, as follows:

Each matrix has the teeth arranged in a peculiar order or number, according to the letter which it bears. In other words, a matrix bearing any given letter differs, as to the number or arrangement of its teeth, from a matrix bearing any other letter, and these teeth are relied upon as the means of effecting distribution. A rigid metal bar is fixed in position above the open upper ends of the magazine channels, and is formed at its lower edge with longitudinal teeth or ribs, adapted to engage the teeth of the matrices and hold the latter in suspension. The ribs of the distributor bar vary in number and arrangement over the mouth of each channel of the magazine. The matrices to be distributed are simply pushed horizontally along the bar at one end so as to hang suspended therefrom, and then moved slowly along it over the mouths of the channels. Each matrix will remain in engagement with and be suspended from the teeth of the bar until it arrives over its proper channel, where the arrangement of teeth permits the matrix to discharge so that it falls directly into the channel. The movement of the matrices is effected by means of longitudinal screws which lie below the distributor bar in position to engage the edges of the matrices and slide them along the bar.—*The Topeka Daily Herald*.

Accuracy, doing things to a finish, is one of the most important lessons that can be taught a child, because there is a moral quality at stake. The whole character is often undermined by the unfortunate habit of inaccuracy. Men whose ability would have made them peers in their communities have become nonentities, and their careers mediocre or total failures, simply because they were allowed in childhood to form the habit of half doing things, and of making half or exaggerated statements.—*August Success*.

Voice of the Press.

A Plea for Justice.

NEITHER the *Herald* nor any of its attaches belong to the cult known as Christian Scientists, and there is no impelling personal motive to defend that peculiar sect in these columns; but this newspaper believes in fair play, and that one "ism" is just as much entitled to it in the consideration of its claims as another.

It is the history of human nature that any proposition of a religious type is unceremoniously branded as an "ism," a fake, a fad, a fraud, or a delusion, by those who entertain views of a different character. When, in the course of time, the alleged "fad," whatever it may be, has succeeded in weathering the storm and securing a foothold, it turns about with equal ferocity and unfairness to attack some other suggestion that may be new to its knowledge of things.

Thus it is seen that some of the religious sects of to-day, rich in material wealth it may be and influential as to numbers, forget the struggle against misrepresentation and abuse that characterized their earlier days, and seem to think that their status in the world can be maintained only by directing their own batteries against any new candidate for public investigation that may appeal to the people for a hearing.

Time was when those religious organizations that are to-day misrepresenting the Christian Scientists were themselves the victims of unjust aspersions; and the illogic of ill-bred advocates of the doctrine of sweet charity and love, so generously given to the world by the Saviour of mankind, was hurled at them with all the fiery intolerance which bigotry could inspire.

Now, when Christian Science comes along, with many things in its potpourri of principles that the world cannot see its way clear to endorse, but which avowedly stands for an upright and moral life, and for the inculcation of lofty ideals of thought,—whether practical and matter-of-fact or not,—it encounters all the polished savagery which the pulpit may direct against it.

The writer did not have the pleasure of hearing Judge Ewing, but having a knowledge of the claims set forth by the sect he represents, he has perused with some interest excerpts from an alleged rejoinder from the pulpit of the Rev. George Stull of Billings.

In one of his flights of reason and flows of soul, the chaplain said, "Christianity makes the way so simple that a wayfaring man, though a fool, need not err, while Christian Science talks of the gnosis of the air and the harmatia of the homo, the yogo of the dama and the karma of the maya." In using a jumble of Sanskrit words in the foregoing, without reference to their application or meaning, and which have no place in Christian Science, the learned divine apparently sought to make cheap ridicule from the sacred desk take the place of argument.

Whether a clergyman, or any one else, sees fit to attack a religious movement, or philosophy, or school of thought, that is endorsed and supported by men of mature minds and unimpeachable personal character, it is the bounden duty of the assailant to correctly state the hypothesis that he would undermine and destroy.

The concluding statements in the foregoing excerpt are a burlesque, and, if so intended, are unworthy a minister of the gospel; on the other hand, if honestly set forth, they betray an ignorance of the principles of Christian Science that should have called a halt on any attempt to "answer" them. It is unfortunately true that the cause of Christianity, which has done so much for the benefit of mankind, is injured and impaired by the readiness of so many of its advocates and teachers to discredit other moral agencies through an ignorant or malicious distortion of the theories set forth.

The fact that one agency in the interests of a higher and nobler manhood sees fit to misrepresent another, teaches the world to discount the statements of the Christian minister when proclaiming his own doctrines to mankind.

The *Herald* will plead—not for the endorsement of Christian Science, not for a belief in the unbelievable in any direction to which the human mind may turn—but for a broader and deeper charity, a wider and fuller conception of life and its purposes, that will unite all men in the approval of all things that contribute to the upbuilding of human character and the growth of the God-given soul, regardless of the petty differences of expression through which the underlying truths of the universe manifest themselves upon the pathway of the race.

Helena (Mont.) Evening Herald.

An Age of Mental Depression.

It is generally admitted that the disease of mental depression is a very common one at the present time, especially with what are usually called the educated classes.

No doubt in all ages there have been many people who suffered from depression from various causes more or less personal to themselves, but the wide extent of the disease in modern times seems to suggest that there must be some general cause or causes of the phenomena. Mr. Albert Chevalier's well-known song, "Wot's the good of anyfin? Vy, nuffin!" expresses a really not uncommon state of mind, and its popularity is probably due to its striking a sympathetic chord in the breasts of the hearers.

The moral and intellectual confusion is naturally most keenly felt by the finest minds. People who live by rule of thumb, or by accepting the conventional ideas of their neighbors, and who never think things out for themselves, are hardly aware of the extent of the collapse of the traditional creed. It is only the intellectual people who are troubled.

Without going into theological questions, few competent authorities will be disposed to deny that a great deal of Christian theology, which was once firmly believed in and made the basis of Christian ethics, is now no longer tenable. The dropping of a few theological articles would perhaps matter little, if we could be sure where we would stop, and if it could be shown that the overthrow of the theological structure of Christianity would not affect its moral authority. That, however, is just what cannot be shown. The ethical authority of a religion can hardly survive the theology which constitutes to so great an extent the religion itself—which is, at any rate, the skeleton or framework upon which the religion is built. The Christian religion cannot afford to be brought down to the level of that of Confucius, which is simply a collection of moral apothegms, without any ultimate authority beyond their inherent merits.

The authority of Christian ethics must necessarily stand or fall with the truth of Christian theology. The most logical minds cannot help seeing this and appreciating the consequent chaos in ethics.

The present age bears a considerable resemblance to the declining days of Paganism, when the philosophers were undermining the old religion with their criticism and the new religion was struggling into life. While Christianity is not perhaps being destroyed as Paganism was destroyed, it is undoubtedly going through a very critical evolutionary phase, and it seems inevitable that it will issue from the ordeal a very different kind of religion from what it was, say, a century ago.

Such ages of transition are frequently periods of melancholy. Men's minds are unsettled, and there is a general spirit of uneasiness abroad. When the Roman Empire was under the government of the Antonines, although the period was one of great material prosperity (just like our own Victorian epoch in that respect), it was yet tinged with a kind of intellectual sadness.—*Westminster Review.*

Selected Articles.

Eternal Life.

"I AM come, therefore, that they might have life, and that they might have it more abundantly." These words spake Jesus, the meekest, wisest, and best man who ever walked the earth. He spoke from an understanding point of view, for he knew what life is and how it came. He knew that Life is God; that living is the consciousness of existence, and that man lived because he reflected this Life Principle. Because he understood the science of creation, cause and effect, he knew that life is never in that which it creates, but that God is the Life of man. Because man had believed otherwise, he came, and by coming and teaching the Truth he corrected the error.

He said in one place, "He that hath the Son, hath life; he that hath not the Son, hath not life." In other words, until we learn and demonstrate our sonship with God we do not realize what life is, for no man lives in matter. As we understand and utilize the divine energies, as we rise above the consciousness of material existence, we are learning what life eternal is,—a conscious understanding of God and man,—and then we truly live.

Jesus said he came that we might have a fuller, larger, clearer sense of life than previous teachings ever revealed. His was a religion of life, not of death, and one of the greatest mistakes is that it is his death that saves us. He taught no such thing. To the weeping Mary's belief in a literal resurrection he said, "I am the resurrection and the life; understand this Life Principle which I teach, and thus rise above the dismal beliefs of sin, sickness, and death, which hold you in the sepulchre of mortal mind." We are saved, not because Jesus died for us, but because he worked out for us the problem of being. He gave his life indeed, but it was simply to prove the nothingness of every form of error, even "the last enemy to be destroyed;" and he proved it by overcoming death.

There never lived a more practical man. Every statement he made was based upon a scientific fact, and as the laws of God are understood their accuracy will be proved. He said, "Heaven and earth [your material conception of it] shall pass away, but my words shall not pass away," and they never will, for they are spirit and life. His most transcendental statements are being understood and demonstrated by those seeking a scientific Christianity. The mists of materialism, the dogmatism of creeds, and the inherent sin in his consciousness, have all hindered man in his search after God. He has been asleep in the dream of the senses, believing in a personal God and corporeal, fallen man. His eyes have been holden so that he could not behold his divine birthright, dominion over material sense. But the day is at hand when a more reasonable, practical Christianity is preached and proven. God's hand is not shortened that He cannot save, and He must and will be found an ever-present help in time of trouble. When the Science of Being is more generally understood, man will see that discord, selfishness, poverty, sickness, and death are caused by sin and ignorance, and instead of resorting to matter for aid, he will seek to understand and utilize the divine Mind, God, and will find that the Sun of righteousness does arise with healing in his wings.

The signs of the times are significant. A feeling of unrest, of disquietude, is a harbinger of a great spiritual awakening which, ere it ends, will redeem the world. "The wages of sin is death." Sin is death, for Life is God. Only as we lift thought above sin, above the sense of limitations which comprise this state of mortal consciousness called material life, do we really live. The spiritual fact is the only fact. God is our Life, and God is all. He is Love, divine Mind, the only intelligence, power, and might

of the universe. The powers that be are ordained of Good, and there are no other powers.

Another great mistake is, that life, the understanding of Life, is gained only by first passing through the gateway of death. That man must first die in order to live. That which Paul rightly called the "last enemy," in this way is taught to be our best friend. Jesus did not so teach, nor his disciples. At no place in the Scriptures is death taught to be anything but an evil. I refer, of course, to a rational interpretation, and this will be found to be a spiritual and not a literal one. As the spiritual sense of the Scriptures dawns upon human thought, it will be found to be a logical, practical exposition of the Science of Being, of what God and man is—the impotency of error, and final triumph of Good. "Now is the accepted time, now is the day of salvation," says Paul, and he meant that here and now is the place and time to solve the problem of being, lay hold of the Infinite, acquaint yourself with God, and be at peace. This is the primary school of existence, and if we have not learned our lesson as Enoch, Elijah, and Jesus evidently learned it, we must go on and do so in a future state of consciousness. Death is an incident, not an ultimate in the problem of human life, and not a necessary incident at that.

When we understand really the statement of the apostle, "To be carnally minded is death, but to be spiritually minded is life and peace," we shall cease looking to death as a deliverer, but will bravely and honestly strive to assimilate more and more of the divine nature, until we awake in His image and likeness. We shall seek and find spiritual things, and realize that they alone can aid us, for they come of God, Good. The kingdom of God is found in the consciousness of the spiritually minded, for heaven is harmony, and harmony can be attained only as discord is destroyed, and all discord arises from materialism. There is but one Life, even God, and this Life is eternal, and cannot be lost. We may seem to be clouded as to the facts of being at times by error, sin, but will regain our heritage. The hundred and forty and four thousand, significant of the full number of God's children, although they may wander far from Spirit in the mists of sense, will, through much tribulation, wash their sin-stained garments white in the tears of repentance and be saved. Good is eternal, evil temporal. Here or hereafter we must learn our lesson. We ourselves must decide.

EDWARD E. NORWOOD.
In the *Chattanooga Times*.

The Doctrine of Christian Science.

To the Editor of *The Philadelphia Times*.

In the report in your issue of June 18, of the Methodist Episcopal preachers' meeting in Camden, held the day before, you say that the Rev. F. A. DeMaris denounced Christian Science, and said, "How can a doctrine be Christian that denies the fundamental principles of the church? It teaches that prayer is vain. It teaches the pre-existence of the soul. Christian Science is certainly a misnomer. It is a wolf in sheep's clothing. It is masquerading with a mildewed theosophy on the one hand and a metaphysical cure on the other. I believe it to be one of the abominations of the present age. Insidiously it is worming its way into the thought of the age, and I believe that the time has come when the clergy should speak out with no uncertain sound."

The thought arises how much better it would have been if our reverend critic had devoted the most of his time to communion with his reverend brethren on the beauties of Methodism and a little of it to some of those of Christian Science, its rising, rapidly growing, sister denomination of Christians, and wishing it Godspeed, instead of denouncing what he either does not understand, or perverts. It is difficult to believe that a Christian minister, a follower of

the meek and lowly Jesus, really made such disparaging statements in respect to a denomination of Christians, not one of whom, I am safe in saying, had ever laid a straw in his way. Christian Science is pre-eminently Christian, for it is in accord with every command of Jesus, including his final command: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover" Mark, 16 : 15, 17, 18).

"In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts, to work and watch for Wisdom, Truth, and Love. We must 'pray without ceasing.' Such prayer is answered, inasmuch as we put our desires into practice. The Master's injunction is, that we pray in secret, and let our lives attest our sincerity" (*Science and Health with Key to the Scriptures* by Mary Baker G. Eddy, p. 320).

The words Soul and God in Christian Science are synonymous. Soul therefore has always existed. Christian Science is demonstrable truth, and not a misnomer. In proof of this, Christian Science has healed over a million cases of sin and disease. The statements, "It is a wolf in sheep's clothing," etc., are untrue, and nothing in Christian Science, or in the lives of Christian Scientists justifies them. "I believe it to be one of the abominations of the present age," by no means proves the reverend gentleman's belief to be true. "I believe that the time has come when the clergy should speak out with no uncertain sound." And so do I. They will speak out and their speech will have the true ring, and not a false ring, for they occupy God's pulpits, and are God's clergy, and they will therefore speak the truth, for God is truth, or cease to be ministers. The people are as never before hungering for the truth and nothing else will satisfy them. "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."

JOHN WHITE.
In *The Philadelphia Times*.

Dean Farrar on Christian Science.

To the Editor of the *Transcript*.

The utterances of Dean Farrar in Saturday's *Transcript* are the swellings of the tide of progress, and are welcome words to all who believe more in Christianity than sectarianism. The bigoted love of old error is, however, painfully strong still, and there are quiet preparations being made for bitter war by churches and the medical profession against the Christian Scientist. The homœopaths are now arming, forgetful of the days when their measure of truth was ignored and they persecuted. Perhaps the sectarian world is seeking to find some object on which to exercise the gathering wrath born of its own consciousness that something within the folds is wrong which is breeding consequences. Does the decay in church membership and the consequently weakened treasury so often bewailed by the modern congregation, seek to find its cause in the new and rapidly growing sect? Do the doctors feel the pinch? What if it calls itself "Christian" and is not according to evangelical views, is it Christian to attack it? What if the science is only in name and not in fact, is that a reason for an era of persecution? Do people die from so-called neglect of "proper remedies"? Surely the morgue and hospital are witnesses that there are deaths from civilized neglect, as the emaciated bodies of the starved, cry out against the humanity, the Christian (?) humanity that could have saved them, and did not. Are doctors infallible, or shall we thank God for the blessing of being killed scien-

tifically, while we wonder at the changes of scientific view in the professional kaleidoscope.

Somebody's ox must be gored, seeing that there is such a bellow from the herd of sects. If the Christian Scientists teach humbug, then let men ask, is the church guiltless, are the denominational creeds satisfactory? Is even the Apostles' Creed so genuine and enlightening as to be just the thing for the soul of the intelligent preacher to pin faith to? Will the Athanasian creed be found attractive? Surely the old Westminster Confession or the close communion Baptist bigotry leaves something to be desired; and maybe Wesley's sermons and discipline would not go down many spiritual throats to-day without a deal of pushing. What are the Christian Scientists doing? do you answer, Not believing outside the church what the church demands? well, he or she is very blind not to see that inside the churches there are thousands upon thousands who do not believe what the churches hold, but then they subscribe, and keep on, and that makes a difference. The faiths need reconstruction.

If the believing ill, makes the Christian Scientist do well, is it not better than to claim to be orthodox, yet do *nil*. What have the Christian Scientists done? I will tell you (and mark you, I don't belong to them nor believe with them), they have gotten a hold upon lackadaisical would-be invalid women and removed the curse from their husbands and homes, awakened their minds to a sense of responsibility to their fellows, sent them out to minister to human needs, made them too busy to think of their own imaginary ill, sent them to study their Bible as they never did before, awakened in them a desire for knowledge, and developed unknown activity. They have brought happiness and light into dark and gloomy homes, made despairing impoverished husbands and fathers, whose pockets were a Klondike for the physician, happy in the consciousness that all their earnings would not be swallowed up in doctors' bills and the home overshadowed by the angel of death, they have built places of worship where the distracted have found peace, and the idle employment. If they cannot pronounce other people's shibboleths, shall we stop their well doing? No, not if we could, for we cannot. Christ would say while they do well, as the broad-minded Gamaliel said of old, let them alone; "If it be of God ye cannot overthrow it, if of men it will come to naught." What if it be one of the divine spades to dig up the hard beaten sectarian soil that has so long been unproductive? It no doubt is an offence against law when the life and interests of others are jeopardized by exposure to infectious or contagious diseases; but since when has the "regular" practice of medicine become such a certain science that it shall be the only one paid to experiment? If an adult desires any special line of treatment or none, shall he not have liberty to exercise his choice? It is all right to have a case reported so that a legally appointed medical officer may diagnose the disease and if infectious compel isolation, but the method of treatment is for the patient and friends to determine. No treatment for any disease is specific, and as it is a fact that fifty per cent of the treatment is mental suggestion, then if the other fifty is divided up between the pathies who give medicine, it will be seen that those who do not, have quite as much success as those who do. No class of professional men know better than the clergy and physicians how splendidly humbugged we all are.

CHURCHMAN.

Count Tolstoi and Christian Science.

To the Editor of *The World*.

A recent issue of your paper contained the cabled report of an interview with Count Leo Tolstoi in Paris, in which he was quoted as speaking disparagingly of Christian Science. Feeling quite sure that the remarks attributed to him must be the result of some mistake, since the great

reformer is known to be in sympathy with all movements tending toward a purer Christianity, I wrote to him directly at Yasnaya Poliana, Toul, Russia, inclosing the newspaper clipping. I have just received a communication signed by his daughter, in which she assures me that the article is founded upon an error; that her father never felt anything but respect for Christian Science. But for his illness, she continued, he would have written me personally.

I think there is every reason why Count Tolstoi's real sentiments should not be misstated at this time, and therefore thank you for this correction. W. D. McCrackan.

In *The New York World*.

From the Belfast Weekly News.

According to a Laffan telegram, a remarkable spectacle was to be seen on 25th of June at Concord, N. H., on the occasion of the annual pilgrimage of Christian Scientists to the home of Mrs. Eddy, the foundress of their church. More than three thousand pilgrims from every quarter of the globe visited Concord, many coming from Great Britain and Australia. The pilgrims returned to Boston in the evening, to all appearances entirely satisfied. Mrs. Eddy looked well and strong, and spoke with a clear, loud voice, disproving the reports that have been current as to her health having broken down.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Leatherette covers, deckled edges; 50 pages. Price, 50 cents; per dozen, \$4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

To Members Admitted June, 1901.

Will those who sent in applications for membership with the Mother Church for the admission last June, and who have not yet received notice of their admission, please send their names and addresses to the Clerk, William B. Johnson, 30 Norway Street, Boston.

Services at Roxbury, Mass.

The regular church services of the Roxbury Christian Science Church will continue without vacation this year.

Services at Cambridge, Mass.

During the month of August the regular Sunday services of First Church of Christ, Scientist, Cambridge, Mass., will be held at 10.45 A.M. as usual. The Wednesday evening meetings will be discontinued.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Sept. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for October, November, and December.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A Correction and Explanation.

Dear Editor:—Will you kindly give place to the following explanation. Immediately after the Christmas holidays a letter, which I had previously written to Mrs. Eddy, was published in the *Sentinel* and *Journal*. In it I thanked her for sending to us a copy of Prof. Theodore F. Seward's book, "Bible Sunshine." I have recently learned that this mention of the book was regarded among some Christian Scientists as an endorsement of it. This is not correct. The author kindly sent this copy to Mrs. Eddy, and as she has but little time to give to anything apart from her increasing work, she sent it to us, and I was merely thanking her for her courtesy.

I have since been told that "many Christian Science healers are putting it into the hands of patients who think they cannot fully understand "Science and Health with Key to the Scriptures." This statement, together with the information of the misdirected thought occasioned by a mere mention of the book in a letter which was not intended for publication, leads me to ask the privilege of making this correction. Had I suspected such an erroneous impression had been made upon any one, it should have been righted long ago.

The truth of the matter is, that after reading Professor Seward's book, we greatly regretted that one who had been so awakened to the Truth of Christian Science, and had expressed such gratitude for that awakening, should feel that he could give to the world a book that would be better to put into the hands of any one than the one that had led him, and thousands beside, out of the wilderness of superstition. We felt that a personal desire was blinding him to the greater good that he could do, were he promulgating instead the pure doctrine of Christian Science as it has been given to the world from the inspired pen of our Leader, the Rev. Mary Baker G. Eddy; and any attempt to elucidate the text-book of Christian Science, must be unfavorably received by those who know the import and value of that book. The loyal Christian Scientist knows that neither he nor his patient should read or study the books of any other author than those of our beloved Leader, in order to learn the Science of the Christ Truth which she is teaching and demonstrating to this age. We are learning what Jesus meant, when he said to his disciple, "Follow me;" and while we respect all individual effort to uplift humanity, we know that if we would protect the interest of our Cause we must directly follow the one who is leading this Cause. We must enter the sheepfold by the *door* and not seek to climb up some other way.

ANNA B. WHITE-BAKER.

Concord, N. H., August 2, 1901.

The June Class.

THE Normal class of the Board of Education began its session June 20, and continued for two weeks. The class was larger in numbers than that of one year ago and was unusually representative in character, embracing, as it did, students from various parts of the globe. The following places were represented:—

Little Rock, Ark.; Pekin, China; Denver, Col.; Washington, D. C.; Wilmington, Del.; London and Manchester, Eng.; Paris, France; Macon, Ga.; Lewiston, Idaho; Chicago, Bloomington, Decatur, and Galesburg, Ill.; Charles City and Burlington, Ia.; Wichita, Kan.; Louisville and Winchester, Ky.; Winnipeg, Man.; Baltimore, Md.; Boston, Mass.; Battle Creek, Mich.; Duluth and Minneapolis, Minn.; St. Joseph and Kansas City, Mo.; Helena, Mont.; Norfolk, Neb.; Brooklyn, Buffalo, and New York City, N. Y.; Fargo, N. D.; Manchester, N. H.; Cleveland, Dayton, and Marion, O.; Berlin, Hamilton, and London, Ont.; Pittsburg and Philadelphia, Penn.; Edinburgh and Alyth, Scotland; Burlington, Vt.; Milwaukee, Racine, and West Superior, Wis.; and Seattle, Wash.

By the common consent of all who were present at this class, the teaching was comprehensive and thorough, yet so practical and replete with plain illustrations as to bring it within the easy grasp of all the students. It embraced the double character of teaching and examination; an important part of the work of the teacher being an inquiry into the fitness of the students or candidates for the exalted office of teaching the sacred subject of Christian Science. This double office seems to have been ably performed by the teacher.

In connection with this important event in the history of Christian Science teaching, we again desire to remind all interested that the present system of teaching was established by the Leader of our movement, the Rev. Mary Baker G. Eddy, and is therefore entitled to the respect and fealty due to her acts. She selected for the work of teaching one of her old and tried students, whose wide experience in teaching, healing, and otherwise demonstrating the principles of Christian Science, have pre-eminently fitted him for the efficient discharge of this important duty. All who have the real interest of the Cause at heart will therefore gladly recognize the usefulness and practicability of this educational system, and all that goes with it.

Those authorized to teach, if they were truly receptive to their teaching, will go forth armed and equipped with the requisite power and ability to instruct others as they have been instructed.

The office of teaching Christian Science is a high and sacred one. It is a trust that should not be lightly undertaken. It is a trust that should be exercised only in the supremest effort to benefit mankind. It is a trust that should be free from every element of selfishness or cupidity. The power conferred should be consecrated only to the service of God and humanity. Any less exalted motive is a departure from the spirit of all true Christian Science teaching and is debasing and demoralizing in proportion. The highest standard must be adopted at the inception of the work and consistently maintained. The teaching of Christian Science includes infinitely more than physical healing. This is important and should be conscientiously practised, but as true healing includes true morality, and true morality is embraced in the highest spirituality, the latter is the real goal. Only as thought is led Spiritward is it attaining its true estate. The Christ standard is the Christian Science standard, for Christ is its best exemplar. The Christian Science teacher who departs from this standard is not a true teacher, and the student who fails carefully and systematically to study the life, character, and teaching of Jesus, and sincerely endeavor to follow the same, is not a true student of Christian Science.

These general observations should suffice to impress upon the minds of those upon whom this high authority has been bestowed a deep sense of the significance of their trust.

Upon the subject of teaching we cannot do better than to here quote briefly, from our text-book, "Science and Health with Key to the Scriptures," whose author, Mary Baker G. Eddy, penned her weighty words out of her own experience as a Christian Science teacher:—

"Teach your student that he must know himself, before he can know others and minister to human needs. Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help. You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward. Hidden sin is spiritual wickedness in high places. The masquerader in this Science thanks God there is no evil, yet serves evil in the name of Good.

"Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, in a degree, of the divine all-power, destroys fear, and plants the feet in the true path,—the path which leads to the house built without hands, 'eternal in the Heavens.' Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science; and this is the great Truth which strips all disguise from error.

"He who understands in any degree the Principle of Mind-healing, points out to his student error as well as Truth, the wrong as well as the right practice. Love for God and man is the true incentive to both healing and teaching. It inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for Spirit to move upon the waters of mortal mind, and form the divine concept. Patience must 'have her perfect work'" (Science and Health, pp. 450, 451).

The class before adjourning sent a message of love and appreciation to Mrs. Eddy, and also appropriately expressed to their teacher, Edward A. Kimball, C.S.D., their high sense of gratitude for the great privilege afforded them.

The Ledger Album of Celebrities.

THAT ably conducted and high-toned monthly publication *The Ledger Monthly* of New York for August, 1901, publishes what it calls "The Ledger Album of Celebrities." The album consists of portraits of President and Mrs. McKinley; Mark Twain, the American humorist; Michael J. Pupin, the father of ocean telephoning; Mary Johnston, the American novelist; Mrs. Mary Baker G. Eddy, the Founder of Christian Science; J. Pierpont Morgan, banker; Charles M. Schwab, President of U. S. Steel Company; James J. Hill, the great railroad builder; Edward VII., King of England; Alexandra, Queen of England; Sir Thomas Lipton, yachtsman and merchant; Gen. Christian De Wet, commander of the Boers; Count Tolstoi, Russian author; Signor Marconi, the inventor of wireless telegraphy; Edmond Rostand, the French dramatic poet; Ignace Paderewski, pianist and composer, and Andrew Carnegie, philanthropist, these portraits being arranged on opposite pages, the Americans appearing on the first and the foreigners on the second page. We have given them in their order.

The portraits are admirable reproductions, evidently from approved photographs.

This number also contains an article entitled, "The Founder of Christian Science," which is as follows:—

"It was in 1866 that Mrs. Mary Baker G. Eddy discovered the system of religious healing known as Christian Science. In the year following she won her first disciple and began the work of spreading her new ideas. The movement received its first real impetus in 1875, when Mrs. Eddy published her book called *Science and Health*. A year later she founded and became president of the first Christian Science Association, in 1879 founding the first Christian Science Church, and in 1881 opening in Boston the first school for the promulgation of her teachings, which she

called the Massachusetts Metaphysical College, where she personally taught over four thousand students. The first magazine devoted to the subject was established in 1883.

"These are the mile-stones in the progress of one of the most remarkable religious movements of modern times, a movement that in the past decade gained more new members than all the orthodox sects combined. The present number of followers of Mrs. Eddy's teachings is over a million, and over two hundred thousand copies of her book, *Science and Health*, have been sold.

"Mrs. Eddy is greatly beloved by her students and followers, and there are now over twenty thousand members of The First Church in Boston."

Accompanying this article is a neat little sketch of Pleasant View, Mrs. Eddy's home. Christian Scientists are not vain, or at least they sincerely strive against vanity, because all their teachings are to that effect, but nevertheless all Scientists and friends of Science will be gratified that *The Ledger Monthly* has extended to Mrs. Eddy and Christian Science so favorable a presentation to the world.

From Leslie's Weekly.

Leslie's Weekly of August 3, 1901, contains a well-executed photographic picture of the house and grounds of Mrs. Eddy, taken the day of the recent visit of Scientists to Pleasant View, which picture is accompanied by the following article:—

A CHRISTIAN SCIENCE PILGRIMAGE.

How little the batteries of criticism which have directed their fire with unusual vigor on the Christian Scientists and their form of belief during the past year have done to shake the faith of the members of that sect in their venerable Founder and Leader, Mary Baker Eddy, may be judged by the interest and enthusiasm shown on the occasion of a recent visit of a host of Christian Scientists to the home of Mrs. Eddy, at Pleasant View, Concord, N. H. The annual Communion of The First Church of Christ, Scientist, in Boston, held in June, called together upwards of eight thousand communicants from all parts of the world, and an opportunity was improved to make a pilgrimage to the Founder of the sect. The visitors, of whom there were two thousand five hundred, were conveyed to Concord by three special trains, and were well repaid by not only seeing Mrs. Eddy, but were still more favored by hearing her address the vast throng. Our photograph was taken immediately after Mrs. Eddy had left the house for her accustomed afternoon drive.

An Impostor.

WE have twice or thrice in the past, called attention to the impositions practised upon Christian Scientists by a man claiming to be one of our number who gave different names at different times and places. Evidently this person is still pursuing his former methods, as the following letters indicate.

La Crosse, July 20, 1901.

Ezra M. Buswell.

Dear Sir and Brother:—About three weeks ago a man came to me claiming to be a student of yours, and asked me to loan him five dollars, until he should reach home, about one hundred miles. His story was very ingenious and plausible. He claimed to have been healed by you sixteen years ago, and afterward took class instruction of you, his wife also. His name he gave as George E. Adams, and his wife's name as Susan F. Adams.

He was club-footed, and I was told two days ago that he was exposed in the *Journal or Sentinel* two or three

years ago. I do not remember it if I saw it. But do you not think it would be well to mention him again? There have been many added to the ranks since then who are ignorant of his existence, and they may be duped as I was. I can hardly realize from things he said, and knew, that he is not a Scientist. I really feel ashamed to have been so deceived, and would be glad to prevent others from having a similar experience.

Yours in Truth and Love,
MRS. ELMA I. LOWRY.

Beatrice, Neb., July 22, 1901.

Dear Brother:—The enclosed letter, is the second, of the kind I have had the last week. I have no student of that name. It is strange that this man should go on so many years, and not be detected by some one.

Yours in Truth,
EZRA M. BUSWELL.

Among the Churches.

Work of the Sunday School at Binghamton, N. Y.

For the encouragement of other Sunday Schools which are trying to demonstrate that God supplies all our needs, I write this article.

One year ago I was appointed secretary of the Sunday School of First Church of Christ, Scientist, Binghamton, N. Y., and during that time it has increased from six pupils to eleven, and from two classes to four.

The Sunday School made the final payment of eight dollars on the church organ, and furnished the reading room with one dollar's worth of pamphlets, supplements, and reprints for free distribution.

Recently (since the agitation of the medical bill in this state), six dollars and seventy-five cents have been spent in literature, as follows: "Legal Aspects," "Medical Bills," and "Scriptural References." They were mailed, each accompanied by a "Christian Science History," to the lawyers, physicians, and ministers respectively of this city. The postage, amounting to about three dollars and a half, was also paid by the Sunday School. A second supply of supplement and reprints with two subscriptions to the *Sentinel* costing three dollars and a half has been furnished to our Literature Committee, who are placing them in one of the railroad stations as required.

Also the *Sentinel* has been placed in the Y. M. C. A., R. R. Y. M. C. A., and State Hospital. A stamp for our literature was bought. The total expenditures for the year have been \$27.45.

The advanced classes are working out the headings to the sections and all the classes give demonstrations each Sunday. The entire school has learned and carefully reviewed the Commandments, and Beatitudes.

ETHEL SINGLETON, *Secretary*.

Reading Room at Indianapolis, Ind.

Our reading room was opened April 1, 1900. At the close of the year we had sold over five hundred dollars worth of literature including sixty copies of Science and Health, about half being the pocket edition. We had two thousand visitors during the year, many of whom called for healing, others for information and to read.

The work is growing in our city. I feel we have made good progress during the past year, and as we are willing to give up self and work for God, we shall realize the harvest. Patience and obedience to divine Principle will meet every need.

My gratitude goes out to our Leader for the benefits

the world is receiving to-day through her teaching and guidance. Wonderful wisdom was manifest in instituting the reading rooms for the public; for they are a blessing to suffering humanity, if only as a place to tarry and receive a cup of cold water in his name. The seed sown in this way throughout the land will bring fruit in abundance.

I feel grateful for the privilege of being placed where I can be a benefit to hungering humanity, my daily prayer is that I may reflect this Life-Principle to others, and thereby obey the injunction of our master, "And as ye go, preach, saying, The kingdom of heaven is at hand. heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

MRS. MARY C. WEBBER.

Services at Kennebunk, Me.

A Christian Science meeting was held Sunday afternoon (May 5) in G. A. R. Hall. Considering the fact that no public announcement had been made of the meeting, there was a very encouraging attendance. The services were conducted by Mrs. Foye of Portland and Miss Carrie Remich of this town. The services were interesting and instructive, and received the closest attention by those present. These meetings will be continued every Sunday afternoon at three o'clock in the future. Many of our people, irrespective of creed, are beginning to take an interest in the teachings of Christian Science, and therefore there is no doubt but what these services in the future will be well attended.—*Local News*.

Science and Health in Prison Library.

St. Paul, Minn., July 10, 1901.

Mr. Henry Wolfer, Warden, State Prison, Stillwater, Minn.

Dear Sir:—May I ask if the library of the institution of which you have charge, contains a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the Founder and Discoverer of Christian Science?

This book is to be found in the prisons of a number of the states, and in some of the prisons the Christian Scientists hold Sunday services the same as other denominations.

Reading this book alone, which is an exposition of the Scientific application of the religion Jesus taught and practised, has healed the physically sick and reformed the sinner. In the latter case by showing him that there is no abiding satisfaction or pleasure in sin, but only as we believe in and practise the good, do we find any lasting benefit or profit.

If the book referred to is not in the library, I shall be glad to present the library with a copy of it, and know it will greatly benefit all who read it.

Yours very truly,
HOWARD C. VAN METER.

Stillwater, Minn., July 12, 1901.

Mr. Howard C. Van Meter, St. Paul, Minn.

Dear Sir:—Replying to your favored inquiry of the 10th, wish to say that we have not a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the Founder and Discoverer of Christian Science. I have no doubt that this book is very interesting and may do some good. If you care to send the book for the prison library, it will be accepted with thanks.

Very truly yours,

HENRY WOLFER,
Warden Minnesota State Prison.

The Lectures.

At Hurley, So. Dak.

Judge William G. Ewing lectured on Christian Science, in the Opera House, Monday evening, July 8. Nearly every seat was occupied. The lecture seemed to meet the need of the hour, answering the various questions which the people are asking in these days.

The lecturer was introduced by Mr. George R. Lanning who spoke in substance as follows:—

Ladies and Gentlemen:—It is fair to presume that from the foundation of the world up to the present time, it has been next to impossible to find a human being that was fully satisfied. If you will take your Bible and turn to the book of Psalms you will find there that David said, "I shall be satisfied, when I awake, with thy likeness." And from that day to this, I will venture to say, there has not lived a man, except Jesus Christ, who could honestly say he was *satisfied*—one who was not looking for something better than he already had.

Ask those whom you meet if they are fully satisfied with their church relations, with the theology of their church, and they will tell you no. They will tell you that there is something lacking—an aching void that is not filled. They will tell you that there is a something, they know not what, which they would like to reach out and take hold of and appropriate to their own use, but that it is beyond their reach, and they cannot get it, hence they are not satisfied. And I venture the assertion that you, my friends, are not exceptions to the general rule. Your very presence here indicates that *you* are not satisfied, that you are looking for something better.

Those of us here to-night, who have felt the beneficial effects of Christian Science, are confident that Christian Science does fill that aching void, does supply that which we have been longing for all these years, and that if we continue to watch and pray for increased understanding, and *live* what we understand, we shall finally awake with His likeness, and *be satisfied*.

I feel that I am safe in saying that there has scarcely, if ever, been a question presented to humanity for their consideration and solution, about which there is such a diversity of opinion, as that of Christian Science. Should I ask each one of you (those outside of Science) for your concept of Christian Science, I do not believe any two of you would agree. And further than that, not one of you could give me a correct answer as to what Christian Science is. If this is true, I ask, is it strange that so many people think they are opposed to Christian Science?

Now, in order that these erroneous impressions might be corrected, the Mother Church has provided a Board of Lectureship, composed of members of the church, whose duty it is to present this subject to the people in such a manner that they may understand what Christian Science is,—to answer the questions which the people are to-day asking themselves about this matter. We are fortunate to-night in having with us a gentleman who has given this subject years of thoughtful study and consideration; a gentleman who was snatched from the very jaws of death by Christian Science, hence he speaks from experience. I now have the honor and pleasure to introduce to you, Hon. William G. Ewing of Chicago, who will now address you upon the subject of Christian Science.

Correspondence.

At Helena, Mont.

Sunday afternoon (July 21), an audience that filled the seating capacity of the first floor of the Auditorium listened for an hour and a half to a lecture on the subject of Christian Science by Hon. William G. Ewing of Chicago. Judge Ewing was formerly a leading lawyer of the Chi-

cago bar, and in his time held many offices of trust with honor to himself and his constituents.

He declared near the close of his address that he owed every breath of life breathed by him for the last fifteen years to Christian Science, and being a man of high intellectual attainments and scholarly qualifications, Mr. Ewing was therefore prepared to speak of the beliefs of Christian Scientists as one having authority.

Dr. W. G. Eggleston introduced the speaker, saying,—

It may seem strange that one who is not a Christian Scientist should be here to introduce a most distinguished exponent of that faith. For two reasons it gives me pleasure to be here in this capacity. First, because I have for ten years known, and for a longer time have known of, the gentleman who is to speak to you. In addition to that, I believe that when an earnest and sincere man comes with a message we should give him a patient and respectful hearing. We have nothing to fear from one who honestly believes he comes with a message of truth. Every advance that the human race has ever made has been made by listening to the earnest, sincere men who brought the truth to them. And every retrogression that the human race has made has been because men refused to listen to such men.

The gentleman who is to address you is a distinguished son of Illinois. In that state he has held high offices, and never except with credit and honor to himself and the offices. Widely known, by those who know him he is respected and loved. I take pleasure in introducing to you the Honorable W. G. Ewing of Chicago.

Helena Daily Independent.

At Anaconda, Mont.

The doctrine of Christian Science, which has of late been attracting world-wide attention, and has thousands of followers, while it is the especial target for denunciation by preachers and doctors, was ably expounded at the Grand Opera House last night (Monday, July 22), by Judge William G. Ewing of Chicago, one of its most noted and most respected exponents.

The house was well filled with a fine audience, notwithstanding the heat of the evening and the discomforts attending. Judge Ewing was introduced by Attorney James M. Hinkle, who said he was not a Christian Scientist himself, but believed in extending the same right to others that he claimed for himself—to do as he pleased and to worship God according to the dictates of his own conscience. "We who believe in one thing and think we are right and condemn all who differ from us are very narrow-minded," he said. "What we want, and what humanity needs, is broad-minded, considerate men and women. No two men act alike, think alike, or look alike, and for that reason every man should be tolerant toward every other, and concede to each one the right to worship God as his conscience dictates. The fact that I do not belong to the society is no reason why I should condemn Christian Science."

Mr. Hinkle then paid a splendid tribute to Judge Ewing as a man of recognized ability, conscientious in his beliefs, earnest in his endeavors to induce mankind to live better lives and reap the rewards that await men. Reference was made to Judge Ewing's career as a lawyer and judge of the Superior Court of Chicago, and to his "decisions while in that position, which will stand as monuments to his honesty and integrity."

The Anaconda Standard.

True peace is the fruit of *spirituality*: therefore, it is an inflow from the ocean-fulness of God. The world cannot give it: a man cannot give it to himself, nor win it by mere resolution. In right conditions, *it comes*, like heavenly-mindedness, of which it is a part.—CHARLES G. AMES.

From our Contributors.

A Thread in the Garment of Righteousness.

BY G. M. S.

OUR Leader has said, "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and—behold the result: evil, uncovered, is self-destroyed" (Miscellaneous Writings, p. 209).

Again and again, I have found this to be true. "I die daily" in demonstrating it and "count it all joy," for I know that the uncovering of any sense of inharmony in my thought or life is a call to a war of extermination of error,—a call never to be unheeded, or even tardily answered, for as the moments flee, other claims force themselves upon the attention ere the echo of the first has died away. The promptness and exactness of Science is astonishing and grand, and all our perceptions must be educated up to a degree which passes the understanding of mortal mind.

I have been amazed to find what an accumulation of erroneous beliefs there are hidden deep down in the subconscious thought, like so many magic lantern slides, each with its separate picture, which Truth uncovers and brings to the light in due time. The supply seems to be inexhaustible, but there must some day be an end of them if each one which is brought before our gaze is demolished and good put in its place. I am most grateful for every conviction and repentance.

The latest belief which has thus been shown to me was the "step-mother" thought. Many years ago, while an invalid, I suffered secret, indescribable torment from the fear that in case of my demise, my young children would of necessity pass to the care of a step-mother. To my thought, this word step-mother presented an aggregation of selfishness and cruelty unmitigated by any redeeming qualities. My indignation and antagonism against it finally reached such a point as seemingly to overpower the slender hold I had upon life. Thought fainted under the terrible burden, and while friends came from distant points weeping and expecting to find me upon a bier, mortal mind woke somewhat from its swoon and fought blindly with the apparition which was trying to take its mortal place. At this juncture my husband made a piteous appeal to me to try to live for the sake of my family. The darkened thought was arrested; the new one took its place, and the step-mother was never allowed an opportunity to materialize.

When mortal thought had thus, presumably, vanquished its enemy and it could not longer contemplate such a horror, the belief was pressed away out of sight. It was not, however, yet relegated to oblivion. Years afterwards, when I was a grandmother and had found Truth, it was searched out from "the innermost parts" to receive the porter's challenge in accordance with Law.

"Without a knowledge of his sins, and repentance so severe that it destroys them, no person is or can be a Christian Scientist" (Miscellaneous Writings, p. 107). Its approach was stealthy and unsuspected, for it appeared in the guise of solicitude for the welfare of a grandchild who was under my care. I tried to overcome fear, but did not succeed, because I had not light enough to see what the enemy was that I had formulated; but at length out of the mist came the old thought materialized. I was face to face with the dreaded situation—my little one would go to—what? Only for an instant did the query confront me; for divine Love showed me the utter falsity of the old belief, by bringing it in opposition to the fact of God's omnipresence, and unity with "his image and likeness."

Truth held the lamp of Life high, and in a single flash I saw that what I had dreaded was a claim of hate, a plague

spot, a mental leprosy. I saw that all these years it had been an unsuspected source of distress to me, and that I had regularly contributed my quota of bitterness to the congregated thought against those who undertake to care for other people's children, and thereby increased the difficulty of their work. I saw also the wrong that I might now do to the child by casting upon her thought shadows of jealousy, distrust, and sorrow.

This would be a blight, more or less, to three persons beside myself, and beginning with a group of four, project an ever-widening circle of inharmony. I remembered the injunction, "Let no clouds of sin gather and fall in mists and showers, from thine own mental atmosphere. Hold thy gaze to the light" (Miscellaneous Writings, p. 355).

Divine Love enabled me to reply, "I will." It was easily done, for I saw what a ghost belief had been conjuring up. The result was immediate relief and an increased sense of peace and rest.

Following this came a kindliness and compassion for the new mother, and a desire to help her with the confidence and affection of the child, and to be a means of encouragement and help to one who had not found Science. Thus a basis for real friendship and helpfulness was established, for which I am profoundly grateful.

I know that my demonstration was not only for myself but for the little one whose welfare is thereby secured.

Mahmout, the Persian: an Allegory.

BY JOHN S. CRELLIN.

MAHMOUT, the Persian, builded him a house, long after "the Adam-dream; long after the morning stars sang together, and all the sons of God shouted for joy." And Mahmout was glad, for all he saw was good. The sun smiled in kindly approval upon all within, and touched each door and window, each picture on the wall, with a tender kiss, and for very joy Mahmout sang all day long. And when evening came he waved his hand in grateful acknowledgment to the setting sun and the sun grew conscious of him and was glad.

A brook, like melted crystal, talked to the grasses and flowers on its brink as it tumbled its way onward to the distant hills. Great trees, laden with fruit, nodded in the breeze and whispered, "How beautiful!" and the brook answered back again, "How beautiful!"

But one morning, as the sun rose from behind a great bank of clouds, tipping their peaks with torches of golden fire, he saw, to his astonishment, that a cloud had settled upon the face of his friend, the builder of the house. And he called to him, "Mahmout, what ails thee?"

"My house, my house!" cried Mahmout. "You have lighted it up beautifully, within and without, till every wandering bird sings about it, and all travelers gaze upon it in admiration. But alas! that which troubles me cannot be seen by bird or man—one of my rooms is dark."

"Is what?" asked the sun.

"Is dark," answered Mahmout.

"Alack!" said the sun, "these mortals ever speak to me in riddles. Come, tell me, what is dark?"

"Darkness is the absence of light, O Sun!"

The sun flashed a burst of splendor through the realms of ether to a distant star as he wondered, "How strange!"

"How strange!" cried the brook, as it reflected back to the sun its open wonder.

"How strange!" sang the birds; and the tired traveler caught the words as he knelt at the happy brook to drink, lifted his head, and marveled, "How strange!"

"Absence of light!" gasped the sun, "absence of light! I never heard of that. One of his rooms is dark! Show me thy room, Mahmout!"

"Come down, O Sun, and look!" cried Mahmout; and

the great Light-bearer, filled with wonder, came swiftly down. "Behold! here is the room, an upper one, the only one that's dark!" grumbled Mahmout as he flung open the door.

The sun stepped in and peered about in every crack and crevice, from floor to ceiling, but he could not guess. "Where is the dark, O man?"

Mahmout, almost blinded by the sun's astonishment, gazed in bewilderment: *there was no dark.*

"Where is the dark, O man?"

Mahmout hung his head in shame. "Alas, I cannot tell! The room *was* dark before *you* entered in."

"What is this wall you've builded against my rays?" now cried the angry sun.

"The wall of self," answered the trembling wretch. "The birds annoyed me with their songs, the brook with its ceaseless babble, and my fellow-mortal with his never-ending cries for help."

"Remove it!" thundered the sun as he mounted back to heaven; "let's hear no more of *self*."

"I wonder what is self?" murmured the brook as it fed the thirsty grasses along its brink. "I wonder what is self?" whispered the trees as their ripe fruits pattered to the ground that all who would might eat and rest beneath their shade. "Self, self," sang the birds, "who ever heard of self?"

Then Mahmout, the builder of the wall, began to take it down. For you must know, that to his poor sense, after the sun was gone, the room again was dark. O, how hard it was to break loose the first great stone. But, as it fell, Mahmout could hear the singing of the angels. And as the first faint rays of the sun came gladly in, Mahmout could see the under side of the stone glaring up at him from the floor, and on it was written, "malice."

Then came "envy," "jealousy," "hatred," "revenge," and all their awful kind, as Mahmout, with bleeding fingers, tore eagerly at the wall. At last, "Self-love," *the great corner and foundation*, fell inward with a crash and all the room was light.

"I'll throw them out!" cried Mahmout as he turned to execute his threat. But lo, the loving Sun had already melted them to air. Then sang the birds, the trees, the brook, and even Mahmout too,—a song was wafted to them by the angels: "Unto him that overcometh will I give a crown of life."

Mahmout and the house were one. The Sun was Love, that still is calling to each mortal man: "Mahmout! Mahmout! O tear away thy wall."

Prison Work.

BY NETTIE SHELDON.

THE result of the work of putting Science and Health into the jails and prisons has recently been brought to my notice in a very gratifying way.

A man awaiting trial in a jail where Science and Health had been placed became deeply impressed with its teaching, and after having been sentenced to three years' imprisonment in Fort Madison Prison, Iowa, wrote me asking for Christian Science literature. Our church sent him a copy of Science and Health. The *Sentinel* has also been forwarded to him. The acknowledgment of benefit received is ample reward for any effort of ours to scatter the good seed of Truth. The following is a copy of the man's last letter.

Miss S.:—I received your most welcome letter of the 21st, and was very grateful for the encouraging words contained therein.

In addition to your message I also received the *Sentinels*, and it would be very difficult indeed for me to attempt

to describe how highly I appreciate the instructive feature of that good paper. However, I will remark that its influence has been most beneficial. As I read the abundant testimonials contained in the *Sentinel*, I should be very grateful if I could add a humble statement to its pages as a slight token of gratitude for the remarkable benefit it has conferred upon myself.

Since my introduction to Christian Science it has extended to me an entirely new life by completely destroying a false appetite that was rapidly carrying me to self-destruction. Through the inspiration of "Science and Health with Key to the Scriptures," I have been liberated from all those impulses which so characterized my past life, and which have placed me in my present surroundings, —prison walls. Now, however, as I am entering a new life, my aim will be to prove myself worthy of the benefit Christian Science has so graciously bestowed upon me. In my present environs Science and Health is indeed my true friend and only companion, and as I advance in the spiritual understanding of its teaching, it brings a corresponding amount of peace for which I am overwhelmed with gratitude.

Yours most respectfully,
F. S.

Living.

BY L. L. D.

As Christian Scientists, it is our constant effort to learn how to *begin to live*, for we discover that to our sense we have never truly *lived* until we begin to know God and our relation to Him; and *this* life, the Bible tells us, is eternal.

Only that is *life* to us in which we find all freedom from the things which pain and trouble us, and find instead those things which minister to our highest good.

Love manifested in every detail of our daily experiences, is life, and we then learn the truth of what our Leader says in one of her poems, "Love alone is Life."

Does the heart cry out with one long wail of bitterness and sorrow for the things it has lost or failed to gain? Then we have not yet found the Life which is God, or the Love which is Life.

Wretched discord of any sort, is not *life*, and no material help of any kind whatever, can ever give us lasting freedom from it. Divine Love alone can resolve the clashing dissonances of the life material into the heavenly harmony of the Life which is God. When God's own music is heard in every phase of our lives, then life will be a satisfying reality and worth living.

I sat one day, by a discontented, discouraged, unhappy woman. I longed to help her, and finally I said, "Let me give you a Christian Science treatment." She replied, "Well, help me, if you can." So I sat for a few minutes silently declaring that there was no reality in discord, that God's child could not suffer and be unhappy, because God was the only Power and He never made anything but love and peace.

In a few minutes she left her sewing and began moving about the house and singing as if the sun had suddenly broken through the heavy clouds, and now every trembling leaf quivered with joy, and every raindrop glistened with light and beauty. The burden was gone. The power of Good over the evil was again demonstrated.

As religion has deepened its hold and broadened its sway, every part of life quickened by its touch has become more real, more sacred, more joyful, more satisfying. Religion is not a department of human life. Religion is a spirit pervading all departments of human life.

MARY EMILY CASE.

Testimonies.

A Grain of Understanding.

We are taught in "Science and Health with Key to the Scriptures" that even a grain of the understanding of Truth helps immensely, and I personally found this so, even when I first heard of Christian Science.

Some dear friends with whom we had been staying in the country, and who had come into Science, had explained the new thought to my inquiring and unsatisfied mind, and given me a glimpse of Reality. I had seen also their proofs of faith by their works, and the dawning of this day filled me with high hopes and a restless longing that I might get more light.

When I left them to pay another visit, I had an early and unexpected opportunity of proving that I had my "grain" of understanding. One afternoon, my daughter and I went for a drive in a low phaeton. We had no groom with us, so I took the reins. We were driving in Richmond Park, and just before descending a little incline a man some fifty yards ahead of us fell off his bicycle and startled our pony so much that she plunged forward, and in a moment had the bit between her teeth and was off full gallop down the incline. As I afterwards found, they had forgotten to put any breeching on in harnessing her, and the carriage coming on to her hocks only terrified her the more and maddened her gallop.

It was a dreadful moment, for she dashed on off the road amongst the trees, many of which we just shaved, and though my daughter and I both pulled with all our strength at her mouth, we could not even guide her. Then it came across me like a flash that no accident could happen where God's presence was realized, and I said to my daughter, "It's all right, dear; God is here," and I think she answered, "Yes;" but our career seemed hopeless, for the pony was tearing along among the trees, when just in front of us we saw a post and rails guarding a drop into a lower field, and, to mortal sense, going at that headlong speed, it seemed as if there were nothing for it but to go right into it. My daughter said, "Mother, I'm going to throw myself out;" and I did not try to stop her. She let go her rein and jumped out, falling violently on her shoulder, and to my amazement the pony swerved sharp round—seemingly a physical impossibility in that mad gallop—two or three yards from the railings into a stiff paling to our right, throwing me out and bringing herself and phaeton up dead short. People began coming up very slowly towards us from various points, afraid, they said afterwards, that we were both killed; but we were neither of us hurt, nor was the pony, and only slight damage was done to the carriage. We both knew and felt that the God we understood so differently was not in the accident; that He *cared* for us, and though, as I say, the understanding was in its earliest dawn at that time, it proved the beginning of Wisdom. A little tear in the sleeve of my daughter's blouse was the only sign of her fall, and I had not even as much as that to show. Hourly and daily must we watch and pray for this understanding to increase that the arm of the Lord be fully revealed to us.

One word of gratitude must end my little letter,—of gratitude and love to her who has done what she has done for humanity, and who works ever ceaselessly and lovingly for us all.—K. SUART, London, Eng.

Glasses not Needed.

Previous to 1899 my eyes had been troubling me for several years, and for nearly two years had been in quite a bad condition. They pained me a great deal if I used them at night or read very much. I went to an oculist who was considered very good, and he told me I

would have to put on glasses and wear them the rest of my life for any special work. The trouble was far-sightedness. I put the glasses on and wore them about four months. They were a great deal of annoyance to me, and I did not like the idea of always having to wear them, but supposed it was necessary. After wearing them for four months, I became interested in Christian Science. I had attended several of the services. I thought I was very much opposed to it, that I simply went with a friend who wanted to attend but did not like to go alone. Finally I made up my mind I would go because I wanted to understand something more of Science, and after making that decision, I went home and laid my glasses off and said that I was not going to wear them any more. I have never put them on since, except a day or two afterward, when I had some very close work to do and the day was dark. I have had scarcely any trouble with my eyes; just at first I felt a little of the old sensation. Now I can use my eyes for hours and do anything I please. I am very thankful that I was enabled to put the glasses away.

T., Cleveland, O.

Healed after Material Means had Failed.

It is now a year ago, since I first heard of Christian Science. I was then suffering from kidney disease and rheumatism of three and one half years' standing. During that time I was under the care of four doctors, without getting any help. I have used all kinds of patent medicines, electricity, and took for two months daily treatments in a hydropathic institute; but I seemed to grow worse right along. Then I found Christian Science, a year ago. Thanks to God for that hour. I went to a Scientist and was healed in nine treatments, although most of my troubles were destroyed at one visit.

Shortly after my healing, some of my old friends said: "You just wait till the winter comes and see how you can stand it." The winter did come, and I was out on the street every day, in storm and cold, driving a wholesale delivery wagon, and was all the time healthy and strong. And how could it be otherwise, when we, through the study of Science and Health, learn to know that God, or Good, is ever-present. I am very thankful for the physical healing and for the spiritual uplifting, for which I give all the glory to God and Christian Science.

JOSEPH AMANN, Milwaukee, Wis.

Christian Science overcomes Fear and Anxiety.

For many years I had suffered with severe rheumatism in my arm. I had tried every material remedy but only temporary relief came and I was much discouraged as the pain always returned. It was therefore with great joy that I learned the good news that through Christian Science I could be healed. It was brought to my notice by a friend, and as soon as it was explained to me I began the study of Science and Health. The pain left me and my physical troubles ceased.

This was seven years ago, and since then I have been able to rise above many seeming difficulties and to help others. In my own home I find Christian Science a constant help in overcoming fear and anxiety. It is with the greatest gratitude that I realize what a blessing Mrs. Eddy has conferred upon humanity by founding a Science that points out the Truth, that makes us free, and enables us to be of real help to others and to love our neighbors as ourselves.—H. M. C., London, Eng.

Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his Hope with all!

WHITTIER.

Religious Items.

In an editorial in *The Independent* we find the following comment on Count Tolstoy's excommunication from the Orthodox Church of Russia: "We are not surprised that Tolstoy has been excommunicated. Such a Church as the Russian Church could not but excommunicate him and he knows it. That Church believes in the efficacy of multitudinous rites and ceremonies and sacraments which he believes to be nothing other than silly magic. That Church cannot well retain a man who calls its sacraments an imposture. It must be understood by the reader that it is the Russian Church which Tolstoy has in mind, not the Christianity which we are familiar with. It is his disgust with the pretensions and corruptions and persecutions of that Church that has carried him to some extremes which he would not have had occasion to emphasize if he had lived under a freer and purer Church. He takes the position of what we would call an Arian, a worshiper of God, a disciple of Jesus Christ as a teacher of morals and religion and a revealer of God, but not as himself divine. He makes Christ's literal teachings his law, with all their non-resistance and voluntary poverty, and he carries them out to the extreme of the wrong of paying taxes, which Christ himself paid to Caesar."

"We are not sorry that Tolstoy has so few disciples but we are positively glad that he puts such a ferment into the world's thinking. He sets us all to examining the bases of our beliefs and traditions. He asks us, What is truth? He makes us think what religion really is, and how much is essential to it; and what are the rights of the State, and whether war can be justified, or police control of public morality, or whether Anarchism is to be the last fruitage of Christianity."

From an editorial in the *American Baptist Flag* we quote this: "If conscience was an infallible guide it would guide all men to do the same thing. Many men who claim to be guided by conscience do things which are opposite and contradictory. The Hindoo mother who casts her child into the great river Ganges claims to be, and no doubt is, guided by conscience, while the cultured mother looks on in horror, her conscience revolting at the deed. This proves that conscience is but a creature of education. That which is a great sin to one is an act of devotion to the other. But Paul settled this matter beyond controversy when he said that he persecuted the church, casting into prison every one that called on the name of Jesus, but while he did all these great sins, he declared that he did it all in good conscience; he verily thought that he was doing God service. Oh, no, Paul; you did it ignorantly in unbelief, but that did not make it right; hence conscience is not a safe guide. God's law was given to define sin. Paul said: 'By the law is the knowledge of sin.' God's law, then, and not conscience, is the standard by which we are to be measured. Men who get behind conscience to screen themselves have a more flimsy covering than Adam when he endeavored to hide himself by a covering of fig-leaves."

The following may not come strictly under the head of the religious; nevertheless it is published in *The Literary Digest* under the heading, "Religious Notes:"

The late Joseph Cook was celebrated for his positiveness, which those who did not admire him termed "cocksureness." The *Boston Pilot* relates several stories in illustration of this. It says: "When he went over to Scotland to demonstrate by practical experiment the dangerous effects of alcohol on the human brain, he beat up the white of an egg with spirits until the mass coagulated, but it did not convince his audience as he had expected. On the contrary, it only evoked from Professor Blackie the quiet remark: 'That seems to prove that whiskey must be good for softening of the brain.' But the cruellest sarcasm said of him was when Bill Nye wrote demurely: 'I under-

stand that my friend, the Rev. Joseph Cook, has completed a thoughtful essay entitled 'A Bird's-Eye View of the Kingdom of Heaven.' Joseph was capable of looking patronizingly down on even that Dominion—or so his critics said."

Says Alexander Maclaren, D.D., in *The Christian Advocate*: "'Blessed are they that have not seen, and yet have believed.' I need not do more than just in a sentence remind you that we shall very poorly understand either this saying or this gospel, or the greater part of the New Testament, if we do not make it very clear to our minds that 'believing' is not credence only, but trust. The object of the Christian's faith is not a proposition; it is not a dogma nor a truth, but a person. And the act of faith is not an acceptance of a certain thing, a resurrection or anything else, as true, but it is a reaching out of the whole nature to Him and a resting upon Him. Christian faith, being more than intellectual belief, does involve the activity of the will. Credence is the starting-point, but it is no more. There may be belief in the truth of the Gospel and not a spark of faith in the Christ revealed by the Gospel."

It happens to many a man and woman that in the absorbing demands of business or professional life, of home duties or the claims of society, there is a gradual failure of moral purpose or religious conviction; and, while the life grows in one direction, it as surely degenerates in another. We can cultivate any part of our natures we will, just as the gardener or horticulturist, by selecting certain qualities, gradually develops a new kind of potato or corn, a new variety of strawberry or apple. We can make ourselves new kinds of men and women by giving attention to business or pleasure, books or music, athletics or religion. Spiritual things are not of interest to us where we do not cultivate them, just as business becomes dull if we do not give attention to it and try to make it interesting.

The Christian Register.

The Rev. Walter B. Vassar, in *The Examiner* thus speaks of the misuse of the Bible:—

"It is a wonderful book that will bear so much maltreatment from its friends and stabbings at its heart from its enemies. And yet, since we know that God's truth cannot die, whether revealed on the printed page or in the lives of 'living epistles,' we need not so much marvel at our enduring Bible."

"The misuse of the Book, while it cannot damage its real character, can greatly hinder its mission and curtail its usefulness. And herein we find the most serious objection to the ill-advised use which not a few preachers, Bible class teachers, Bible readers, and evangelists often make of it."

The Congregationalist and Christian World thus speaks of worship and rest: "The special promises of Christ's presence is to social worship. It matters little where the two or three are gathered together, if they are gathered in his name. But aimless loitering or even quiet hours under green boughs or on wave-beaten sands must be classed as rest, not worship. The spirit of worship may enter into them and they may become transformed under the influence of some reverent soul, but they can never take the place of purposed communion and deliberate social expectation of the presence of Christ. Not even meditation, important as it is, can long do this, for the religion of Christ in worship, as in ministry, is social in its purposes and belongs among men."

"I believe in the verity of John's vision, when he saw all in heaven and earth and in the sea reconciled to God and heard a voice from this redeemed multitude which he could only compare to 'the voice of the many waters' blending in praise to the Omnipotent One."

"Let us not limit the almighty arm of Jehovah, but rather believe and say with the apostle, 'Eye hath not seen, nor ear heard,

neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

The Universalist Leader.

Society is an organism. "No man liveth to himself." One human being cannot receive an injury, or be kept from his rights, without injury to all. Hence the Golden Rule is beginning to be adopted as a simple law of self-preservation. It is found that by making the Golden Rule the Rule of Gold our social fabric can be raised to a far higher type of civilization than it has yet attained. The Golden Rule will lead to the Golden Age.

THEODORE F. SEWARD.

In *The Golden Rule*, "Brotherhood."

In a sermon by the Rev. George C. Starkey in *The New Church Life* we find the following: "To love itself, no other attributes are competent than those which are of pure love, thus of mercy toward the universal human race, which is, that it wills to save all and make them happy to eternity, and to transfer into them all things of its own: thus from pure mercy to draw all who are willing to follow, to heaven, that is, to itself, with the strong force of love."

Like Froude, Edward Everett Hale, has defined "Right as the sacrifice of self to good," and "Wrong as the sacrifice of good to self."—GEORGE PERRY MORRIS, in *Review of Reviews*.

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CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

There are upwards of forty rear admirals on the navy retired list of the United States. The oldest is Thomas O. Selfridge, who is now nearly ninety-five, and is said to be the oldest retired naval officer in the world. His son, Thomas O., Jr., is over sixty-five years of age, while there is a younger brother over fifty who is a commander in the navy.

The San Juan Council has appropriated six thousand dollars yearly for the support of a public library. The idea is to combine a public library for San Juan and also have a distributing library for other portions of the island of Porto Rico. The authorities expect to receive from Mr. Carnegie a sufficient amount to build the library.

The second largest claim yet filed with the Spanish Claims Commission has been presented by Francis Seigle, an American citizen resident in Cuba. His claim amounts to \$872,427. He says that in 1896 his plantation was worth one million dollars, but owing to depredations of Spanish troops he is reduced to absolute want.

The city administration of Manila was turned over to Civil Governor Taft and the newly appointed officials, August 7. The control of the city will be in the hands of these commissioners, similar to the government of the District of Columbia. Colonel Herrera, a Filipino, is president.

Six hundred and sixty-five national banking institutions with an aggregated capital of \$34,267,000, have been organized since the passage of the new banking law, March 14, 1900. Of these banks 457 were organized with a capital of less than fifty thousand dollars.

A movement is on foot to organize the veterans of the Philippine war into a compact fraternity on the same general lines as the Grand Army of the Republic.

Rear Admiral Henry L. Howison has been selected to fill the vacancy on the Schley Court of Inquiry, caused by the inability of Rear Admiral Kimberly to serve.

From a statement prepared by the internal revenue bureau, the total receipts from the war revenue act from July 13, 1898, to May 31, 1901, amounted to \$310,053,363.

The gunboat Machias has been ordered to Colon to look after American interests there during the trouble between Venezuela and Colombia.

Foreign.

A memorial to Queen Victoria will be erected in front of Buckingham Palace. The whole memorial will be sixty feet high, con-

sisting of a platform approached by five flights of steps and surmounted by a statue of the Queen, flanked by symbolic groups representing Truth, Justice and Maternity, the Army and the Navy, etc. Colonnades, gardens, and gateways have been planned. When completed it is believed the approach to Buckingham Palace will be one of the finest entrances to any royal residence in Europe.

The German Antarctic expedition, under the leadership of Professor Ehrlich von Drygalski of Berlin, noted for his study of Arctic glaciers, sailed from Kiel, Germany, August 11. The expedition is financially backed by the German Government though conducted by civilians.

In accordance with instructions received from the imperial government, Lord Kitchener issued a proclamation on August 7, in which he allowed the Boer leaders until September 15 to surrender. If this is not done they will be permanently banished from South Africa.

The signing of the final protocol of agreement between the Powers and China has been delayed owing to objections raised by Great Britain against the international commission for the revision of the tariff.

Andrew Carnegie has offered to give one hundred and fifty thousand dollars to Montreal, Can., to build a public library if the city will provide fifteen thousand dollars a year for maintenance.

The International Association of Botanists completed its work at Geneva, August 8. Among the Americans present was Professor William Gilson Farlow of Harvard University.

The Dowager Empress Frederick of Germany passed away at Cronberg, August 5. She was the eldest child of the late Queen Victoria.

Thirteen American claims now before the South African Compensation Commission aggregate more than two hundred thousand dollars.

Count von Waldersee, field marshal of the allied forces in China, arrived at Hamburg August 8. He received a most cordial welcome.

Andrew Carnegie has been invited to become lord rector of Aberdeen University, Scotland, in succession to Professor Stuart.

Industrial and Commercial.

There are 905 companies operating electric, cable, and horse railways in the United States. The total mileage of single track is given at 20,442 miles, and the total number of cars is 62,918. The aggregate of capital stock for 1900 is \$1,066,196,460, an increase over the previous year of \$75,183,698. The bonded debt of all roads for 1900 was \$866,818,673, an increase over the previous year of \$83,855,202.

The Arbuckle Brothers, coffee merchants of New York, will in the future bring coffee from Brazil on their own vessels. They claim that their rivals, the Sugar Trust, had a decided advantage over them in the coffee warfare because of the rebate they received from the Brazil steamship pool, hence decided to employ their own ships.

There are about seventy-five thousand oil wells in the United States, exclusive of those in the Beaumont district, with an approximate daily production of one hundred and sixty thousand barrels. A dozen wells in the new Beaumont district are producing more than all the other wells in the country combined.

According to a recent report of the State Department at Washington, D. C., the United States is Japan's best customer. Japan's total exports in 1900 aggregated \$101,806,137. Of this amount \$26,178,065 came to

the United States, while the United States exported to Japan \$31,265,075 worth of goods.

A test of American and English locomotives has just been made by English experts at Kingston, Jam. Over a difficult line and under the same conditions the old American engine beat the new English engine, which cost twice as much, by more than seven minutes.

The exports of raw cotton during the fiscal year of 1901 averaged a million dollars a day. The quantity was not so great as in some other years, but the total value was higher than ever before.

General.

A wealthy Russian land owner died not long ago, and after the funeral his heirs looked vainly for the will, but without success. A few days later a young man, seeing a graphophone on the table in the library, put into it a record which he supposed was that of a popular Russian song. To his amazement and terror, instead of a song he heard the dead man's voice recite the words of the missing will. Lawyers were summoned, and they lost no time in examining the record containing the will. It was found to be flawless, and the question whether a will left on a graphophone cylinder is valid is now before the Supreme Court at St. Petersburg.

A concerted effort on the part of missionaries in Porto Rico is being made to send bright children to the United States to attend our schools for a time. It is believed that these young Porto Ricans will exert a most helpful influence upon friends and relatives when they return home.

A new system of wireless telegraphy has been invented by three students at Chicago. The claims for the new invention are that it is quicker, can send messages to greater distances, and that the problem of operating several instruments in the same locality is practically solved.

The first station of Nikola Tesla's wireless telegraph system will be built at Wardencliff, L. I. This station will be the main one of the system, and it is stated that Mr. Tesla expects to be able to communicate with all countries of the world from that point.

The highest price for New York real estate was paid recently when a parcel of land at Broadway and Thirty-fourth Street was sold for \$350 a square foot. It contained 1,100 square feet and brought \$375,000. The dimensions are 31x45 feet.

St. Peter's Cathedral at Rome is the costliest religious edifice in the world. About seventy million dollars were spent in its construction. The foundation was laid in 1450 and it was not finished until 1880. It was dedicated in 1826.

In the United States the savings deposits of 1870 were \$549,874,358, distributed among 1,630,846 depositors. This amount was multiplied by more than four in 1900, when \$2,384,770,849 was distributed among 5,875,054 depositors.

An Egyptian boat, said to be four thousand years old, has been donated to the Carnegie Institute of Pittsburgh. The boat was recently dug up from the bed of the Nile and is two thousand cubic feet in size.

The new constitution of Alabama provides that women who pay taxes on five hundred dollars worth of real estate may vote at all bond elections.

The twenty-eighth triennial conclave of Knights Templars will be held the last week in August in Louisville, Ky.

The fifty-fifth annual session of the American Missionary Association will be held at Oak Park, Ill., October 22.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Some Lessons Taught by the Pan-American.

BY MRS. J. EDGAR HUGHSON.

ALL culminating results tell their story of efforts, mental and physical, spiritual and material. To the student who aims at the realization of some ambition there comes a glow of satisfaction, be the endeavor without or within his special field of research, when such a result is secured as wins applause; and glorious indeed are the rewards to the affections and minds of the projectors of any plan and purpose put forth for the elevation and enlightenment of humanity when the results are declared, by all concerned, builders and observers, as surpassing previous efforts.

Then may the world unite in one acclamation of praise for the spirit that is never satisfied with past achievements, but strives for a higher realization of the ideal and a nearer attainment of the perfect pattern.

All higher realizations are the result of higher ideals, and be the language stone or cement, wood or paper, sunlight or electricity, the story related is uplifting as the thought expressed through these forms is elevated and idealized, inspirational in motive.

At the Pan-American Exposition, there comes an impression of the dominating of the ideal as there opens to view the splendor of first one scene then another, arranged for the enjoyment and inspiration of the visitor, and the language is universal, for it speaks, not in arbitrary words, but in Thought structures.

In mediæval times the capture of a royal personage in battle was heralded to the populace by a triumphal entrance of the victorious general to the capital city, followed by the chained captive.

A fine description is given in the historical romance, "Zenobia," of the triumphal entrance of Aurelian into Rome with Zenobia chained by a golden chain to his chariot, he having torn her from her beautiful city of Palmyra to celebrate his own triumph and victory.

To-day, freedom and liberty of thought have made a triumphal entrance into the twentieth century with mediæval paganism and barbarism chained into subjection, which is grandly typified by the entrance to the temporary city constructed as a memorial and a future incentive to the progress of Pan-America.

Passing along Lincoln Parkway, by the Art Gallery in process of erection for permanent use, catching a glimpse through the trees of New York State Building,—a permanent structure to be occupied by the Historical Society,—over a bridge, through a row of columns, there rise in noble grandeur, the four pylons on the Triumphal Bridge, not to celebrate individual achievement, but to commemorate the virtues upon which our nation was founded, and which, in the future, must support all organizations that survive the strenuous efforts of error to tear down the bulwarks of character and strength, and supplant them with unbridled liberty or narrow bigotry.

These massive pylons, two on each side of the bridge, rise high to affirm the realities of brotherhood, liberty, civic virtue, and benevolence. They are united by chains of huge decorative mediæval shields and flags, which

seem to the visitor to show how, through ages darkened by ignorance, this age has reached a period in its development where the new commandment, "Love one another," has become the foundation of true government, and the spirit of the new century just entered upon.

This spirit has already heralded the dawn of desire for the best wherever it originates to be tested, weighed in the balance, but not found wanting, but to bear the test of practical universality in mutual esteem, mutual toleration, mutual liberties, mutual purity and honor, and mutual helpfulness. Having imbibed the spirit which prompted these monumental structures, the visitor, as he stands between them, looks first to the right, then to the left. He rejoices! He has entered the new city through the gateway that leads to the right understanding, and now drinks in the beauties before him from the view-point of the artists who designed them. He observes the true values, notes the perspective, the important points of arrangement, buildings, esplanade, courts, and fountains, and sees that the point of climax is the electric tower, a structure four hundred and ten feet high, from which pours a large volume of water into a wide basin at its foot. Here beautifully designed sprays spurt, play, and bubble water, as though full of joyous glee and a desire to rival each previous effort at sparkling and reflecting sunlight to celebrate this great and memorable creation of this beautiful Pan-American city.

The court of fountains, which indents the broad esplanade is a magnificent conception of the useful and ideal combined in mythological and artistic designs for beautiful effects and the practical utility of supplying moisture and coolness to the air.

Entering thus from the south, with the electric tower about two thirds the distance of the grounds from the pylons, an intelligent idea is obtained, which enables visitors to economize time in passing from one building to another. About half way between the bridge and the tower, unique, helmet-shaped band-stands shelter the musicians, where, surrounded by innumerable seats, the crowds sit and listen at stated hours to the music as it floats on the breeze across the esplanade, a feast to ear and eye sufficient for a lifetime, with the view this affords of fountains and buildings, turret and tower; while, like a Thisban thread, wind the water-ways or canals through the grounds, adding their artistic reflections of bridges, borders of statuary, vases, and all that their clear depths mirror.

Now and then in quiet enjoyment, floats by a company of tourists in an electric launch or a gondola, while on land whole families,—father, mother, and little ones,—pass by, forming a regular cavalcade in rolling chairs, or the Jinrikshas drawn by Japanese in their picturesque costumes. Truly, Pan-America, with its adaptation of the Spanish Renaissance in its colonnades, loggia, and architecture, is a cosmopolitan city without including the types on the Midway, which, to have the privilege of visiting, is indeed a valuable opportunity that should not be lost to any one, far or near, and particularly to a continent of people limited to their own shores, by many obstacles on land and water, which must be overcome before being permitted to see

even an infinitesimal part of what this segregation of ideas represents.

The illumination of the Pan-American Exposition grounds exceeds any conception hitherto attempted by man to secure light for a city. The legends that transferred the Grecian gods and goddesses to the heavens upon their performance of any deeds of heroism seem here to have been reversed, and the spirit of investigation which seeks to illumine the understanding upon every theme of study has brought the constellations down to earth in seeming fancy, and placed the myriads upon myriads of brilliant stars upon pedestals, colonnades, buildings, fountains, and towers to illuminate not alone the eye of the Exposition, but to furnish the illumined thought to all the world that there is yet to be learned that which will exceed this illumination as far as this exceeds the illuminating power of a candle's light—beyond what human mind can now conceive. For now the dome of the sky grows darker and darker as, after this city's thread of light, which softly and gently steals on from one spot to another like a fiery thread at the edge of evening, deepens to the golden light, out-rivaling the stars that twinkle in the distant heavens.

Is it any marvel that, upon the first sight one cannot refrain from the thought of the "great city" whose "light was like unto a stone most precious, even like a jasper stone, clear as crystal"?

The educational results of this Exposition cannot now be estimated any more than could those of the Centennial in 1876 or those of the World's Fair in 1893. And, as the Centennial was the foundation from which developed that widespread interest in the fine arts and liberal, in all their comprehensiveness, and many of the progressive ideas in mechanical invention, which have characterized this country since that time, so the creation of the White City has with its court of honor, its golden statue to liberty, which, by their purity, symbolized, the court of honor that should be embraced in the heart of every nation and every individual, with each as unalloyed love of liberty as was that statue of pure gold; its vast architectural designs in building and sculpture; its fine art and decorative effects, so has that Exposition of ideas spread until the back coming wave brought new force to, not one America, but all America; and the ray of light from that white city has, like the wisdom of the intellect, been separated, reflected, and refracted in its solar spectrum of crystal time, to produce the rainbow city, where, from her lofty pedestal on the domed cupola of the most beautiful and highest tower ever erected for illumination, stands a goddess of Light proclaiming her double mission to the world—demonstrating not alone a fleeting city's light, but the illumination of a world; and it stands, together with the tower and all its illumined space, above and below, an artistic and historical expression of thought illumined by inspiration.

Scientific Temperance.

THE agitation for total abstinence and stringent restriction of the liquor traffic has ceased to be the special work of "temperance fanatics." Men of Science (who spell the word with a large S) are giving attention to it; and the evils of alcoholism and the means of dealing with them have a conspicuous place in the discussions and transactions of learned societies and among the subjects of articles in scientific journals. The French government is puzzled over the prevalence and growth of the malady. The German government has made the means of repressing the drinking habit a matter of serious consideration for a long time. In fact, the nations abroad are at last beginning to go through an experience like that we have endured; only there the matter is taken up by statesmen and philosophers whose minds are admitted to be broad, instead of

by such as are called "cranks" here. Strong liquors do not alone come in for reprehension. The mischief of wine and beer drinking is recognized as being quite as important under the prevailing drinking habits, and is receiving even more attention than that of the consumption of spirits. We have observed this trend for several years in our journalistic reading of foreign scientific papers, in articles which we have not now at hand, and have contrasted the interest shown in them with the apathy which, till Sheriff Pearson and Mrs. Nation arose, seemed to be coming over our own land. A few recent articles that have come under notice will help show what is going on, and how.

In a recent discussion in the New York Academy of Medicine, by medical men pure and simple, the topics of "Beer Drinking and Kidney Disease," the effects of alcohol on the nerve centres, the care and treatment of inebriates, alcohol and tuberculosis, and ignorance as a cause of alcoholism were dwelt upon. All the doctors seemed to agree that alcohol was bad and only bad, and it had been a mistake ever to regard it otherwise, and all paid very little attention to the supposed distinction as to degrees of badness between the light drinks and the strong ones. Dr. M. Allen Starr expressed the opinion that the most potent influence to be relied upon as a preventive and remedy for alcoholism was the religious one.

Mrs. M. G. Stuckenburg has recently published a pamphlet containing numerous quotations from Germans in various callings—government officers, university professors, physicians, authors, pastors, and bishops—testifying to the evil effects in private and public life of German indulgence in drink; and some of them are particularly strong against beer.

The Archbishop of Canterbury has remarked upon a great progress made in English public opinion in favor of the temperance movement. A special government commission has brought in a report upon the liquor traffic in which, the archbishop says, the things proposed by those most opposed to any progress in the temperance direction must be taken as marking a very considerable advance. Some of the measures suggested in this report are before Parliament for enactment.

The London Lancet of February 9, 1901, while acknowledging that English medical men have been faultily backward in recognizing and exposing the evils of alcoholic indulgence, mentions the names of several eminent doctors who have done their duty in the matter. Of a showing by Dr. William Carter of Liverpool, that the number of cases of admissions for injuries resulting from drunkenness has been greatly reduced at a single institution since the curtailment of the hours of sale, it says that "one such fact as this should dispose of most of the nonsense that we hear to the effect that legislation has done all it can to mitigate the preventable disease of alcoholism." A conviction of the terrible mischief that is done to the country by alcoholic indulgence is shared, it is certain, "by the medical profession of the kingdom, whose position for using words of caution and remonstrance is unique, and who have opportunities for studying the alcoholic question at first hand which are denied to temperance lecturers."

Dr. Victor Horsley, an eminent original investigator in physiology, delivering the Lees and Raper Memorial lecture in St. James's Hall, London, last year, spoke on the effects of small doses of alcohol on the brain, exclusively from the scientific point of view. The test of the "reaction time," or the small fraction of a second which is consumed by the nervous system during which it receives an impression and exerts some movement in response to it, had been applied, he said, by Kraepelin, whose investigations of the subject had been most thorough. Kraepelin had found that this response seemed quickened at first, but that a slowing followed immediately and lasted as long as the

alcohol was in active operation in the body; so that the whole response was much more tardy, and a response in which an association of ideas was involved was never quickened by alcohol. In a case where an arithmetical process seemed to be done more rapidly under the influence of alcohol, analysis showed that the work was wrong; and wine proved itself to be verily "a mocker." The apparent initial quickening effect is not accounted for, but is supposed to be due to a loss of control, as in an engine from which the governor is removed. Voluntary movements are described as being an intermittent succession of impulses. When alcohol is taken the normal summation of impulses is interfered with, and the movement becomes a tremor. In dynamometer experiments an apparent acceleration of work is followed by a depressent effect. The experiments of Aschaffenberg and the experiences of travelers and military expeditions give results in harmony with these. Other experiments point to injuries to the cerebellum as the source of the unsteadiness of the walk of drunken men. Degenerative structural changes in the nerve centres are also described in Dr. Horsley's paper as resulting from the use of alcohol. The conclusion seemed overwhelming to the lecturer that even in very small quantities—that is, in dietetic amounts—alcohol has a most injurious effect on voluntary muscular work, and he finally declared his opinion, "from the scientific point of view," that the contention that small quantities of alcohol, such as people take at meals, have no deleterious effect, could not be maintained. Considering the mass of evidence that has been accumulated on the subject by numerous authors, it followed that from a scientific point of view total abstinence must be our course if we are to follow the plain teaching of truth and common sense.

An International Congress against alcoholism met at Vienna April 9-14. Its transactions, when published in full, will probably furnish more information of value on the subject.—*The Christian Advocate*.

A Novel Steam Engine.

A UNIQUE idea has been worked out by a Des Moines, Iowa, inventor, whereby the boiler of a steam engine is practically avoided. The general principle of the engine is this: That while in the ordinary engine but a small quantity of steam is being used at any one time, yet a great quantity of fuel is necessary in order to keep a large volume of water continually boiling to provide the necessary steam. In the present instance there is no boiler proper, there being substituted therefor a small quantity of water in the lower end of what might be called the steam chest proper, though here called a boiler.

Operating in this boiler is a long, hollow piston, lacking about one thirty-second of an inch of fitting to the sides of the boiler, thus leaving room for a steam cushion all the way around it, and also making it possible for the condensed steam to run down the sides. A rod connected with this piston passes up through the centre of another piston, which operates in a vacuum cylinder above the boiler and is geared direct to the fly wheel.

The upper piston above referred to fits absolutely air-tight in the vacuum cylinder, and is geared to the shaft in the usual crank manner. As the steam piston is forced up, it forces the upper piston up, leaving a vacuum, which draws it back again, thus giving, in addition to the steam power of from forty-five to sixty pounds pressure, the additional fifteen pounds pressure of the atmosphere in the vacuum.

One of the greatest advantages claimed is that, in view of the fact that two pistons are connected direct to the machinery, and there being a great difference in the length of their stroke, it dispenses entirely with the "dead centre"

principle of all other engines, and one of the pistons begins doing business before the other one ceases.

Surrounding the vacuum cylinder is a jacket containing water, which prevents the heat from the friction of the air-tight piston from expanding the metal and wasting any power. It also operates to keep the upper end of the boiler cool, and assists in the condensation of the steam, which trickles down to the lower end of the boiler where it immediately becomes steam again and is used over and over.

There is absolutely no exhaust or escape to the engine. A one sixteenth of a horsepower model, which has been running for some time, requires less than three teaspoonfuls of water, and as the water is in an air-tight chamber, it will last an indefinite length of time, and all the heat that is necessary for this engine is a small alcohol lamp.

There will soon be in operation a five-horsepower engine, standing about four feet high, which will operate with three pints of water and require for fuel but one gasoline generator, such as is on an ordinary gasoline stove. The engine weighs only about one third as much as other types of existing engines, and it is claimed can be constructed and operated much more cheaply. It is at present known as the Kessler-Ellyson hydro-pneumatic engine.

The Railway and Engineering Review.

Oldest Bible in America.

THE oldest Bible in the United States was shown at the state house recently by the owner, Rev. John Herr of Lima, Ill. It is a fine example of mediæval printing, and the original binding is yet almost intact. It is bound in beechwood, and covered with Russia leather, stamped with curious patterns and marked by the depredations of worms. There are only three copies of this edition in existence. The original edition was only fifty copies.

The old volume has a bloody history. The monks who struck it off with clumsy wooden type paid the price of death at the stake for their temerity, and of the twenty-six people who studied it in secret, but ten lived more than five years, while many of the Bibles were burned by the public hangman.

But few of the edition were preserved, hidden away in old chests and secret places, and one of them was this Bible. It was finally purchased by John Herr of Zurich, and in his family it has remained for twelve generations.

The volume bears the date 1553, and was printed at Zurich, Switzerland, by two apostate Carthusian monks, Andrew Gessner, and Rudolph Wessenbach. Its language is a Swiss dialect of German. At the time of printing, Switzerland was under the domination of the Pope. Only Latin was permitted to be used in religious books, and even Latin Bibles were not to be read by any but churchmen. Death was the penalty for laymen who read the Bible, and so the volumes were printed in the closest secrecy.

When it was known that the edition of the Bible had been printed, spies were brought from Italy, and after a long search, the two monks were found. Short shrift was given them, and on Good Friday, in the year of 1556, they were burned in the public square of Zurich, in the presence of a vast multitude. The little circle of Lutheran Protestants who read the Bibles were hounded down remorselessly. Sixteen of them were put to death with the most horrible torture, and but ten were pardoned.

The old Bible possesses a great interest to students, apart from its history, as it contains the twelve books of the Vulgate translation which are missing from the King James version, the one in familiar use in America and England. These books,—Baal, Maccabees, Hester, Baruch, Tobie, Jesus Sirach, Esdre, and others,—are placed between the book of Kings and that of Job. The Bible contains a picture of the last judgment, and wood engravings with hand painting.—*Denver Republican*.

Selected Articles.

The Christian Science View of Sin.

To the Editors of *The Outlook*.

I desire to review some points in an article on Christian Science which appeared in *The Outlook* of July 6.

This essay seems to have been kindly intended, but true to the thought expressed in its first sentence, "It is difficult for any one, not a votary of Christian Science, to understand what it is," it manifests only a superficial view of this Science. This is indeed a Science, and should have been so treated by our worthy editor; then would he have waited until he had become a practical Christian Scientist, and had healed successfully through its teaching, to prove, even to himself, that he understood it, before attempting its explanation to others.

Complaint is made that Mrs. Eddy does not give a clear definition of God, yet hundreds of thousands of people have been able to destroy troubles for themselves and others through the clear understanding of God which they have gained from Mrs. Eddy's book, "Science and Health with Key to the Scriptures." It is too bad that our critic did not give his own definition of the personality of God. I have read a number of criticisms in this same strain within the past few weeks wherein the authors have complained of the Christian Science definition of God, and yet have failed to give their own. Those who are dissatisfied with Christian Science should give us a better way of producing the same results.

Our critic seems to understand Mrs. Eddy's definition of evil as a nonentity; that it bears the same relation to God which darkness bears to light; but in his criticism thereof does not continue to reason consistently therewith. He fails to apply the same remedy to evil which he would apply to darkness, and therefore fails utterly to define the Christian Scientists' method of destroying evil. He admits that darkness is nothing more than the want of light; that it is a nonentity. Does he attempt to be rid of darkness by simply saying that it is nothing? He recognizes that the only way to be rid of darkness is to bring in the light. Now, consistent with his own proposition and his own interpretation of Christian Science, he should recognize that evil can only be overcome with good. This is the method which our great Master advocated, and just what Christian Scientists practise. When God has the ascendancy in human consciousness and in the life of the individual, evil of necessity, finds no place. If God be to us infinitely great, evil must become to us infinitesimal. Herein is the superiority of the Christian Science method of overcoming evil—the sinner is given strength and courage to master evil because of his understanding of the omnipotence of good and the consequent impotency of evil. No class of people know better than Christian Scientists that evil must be grappled with and mastered, and that the sinner will never be rid of his wickedness nor its just penalties until he ceases sinning. To say that sin is an illusion and continue sinning is not consistent, for the evil-doer is making it real by his indulgence. Christian Science does not incorporate sin under the name of good and allow it place and power, but draws the line emphatically between right and wrong, and declares that wrong must cease and right must prevail to the utmost.

The Christian Scientist does believe there is an enormous amount of sin in the world, and why? Because he has not through spiritual growth unbelieved this.

When Paul said, "So fight I not as one who beateth the air," he meant that his fighting was done intelligently, not by striking out in an indefinite, ineffectual manner. This same Paul referred to evil as the power of darkness. Darkness has no power except to hide the truth and is always destroyed when the light appears.

I like the definition of sin which our critic quotes from the Westminster Catechism: "Any violation of, or want of conformity to the law of God." In the light of this definition all mistakes as well as wilful wrongs should be included under the name, sin. John said, "All unrighteousness is sin." All unright-wis-ness (all unright-wise-ness) is sin. All wisdom or knowledge which is not right is sin, and all conduct which is allowed or indulged by reason of this wrong or false knowledge is sin. It is error, or unright-wis-ness, to believe that sin, which is not of God, is an entity. Hence the truth of Mrs. Eddy's statement, "To believe sin is real is itself sin." Indeed, this is the original sin, and the proof that we believe it to be real is our indulgence in it. When we are ready to admit that there is nothing in it, having lost all pleasure therein, we are ready to let go of it and cease sinning. No harm can come to the sinner nor any perpetuity of his sin from the knowledge of its unreality. It is because he believes there is something in it that he uses it. It is said that Jesus did not teach the unreality of sin. Will our critic kindly explain what Jesus meant when he said of the devil, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it"? It is the vocation of a liar to express lies, and a liar in the strict sense of that word produces nothing else but lies. A lie is utterly devoid of truth, hence altogether untrue and unreal—a mere negation. Here we have the plain declaration that the devil's "own," or offspring, sin and disease, are lies.

We are taught that all evil is the work of the devil; in other words, the work of deception. Believing and acting that which is false constitute the sum total of sin, and this definition is in perfect accord with the one which we have quoted from John, "All unrighteousness is sin."

The Christian Scientist does not wink at sin, does not simply ignore it, but, filled with the understanding of the omnipotence of God and the utter powerlessness of sin, he grapples with it and crushes it out of existence. If all Christians knew and practised what Christian Science teaches concerning sin, the world would rapidly be regenerated and evil would be speedily annihilated. If evil is as real as good, will our critic explain how the power of God destroys evil in the human heart? Is it not true that the wrongs which are mountains to their victims weigh nothing in the sight of God? And is this not why the divine power so easily annihilates sin.

ALFRED FARLOW.

Office of the Publication Committee of The First Church of Christ, Scientist, Boston, Mass.

[We print this letter, selecting it from many received on the same subject, because its authorship makes it really an authoritative statement of the position of Christian Scientists on the point involved.]

THE EDITORS of *The Outlook*.]

No Hate Vibrations.

To the Editor of *The Truth Seeker*.

Christian Scientists are surprised that you should attribute to them such propensities as you mention in your issue of June 15. Christian Science denounces in scathing terms the belief in "witchcraft" of every sort. No one has applied such explicit terms to all forms of evil suggestions as the Discoverer and Founder of Christian Science:—

"The march of mind and honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy).

Christian Science takes the same view of so-called witch-

craft as did St. Paul in his epistle to the Galatians, 5 : 20, where it is reckoned among "the works of the flesh."

Such a term as "hate vibrations" is unknown to Christian Scientists, and must have been borrowed by the writer from some of the occult (so-called) sciences, for it has no place in Christian, or Divine, Science, which defines God as Love and as Omnipotence. The serious and misleading implications that Christian Scientists are capable of using such a power must be ascribed to a complete misconstruction of the teachings of Christian Science. The healing of sin and sickness, through the spiritual regeneration of man, is the aim and object of Christian Science.

Yours truly,

W. D. McCrackan.

In *The Truth Seeker*.

To Prevent Wrecks.

A LOSS of 7,642 human lives is the record of the twenty-three great shipwrecks of the nineteenth century, and this is but a small fraction of the total mortality through accident at sea. The heirs of Anthony Pollock, who went down with the ill-fated Bourgoigne, have recently offered a prize of \$19,000 "for the best appliance for the saving of life in case of maritime disaster." The award is about to be made, and according to Henry Harrison Lewis, who writes on the subject in *The World's Work*, it is possible that we may shortly bid good-by to all fear of such great ocean calamities as are even now too frequent. Mr. Lewis describes some of the devices offered: Those designed to prevent collisions are most numerous, and depend on wireless telegraphy, the detection of delicate sounds, and on heat and cold. It is practicable to record the approach of a vessel by the heat that it transmits, a feat that does not seem so wonderful when we remember that Ganot recorded in his "Physics" his invention of a thermopile that was sensitive to the heat of a candle held a quarter of a mile away.

Mr. Herman Herberts of Newark, has constructed a thermopile that will detect differences of temperature as slight as one one-millionth of a degree centigrade. One thermopile will be used on each side of a vessel, and wires will extend from it to the bridge of the vessel, where they connect with a galvanometer. One bell will ring on the approach of a heated object, as another steamer; another bell will ring on the approach of a colder object, like an iceberg.

Thomas A. Edison has a plan in which he disregards electricity and depends on the capacity of water for transmitting sound. In the keel he would have constructed a diaphragm operated by compressed air. An electric battery or a dynamo could operate this diaphragm so as to produce an explosive note which would travel miles through the water and be received on the diaphragms of other vessels. A code of signals could be used and long messages exchanged.—*Literary Digest*.

Singing away Pain.

A party of tourists were driving along the country road leading to Killarney, that fine old town among the Irish lakes. As they came within sight of a cottage standing back from the road, with a lovely garden of flowers in front, there reached them the sound of singing.

The voice was full of sweetness, rich and strong, now and then rising into such lofty strains it seemed like an angel's song, then dropping to the mellow softness of a mother soothing her babe to sleep.

The little company was entranced. What genius in obscurity was here? Some one, surely, born to win fame and fortune when brought forward and trained by suitable teachers.

"If I could ever hope to sing like that!" exclaimed the young man who was driving, himself a student of music; and then, stopping his horses, he said: "Let us find who he is; perhaps I might be of help;" but here he paused as a young girl came out of the garden gate toward them. She had a basket on her arm, as if going to market. As she was passing, dropping a slight courtesy as she did so, he asked, "Will you please tell me who is singing so sweetly in the cottage?"

"Yes, indeed," said the girl, turning a bright face toward them. "It is only my Uncle Tim, sir; he's after having a bad turn with his leg, and so he's just singing the pain away the while."

For an instant the company was speechless; then the young man asked, "Is he young? Can he ever get over the trouble? Tell these ladies about it, please."

"O, he is getting a bit old now," was the answer. "No, the doctors say he'll never be the better of it in this world, but"—and her voice dropped into tender pathos—"he's that heavenly good, it would come nigh to making you cry sometimes to see him, with the tears running down his cheeks with the pain, and then it is that he sings the loudest."

With a "Thank you, dear," from the ladies, they drove slowly on.

"And there shall be no more pain, and all tears shall be wiped away," said Aunt Myra, softly.—*Christian Life*.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Leatherette covers, deckled edges; 50 pages. Price, 50 cents; per dozen, \$4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

To Members Admitted June, 1901.

Will those who sent in applications for membership with the Mother Church for the admission last June, and who have not yet received notice of their admission, please send their names and addresses to the Clerk, William B. Johnson, 30 Norway Street, Boston.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Sept. '01, 't means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for October, November, and December.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Applications for Teaching.

APPLICATIONS for appearance before the Board of Education for next year, will not be received until notice thereof appears in our periodicals.

THE CHRISTIAN SCIENCE BOARD OF EDUCATION.

Peace that Passeth Understanding.

THE Saviour's mission was to bring peace and rest to the struggling heart. Doubtless no sweeter words ever fell on mortal ears than these, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and yet, paradoxical as it may seem, these words were uttered by the one who declared that he came not to send peace on earth, but a sword. When the Master's life and teachings are understood these seemingly opposite statements are found to agree. He came not to bring peace to the mortal, sinning sense of existence. To this sense, the teachings of Truth, exemplified in a pure and holy life, bring not peace and rest; they come as a sword, quick and powerful, piercing even to the dividing asunder of the true and the false. The mortal who has seemingly found joy and satisfaction in that which is from beneath, must be brought face to face with the fact that the things of this world do not, cannot, afford any lasting satisfaction, before he is willing to find rest in Truth and enjoy the solace of that peace which passeth all human understanding.

There are those in this age, as well as in the days of Jesus, who are weary of the world, its disappointments and numberless woes, who would gladly find peace and rest. To them the words of the Master are spoken as directly as though they stood on the hillside of Galilee and heard the words as they fell from his lips. It is difficult to grasp this momentous fact; and because we fail to realize God's power and willingness to help His children, we often carry heavy burdens when it is our privilege to lay them down and find rest and peace in the understanding that the present as well as the future is in God's hands, and that He doeth all things well.

Jesus told his disciples that they would receive another Comforter, even the Spirit of Truth, which should abide with them forever. This promise was fulfilled, and how the Master's followers were enabled to continue the grand work of preaching the Gospel, healing the sick, and even raising the dead, is an established fact in history. In the hour of persecution they were not left comfortless; God's grace was sufficient for them, and they were not tempted above that they were able. In the darkest hour of persecution they remembered the Master's words, "Be of good cheer; I have overcome the world," the path grew light about them and they pressed on strong in the faith that overcomes the world.

The Comforter which Jesus promised was not for his immediate disciples only, but for all those who should believe on him through their word. This Comforter came into the world and has not departed from it. Here and now it is possible to find the promised peace and rest. Thousands upon thousands, who failed to find joy and satisfaction in the world of material sense, are daily testi-

fying that Christian Science has been the Comforter leading them into all Truth. It has enabled them better to understand Jesus' words and works. Christian Science has revealed the underlying Principle of those words and works, and has shown how it is possible for the believer in all ages to prove his faith by his deeds. It demonstrates that it is man's blessed privilege, to-day, to know God as an ever-present help. It is not because God has ceased to help that mortals have fallen, leaning upon their own strength, but because they have failed to trust Him implicitly who said, "I will never leave thee nor forsake thee."

The genuine practical worth of Christian Science lies in the fact that it declares God aright. It causes one to feel that the God of his fathers is indeed his God. God has not changed. His power and love are still infinite and His will is manifest in perfect and eternal harmony. This conception of God brings Him near in the day of prosperity and the day of adversity as well. At all times the thought of God's love and presence lifts one above the discords of earth. Thus it is that the weary and heavy laden find peace and rest when the world of mortal thought is saying there is no peace and no place where rest can be found.

The world marvels at these proofs of God's love and power, and seeks to account for them in a material way. But because the world worships a god of matter it cannot understand God who is Spirit, nor comprehend the things wherewith He hath blessed those who love and serve Him. But the one who has within himself the proofs of God's goodness, knows in whom he has believed, and that his faith is not in vain. Even though he is opposed, misjudged, and persecuted by the world he does not lose faith in his God, for "shall not the Judge of all the earth do right?" He recalls the Scripture, "Vengeance is mine; I will repay, saith the Lord," and is at peace with all men. Greater than anything else, greater than all else is his God, and he says with the Psalmist, "The Lord is on my side; I will not fear: what can man do unto me?"

Because he regards his mortal sense of existence as but the probationary school of experience wherein he is working out the facts of spiritual being, he says, in the words of the apostle, "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

When faith lifts man above the earth where he can see that spiritual existence is the only reality of Being, he gains "the peace of God which passeth all understanding," and having that peace he rests in the assurance that the future, with whatever it may have in store for him, cannot change the fact that he is a child of God and has a place in God's universe which no one else can fill.

Public Debate Demanded.

THE editor of the *Helena Evening Herald* of July 29, 1901, very forcibly and ably descants upon the spirit manifested by certain of the local clergy who have recently been declaiming against Christian Science in Helena. The editorial is in the nature of an invitation to public debate between the clerical assailants of Christian Science and some representative of the latter, and is entitled, "Public Debate Demanded."

While we cannot say that we are in sympathy with the editor of the *Herald's* view of publicly discussing Christian Science, we greatly admire his robust candor and fairness in treating the situation.

Here is, in part, what he says:—

"Those who believe in fair play most earnestly hope that some arrangements may be made whereby a joint debate may take place between some Christian Scientist of note and some Montana preacher who thinks he is big enough to hold him down.

"Those of us who are neither Christian Scientists on the one hand, nor church members on the other, have felt a growing interest in the jug-handled controversy that has been going on since the departure of Judge Ewing.

"Many in this city would like to hear the merits and demerits of Christian Science debated, inasmuch as some of the good brethren of other denominations will persist in hammering away against that peculiar faith.

"It appears that Judge Ewing, in his lecture in this city, did not assail any other faith and refrained from personal criticisms of religious teachers of the various denominations in opposition to his own.

"This fact inspired a respect for the doctrines he enunciated, even among those who cannot be induced to accept them, and was in marked contrast to the treatment accorded Christian Science since his departure by some of the professed followers of the lowly Nazarene.

"The rare opportunity of challenging Judge Ewing to joint debate seems to have been entirely overlooked until his professional engagements had taken him beyond the jurisdiction of the Montana pulpit. But after the judge was under headway to other points a number of pulpit orators flew to the attack with great energy and viciousness, if not with ability and good judgment.

"The spirit manifested by some of the local clergy is in such marked contrast to that shown by Judge Ewing, when measured by accepted Christian standards, as to excite a great deal of comment throughout our city and state—so much so, in fact, as to create a universal desire to hear the issues involved debated on their merits.

"Those who heard Judge Ewing's address are positive that he did not, even by implication, traduce the name of a woman, while those who have listened to the pulpit rejoinders unite in saying that, without exception, personal imputations against the character of prominent ladies were freely thrown out, in one form or another, much to the disgust of a fair-minded public.

"It is quite likely that Judge Ewing, who is reputed to be a gentleman of the highest type, might refuse to meet any man in joint debate who will so far forget himself as to cast reflections upon the personal character of respectable women, even though he arrogates to himself the title of a 'reverend.' Almost any gentleman would feel that way about it, no matter what profession of faith the preacher might assume to represent or how large his following.

"Even the general statement that Mrs. Eddy is working for money comes with poor grace from a minister who would throw up his job in twenty minutes if it were not for the salary he receives, notwithstanding the Scriptural injunction to spread the Gospel without money and without price, and to give his other coat to the poor.

"The chances are that Mrs. Eddy does not receive any larger compensation than many a three-hundred-dollar-a-year preacher, when measured by the size of their respective congregations and the influence they relatively exert.

"If it is to be a question of the pocket-book, why not attack the big clerical guns of New York City and elsewhere, whose incomes reach away up into the thousands, while little children are starving to death in the slums?

"The writer believes that the divine gifts of God should be freely distributed, in proportion to the growth of the individual and his capacity to utilize them, that truth should be imparted to all who can use it in the process of moral evolution; but if it is wrong for Mrs. Eddy to accept compensation for her teachings, it is likewise wrong for those who criticise her methods to do the same, even though they receive less through inability to secure more.

"But aside from all the details of selfishness, from which

no religious organization seems wholly free, it would be interesting to know the truth concerning the claims of the Christian Scientists, now under fire in this community, and a joint debate in the Auditorium, the proceeds to go into the charity fund for the coming hard winter, would be welcomed by our citizens as a fitting finale for the pulpit Punch and Judy show that is now going on.

"Let both sides give a reason for the faith that is within them from the same rostrum,—and may the best man win!"

Christian Science Literature.

WE publish herewith an extract from the August, 1901, number of the *Tidings*, published by the Woman's Baptist Home Mission, headquarters at 2411 Indiana Ave., Chicago, Ill., which will be found to be self-explanatory:—

"In May, and again in July, subscribers in one of our large cities have complained that Christian Science literature has come to them folded in *Tidings*. In the first case, there were three leaflets, and in the latter a folder advertising Mrs. Eddy's book and other matter. However and wherever these tracts get into our paper, it is after it leaves our headquarters, and we will be grateful to any one who will help us discover the guilty party. The offence is contemptible and criminal, and it is no credit to Christian Scientists that they should seek to promulgate their doctrines by such sneaking and dishonest methods. We warn the perpetrator that we shall spare no pains to discover the culprit, and we admonish him or her that the offence is one subject to no light penalty. We also ask that all subscribers who have found such literature tucked into their papers, will let us know. As yet, as far as we have information, there has been trouble only in one city."

In explanation of this article we also publish the following letter from Mr. Archibald McLellan of Chicago, a member of the Publication Committee:—

Chicago, August 6, 1901.

Miss Mary Burdette, 2411 Indiana Ave., Chicago.

Dear Madam:—My attention has been called to the August number of the *Tidings*, in which a statement is made to the effect that subscribers to *Tidings* in one of the large cities, received certain Christian Science literature folded in your paper, and there seems to be a disposition to charge the insertion to Christian Scientists as a body.

I do not understand how any person outside of the Postoffice Department could have access to your paper after it left the place of publication, and I am certain that no Christian Scientist is tampering with the mails. Certainly no organization or person acting officially for Christian Science, have had anything to do with the occurrence with which you justly find fault.

I will be much pleased if you will give me the facts in reference to the matter, so that an investigation can be made. I presume that you are the proper person to address in this matter; but fearing that I may be mistaken I take the liberty of sending a copy of this letter to Mrs. J. N. Crouse, 2231 Prairie Avenue.

Sincerely yours,

ARCHIBALD McLELLAN.

In reference to the above matter we simply have to say that nothing whatever relating to it had come to the knowledge of the editor of our publications, or any one connected with the same at headquarters. We deprecate, as much as the editor of *Tidings* possibly can, the methods which are described in the above article, and if any Christian Scientist has been guilty of the act charged, we hereby emphatically request that it be not repeated.

While uniting with the editor of *Tidings* in denouncing the action referred to, we cannot refrain from expressing regret that the editor, before publishing so harsh and apparently un-Christian a denunciation, did not make inquiry

either at headquarters, or of some responsible representative of the movement, for the purpose of ascertaining the real situation. It strikes us this would have been a more Christianly method to pursue.

Among the Churches.

New Quarters at Rockland, Me.

The *Rockland Opinion* in its issue of July 12, published the following account of the opening of new quarters by the Christian Scientists in that city:—

An event of importance and interest occurred last Sunday morning, when the Christian Scientists of Rockland, comprising First Church of Christ, Scientist, opened their new headquarters. These consist of two rooms on the second floor of the Kimball Block on Main Street, near Lime-rock,—an auditorium, seating about ninety persons, and an adjoining room in the rear which is to be used as a public reading room during the week, but which can be thrown into the hall on Sundays by opening the folding doors across the full width of the room.

The woodwork of the rooms is cypress, finished with green filler; the floor, varnished yellow pine; the walls are tinted a pale sea green, and the ornamental steel ceiling cream and green, making a very pleasing and harmonious effect. On two of the walls are inscriptions in Old English gilt lettering, very artistically done. One is the Scriptural quotation from St. John, "God is Love," the other, a quotation from Mary Baker G. Eddy, "Divine Love always has met, and always will meet, every human need."

At the street end of the hall are three windows, in front of which is a platform with two oak reading desks and two handsome mahogany chairs. A square piano is used for the accompaniments and is placed near the platform. The seats are cane seated oak chairs, arranged in rows with a centre aisle.

In the reading room is a centre table and easy chairs. There are two windows, which make the room very bright. On the table are copies of all the standard Christian Science publications, including the weekly and monthly periodicals. Some one is in attendance from 10 A.M. to 4 P.M. to welcome visitors and give any information that may be desired.

Services are to be held in the hall Sunday mornings at eleven o'clock, and a testimony and experience meeting Wednesday evenings at half past seven, to which all are cordially invited.

The exercises on Sunday consisted of singing by the congregation; reading from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy; silent and audible prayer; a short address by Miss Sara Louise Lyon, the First Reader, and the benediction. There was also a musical programme, consisting of two violin solos, by Mr. W. F. Pierce of Vinalhaven; an alto solo with violin obligato, by Miss Alice Gurney Lane and Mr. W. F. Pierce, both of Vinalhaven, and two vocal quartets by Miss Alice Roberts and Prof. T. M. Roberts of Utica, N. Y., in addition to Miss Lane and Mr. Pierce. These numbers were interspersed during the religious services, and were rendered with marked artistic taste and ability. There was a large attendance, every available seat being occupied. Many of the visitors were from neighboring towns, Camden, Thomaston, Warren, and Vinalhaven, and also a number from Utica, N. Y.; Boston, Mass.; Baltimore, Md., and Peoria, Ill. After the services, there were exchanges of greetings and congratulations, all the visitors and members being rejoiced over the acquisition of such beautiful quarters.

It was learned that most of those present had been healed of some serious disease through Christian Science, and had become interested by subsequent study.

The following appeared in the *Opinion*, July 19.

The opening of the new hall of First Church of Christ, Scientist, in this city, last week, was an event that is of interest as marking the growth of a comparatively new school of religious thought in this community. Much has been said of the new cult, but there are many people—and we have been among the number—who have had but very slight acquaintance with the doctrines it holds and the extent to which they are subscribed. Hoping to gain some information of value to ourselves and readers, we asked one of the visitors on the occasion of the opening of the hall, a gentleman of intelligence and high standing, to give us a brief outline of the tenets held by the Scientists and a history of the local society. He says:—

"Christian Science is not a mere method of healing sickness, but is a religious teaching based on the Science, underlying Christianity, which was discovered by Rev. Mary Baker Eddy. It is founded on the scientific interpretation of the Bible. The healing is an outcome of the religion and includes mainly the healing of sin, but also of physical ills. It requires no faith in order to be healed by some one who understands the Science—only a willingness. Many persons have been cured of organic and chronic diseases through the reading of the text-book, 'Science and Health with Key to the Scriptures.'

"Christian Science was first introduced in Rockland when Miss Sara Louise Lyon went to Vinalhaven from Utica, N. Y., in February, 1894, and came here once or twice a week. She settled here in May, 1896, and began holding meetings in her parlor, with three or four others; but regular weekly meetings were not held until the following September. The parlors were soon crowded, and a public place needed; so, in August, 1897, Grand Army Hall was rented for the Sunday services.

"In December, 1889, a society was formed and a hall of their own secured in the Ulmer Block, a public reading room being also then established. In December, 1900, the society was incorporated as First Church of Christ, Scientist, of Rockland, Me., and a state charter secured.

"Christian Science was also introduced at Camden and Vinalhaven by Miss Lyon, and both of these towns now have chartered churches. There are also Christian Scientists at Thomaston, Warren, and Rockport.

"In all there are about fifty members at present in these three churches and an average attendance of almost one hundred, which indicates that there are four or five hundred persons who have been healed or who are interested in Christian Science in and about this neighborhood."

Mixed Figures.

Nothing diverts attention from the subject more quickly than an incongruous mixture of figures in a speech. Not long since we heard a minister of the Gospel, of large fame, so mingle figures in the midst of his sermon as to practically create a new animal, of which neither the science of zoology nor the prophet Ezekiel in his imaginative excursions into that field knows anything. We respect him too much to point the moral with his name. But a Western editor says, "We once heard Mrs. — eulogize Mrs. Stanton, Harriet Beecher Stowe, and Susan B. Anthony as follows: 'These are the women who laid themselves down in the dust, as it were, to form a bridge over which you and I might go dry-shod.'"

The use of different figures in a protracted discourse is proper enough, but one should never lose sight of the natural relations of things used as figures.

The Christian Advocate.

Christian Science Healing.

THE CHRISTIAN SCIENCE CHURCH is one of works. Wherever found it stands as a living monument to the power of the Gospel to heal the sick and reform the sinner to-day. Week after week and month after month this work goes on, as witnessed by testimonies given at First Church of Christ, Scientist, Dayton, O. Among those recently given were the following.

A traveling man from Kansas City spoke of the wonderful growth of Christian Science in that city; he stated that he traveled over a large section of the country and was often in the smaller towns where there were but few Scientists. It is a source of great encouragement to him, he said, to see the zeal and earnestness manifested by the small societies. He then told of the healing of his wife. She had been under the care of eighteen physicians and had two operations performed, and only as a last resort did she try Christian Science. In sixty days from the time she took her first treatment she was well. That was seven years ago. There is something more, he said, than the physical healing; it is the spiritual illumination of the Scriptures that Christian Science gives.

The housekeeper at one of our large hotels said that she meets a great many persons interested in Christian Science. She related the following incident. The night previous an elderly man and wife arrived at the hotel. They came to see their son, who was an actor in the drama to be played that evening at the Victoria. He had been absent from home for seventeen years. She was somewhat interested in Christian Science, but at first did not think that she could come, yet she very much desired to see her boy. After arriving at the hotel, she became very sick, but would not permit her husband to go for a physician, endeavoring to follow out her highest thought of right according to her knowledge of the Science. After some conversation with her, the housekeeper found that she was interested in Christian Science, and the lady was much delighted to find that she had found a friend in Christian Science just at a time when she so much needed assistance, and through the help given, the suffering was soon overcome.

A lady spoke of the value of living Christian Science, as told to her by a neighbor engaged in business. When the Christian Scientist first moved next to her, the lady, owner and manager of the business, decided she would not have anything to do with the Science; rather was it spoken of as something to be shunned. The Scientist was pleasant, but said nothing about the Science to her. In due time she noticed that the Scientist had something that she did not possess, and gradually began to make some inquiry. Her questions were answered, but no attempt was made to talk very much on the subject. Later she asked for help and this was given, and great benefit was received in relief from suffering. But there is still a better part. Before she knew of Christian Science she could and would in various ways tell what some people term "business lies," but now the little Science she had gleaned has changed her course to an honest standard. Her joy for what she knows is very great.

A gentleman stated that some few years ago Christian Science was introduced in a family, the mother of the home receiving great benefit. She had a neighbor who had been in poor health for some time. She loaned "Science and Health with Key to the Scriptures" to her, and through its perusal she was healed and her family have been greatly benefited. This lady in turn had a neighbor who was in poor health and through Christian Science she found health and peace. She had been a searcher for a better understanding of the Truth for a number of years, and never was satisfied until the truth of Christian Science dawned upon her. Not only has she been helped by Christian

Science, but her husband and children also have felt its beneficial influence. A Christian Science tract fell into the hands of a gentleman who had been a great sufferer, and by reading it he was directed to the Truth that healed him. His friends endeavored to discourage him, but he clung tenaciously to the fact that it was Christian Science that healed him.

A young lady testified that for some time she had been greatly troubled with her eyes. She informed a friend who was interested in Christian Science that she had no faith in Christian Science, but would be willing to be helped by it if it were possible for her to be helped. Treatment was given, but she did not experience the benefit anticipated. She felt that she must gain the understanding for herself, and then with the help of her friend she was relieved and healed. Now her sight is much better than it had been for years. Not only has she been benefited, but other members of the family also.

A lady testified: "A friend living in another city, having been engaged in school work for some years, began to think that the arduous duties of her position were ruining her health. She was not only in poor health but was not satisfied with her religion, though her father was a minister. She asked for help in Christian Science. I received a letter from her the past week, in which she says that she is well, that she has been healed physically, morally, and spiritually."

A gentleman told of a case of healing of an old colored woman who had been a slave and never knew how to read. One day she asked him if her eyes could be healed by Christian Science, and she was assured that they could be. In three treatments the difficulty was overcome. She declared that she learned more in one talk with the Scientists than she ever knew before. She is now learning to read Science and Health.

A case of eczema was spoken of. A young man called to see one of our Scientists and took treatment. In due time he acknowledged some benefits. A few months passed and nothing more was heard from him until a few days ago, when the speaker saw his mother and she informed him that his healing had been very remarkable. He had inherited this disease and had always been troubled with it. Now he is almost free from it and greatly benefited in other ways. He is able to work every day.

A gentleman stated that the most important part of the work in Christian Science is the moral reformation. He then spoke of being called to treat a man. In a few weeks all pain was overcome, and he was able to be on his feet all day, working without suffering any inconvenience. He wrote: "I have lost the desire for alcoholic drinks, and rejoice that this cursed habit has been destroyed." When asking me for treatment he did not mention drinking. This proves that the moral reformation and physical healing are one in Christian Science.

A lady gave her experience: "I have much to be thankful for. I was a great sufferer for a number of years with asthma. I was under the care of some of the most eminent physicians in Detroit. I was making arrangements to go to California about the time Christian Science was brought to my attention, but decided to give the latter a trial first. I did so and was restored to health."

A gentleman told of the healing through Christian Science of two little boys of ivy poisoning, covering the hands and a portion of the body. On one of the little boys it broke out on his face, his eyes almost swelling shut so that he could not tell his playmates across the street. This has been met in a beautiful manner with the Truth.

A Scientist spoke of some cases of healing that came under his observation in a town in Indiana. A lady wrote him for treatment a few weeks ago. She was a physical wreck, and had contemplated going to Michigan for her health, but finally concluded to give Science a few weeks'

trial before doing so. She wrote me a few days ago, stating that she was in perfect health.

Another case was that of the healing of a man of cancer of the stomach which occurred seven years ago. He was given up to die. He was reduced in weight from two hundred and twenty pounds to ninety-eight pounds, and in one week's treatment was able to be up and out on the street, eating whatever he desired. He was soon able to be at his work, that of wagon maker, and has remained in good health since. This gentleman continued, "In twelve years of practice, I have seen almost all forms of disease healed in Christian Science. To me there is nothing else but this Truth, all else is hypothetical."

The humane teaching of Christian Science in behalf of animals was spoken of. A lady had a pet dog. Several dogs in the neighborhood had been poisoned. One day her mistress came to her very much excited, stating that the pet dog was dying. To all appearances the story seemed true. She immediately commenced to apply her knowledge of Christian Science, and in a short time the dog was running about as frisky as ever.—*Dayton (O.) Herald.*

Arnold Arboretum.

THE work of the Arnold Arboretum is of sufficient national importance to justify its friends in appealing to all Americans who care for trees, forests, and gardens, in whatever part of the United States they may reside, in behalf of a larger endowment for that institution.

It is a department of Harvard University and one of the largest scientific gardens in the world, comprising about two hundred and twenty acres. It is a museum of living trees in which, according to the terms of the James Arnold endowment, every tree and shrub able to support the climate of Massachusetts must be cultivated; and it is a scientific station where by study, experiment, and publication, the knowledge of trees is increased.

By a contract with the city of Boston, running for a thousand years and securing to the Arboretum a condition of permanence and stability which is believed to be unique, the city has built and agrees to maintain roads and walks, provide police protection, and assumes the liability of taxes. The scientific control is reserved to the University.

The Arboretum has become recognized everywhere as one of the most important scientific stations of its kind in the world. It has already introduced into the gardens of this country and of Europe many new trees and shrubs. Every park in the country now feels its influence; and it is visited by landscape gardeners, students of forestry and horticulture, and other lovers of trees from all parts of the United States. The amount of useful scientific work which can be directly traced to the Arboretum is considerable; but much remains to be done in other parts of the world which the Arboretum better than any other establishment can now accomplish, and which may well be expected to result in great benefit to America.

Believing that its growth and care are a matter of concern to every one interested in the welfare and educational progress of the United States, and to all who love trees and gardens, the committee now makes known the needs of the Arboretum and appeals to the public in all parts of the United States for aid for its care and development, feeling sure that every dollar contributed will in due time be returned a hundred-fold in the increase of the general prosperity of the country.

Money now given to the Arboretum will be added to the Endowment Fund in the hands of the President and Fellows of Harvard College. The addition of at least \$300,000 to the present endowment is absolutely needed to carry on in the most economical manner the Arboretum and its work.

The Christian Register.

From Our Contributors.

A Cottage Portrait.

BY CLARENCE A. BUSKIRK.

WITHIN my humble hall there hangs against the wall
A fairer flower than summer garlands show,—
A beautiful old face whose gentleness and grace
Beam forth like winter flowers beside the snow.

How calm the light which lies within those dear old eyes,
How noble the sweet patience of that brow;
Those furrows which the years wore deep with many tears,
Ah, how serene beneath life's sunset now!

As on that face I gaze, my fancy seeks the days,
Long vanished, which her laughing girlhood knew;
I see the well-sweep move she oft has told me of,
And forest paths her bare feet rambled through.

And then my fancy strays to those romantic days
When maidenhood built castles in the air,
And saw in bright day-dreams idyllic vales and streams
Where dwelt no sordid souls and all was fair.

Is all that now remains of years of joys and pains
But pictured in that face upon the wall?
Do all our lives then bloom so nigh the fatal tomb,
In its dumb darkness to extinguish all?

Is earth a prison-cell where only convicts dwell,
To a sure doom thence to be led away?
Nay, Life is not a breath chilled by the touch of death,
And Love and Truth are not the serfs of clay.

Our Father-Mother God is not some Jove whose nod
Is wrathful,—a fierce giant-man above;
God's children are we all, and, whatso'er befall,
Elysian is our fate, for God is Love.

Constant and faithful friend, within these lines I send
My greeting to thee, whereso'er thou art;
For, like a thornless rose, thy lovely memory grows
And blossoms at the gateway to my heart.

Dreams and Realities.

BY CAROLINE E. MILLER.

WHEN I was a small child, I suffered terribly from horrible dreams; so much so that I actually dreaded going to bed at night.

This miserable state of mind continued for several years, but gradually my sufferings were alleviated to a considerable extent, because, although my dreams were still replete with terror, I had a vague underlying consciousness that they were but dreams and not realities. In proportion as the dream horror grew in intensity did my struggles to rouse myself increase, until, just as a climax was about to be reached, I would wake to the blessed realization that I was safe and sound in my own bed, and surrounded by those I loved.

Naturally as the knowledge grew upon me that I had the power to banish these false claims by simply rousing myself to wakefulness, the dread of bad dreams vanished from my mind, and thereafter my sleep was peaceful and undisturbed.

Not long ago, I suddenly awoke to the realization that I was living over again this same childish experience in my waking dream of mortal existence. Before I realized the Truth as revealed to me by reading Mrs. Eddy's wonderful book, the dream of mortal existence was to me

an intensely vivid reality, a reality sometimes fraught with as much suffering as the dreams of my early childhood. And then when I first became conscious that this life which I had been enduring was only a dream, and that all I had to do to banish it from my mind forever with all its miserable uncertainty and unhappiness, was to wake to the blessed reality of a life in Christ—perfect and eternal—what a glorious sense of freedom it gave me! And every day life grows more beautiful and more perfect. So long as we trust to the guidance of divine Love, we can never go astray or make a mistake.

Only a short time ago, a friend who is becoming interested in Christian Science said to me, "Well, I must confess I never saw such a happy, calm, self-possessed lot of people in my life, as the Christian Scientists. They act like veritable kings, and seem to possess something which makes them superior to every ill." Is not that a beautiful tribute to the children of God? Yet how divinely natural it is that they should be always happy and serene and proud of their inheritance. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And to every son of God the Bible is full of beautiful promises: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." "Because thou hast made the Lord . . . thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling," and so on, an infinite number.

When I think of the many ways in which mortal mind has held me in bondage all these years, and realize that every day my sense of freedom grows more comprehensive, a lifetime seems all too short in which to show one's gratitude. In no more fitting way can gratitude be shown than to labor earnestly, faithfully, and unselfishly to prove to all the world that "God is All in all," and that "Good is ever-present and omnipotent."

Our Ark.

BY A. C. V.

DURING the recent prolonged wet weather, a dear one writing to me said, "I think we had better begin building our arks." Quick as a flash came the realization, "My ark is built; it rests in the secret place of the Most High, where no evil shall befall nor any plague come nigh, neither can floods overwhelm it. I dwell in absolute safety." Thinking further, I realized that I cannot take any one into this ark with me, for I can work out only my own salvation (safety), but *all* may enter through the door of individual effort, and find therein safe abiding from everything unlike divine Love,—sin, disease, death, fear, all the flood of error with which mortal mind would overwhelm us.

Such a comforting train of thought that one little sentence, jokingly written, awakened, bringing with it such a realization of Truth, and an unspeakable sense of gratitude to divine Love, and to her who, through "Science and Health with Key to the Scriptures" and long years of patient, unwearied effort has made understanding and realization a reality to us; has made us to know that we are the sons and daughters of God *now*, and has shown us the way into our ark of safety, even into the "secret place of the Most High."

We shall find that the love of nature, wherever it has existed, has been a faithful and sacred element of human feeling; that is to say, supposing all the circumstances otherwise the same with respect to two individuals, the one who loves nature most will be always found to have more capacity for faith in God than the other.—RUSKIN.

Testimonies.

Christian Science a Great Blessing.

When I was a young boy my folks moved on a wheat ranch in South Dakota, and one of my duties was to go to town for the mail every few days. For this purpose I had a pony which was once owned by the Indians, and was tricky. On one of these trips the pony suddenly reared, and then began to buck, and turn around very fast. I lost my balance, and in falling my foot turned and wedged in the stirrup. The pony then dragged me some distance, and finally stepped on my chest, leaving me in the road.

When I regained consciousness the pony was nearly a mile away, and after a little work I got up and found I couldn't breathe. I walked in a circle until things had turned black and I was beginning to fall, when a little gasp came. I walked for nearly two miles, breathing in short gasps, each one causing a sound which I could not prevent. I would walk a rod or two, then sit down. In this way I walked a mile and a quarter, and then I had to lie down. By doing this I was able to endure the pain. All the time I was repeating the Scientific Statement of Being as given in Science and Health. I had got about half a mile from home when I was seen, and my adopted sister came to me; but being unable to assist me returned for help. I finally reached home and was placed in a rocking-chair, when I broke down.

For two days I lay on my back hardly able to move my fingers. The afternoon of the third day I sat up a little while, the next day I walked to a chair in the yard, and on the tenth day began riding to school, a distance of five miles, and cannot remember missing a day for three months, when we moved to town, and it was no longer necessary to ride.

We were the only Scientists in that country. My mother was in Iowa at the time, working in Christian Science, and owing to the washouts and floods knew nothing of the accident until just as she was getting ready to return. My father and adopted sister were the only ones to help me at the time, though mother took charge of my case before I started to school. I am now a strong and healthy man, with no bad effects from the accident.

The first day I was up one of our neighbors said I was being neglected and started for a doctor, but finding me up when she passed she returned without him, though she kept him informed about me.

Christian Science has truly been a great blessing to our family, having saved the lives of my mother and one sister after the doctors had pronounced them hopeless.

The physical benefits are not all. In my business it is a necessity, for the good there is in it. It is indispensable for happiness; and as the religion of Jesus Christ, it is the religion for every God-loving man and woman.

R. A. B., Ellsworth, Minn.

What Christian Science has done for Us.

I often think as we receive our *Journal* and *Sentinel* which come to us as welcome messengers, that as freely as we have received, as freely should we give, for if the testimonies of others supply our table with such heavenly **manna**, why should we not bring our basket which Christian Science has filled to overflowing?

Last Easter Sunday, as I sat with my husband at the early morning service of the dedication of the Second Church of Christ, Scientist, of Chicago, there came to me a realization of the kingdom of heaven at hand and an **assurance that God does, indeed, dwell among His people.**

My thought then turned back to my starting-point in Christian Science, eighteen years ago, when I was an in-

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

There are upwards of forty rear admirals on the navy retired list of the United States. The oldest is Thomas O. Selfridge, who is now nearly ninety-five, and is said to be the oldest retired naval officer in the world. His son, Thomas O., Jr., is over sixty-five years of age, while there is a younger brother over fifty who is a commander in the navy.

The San Juan Council has appropriated six thousand dollars yearly for the support of a public library. The idea is to combine a public library for San Juan and also have a distributing library for other portions of the island of Porto Rico. The authorities expect to receive from Mr. Carnegie a sufficient amount to build the library.

The second largest claim yet filed with the Spanish Claims Commission has been presented by Francis Seigle, an American citizen resident in Cuba. His claim amounts to \$872,427. He says that in 1896 his plantation was worth one million dollars, but owing to depredations of Spanish troops he is reduced to absolute want.

The city administration of Manila was turned over to Civil Governor Taft and the newly appointed officials, August 7. The control of the city will be in the hands of these commissioners, similar to the government of the District of Columbia. Colonel Herrera, a Filipino, is president.

Six hundred and sixty-five national banking institutions with an aggregated capital of \$34,267,000, have been organized since the passage of the new banking law, March 14, 1900. Of these banks 457 were organized with a capital of less than fifty thousand dollars.

A movement is on foot to organize the veterans of the Philippine war into a compact fraternity on the same general lines as the Grand Army of the Republic.

Rear Admiral Henry L. Howison has been selected to fill the vacancy on the Schley Court of Inquiry, caused by the inability of Rear Admiral Kimberly to serve.

From a statement prepared by the Internal Revenue bureau, the total receipts from the war revenue act from July 13, 1898, to May 31, 1901, amounted to \$310,053,363.

The gunboat Machias has been ordered to Colon to look after American interests there during the trouble between Venezuela and Colombia.

Foreign.

A memorial to Queen Victoria will be erected in front of Buckingham Palace. The whole memorial will be sixty feet high, consist-

ing of a platform approached by five flights of steps and surmounted by a statue of the Queen, flanked by symbolic groups representing Truth, Justice and Maternity, the Army and the Navy, etc. Colonnades, gardens, and gateways have been planned. When completed it is believed the approach to Buckingham Palace will be one of the finest entrances to any royal residence in Europe.

The German Antarctic expedition, under the leadership of Professor Ehrich von Drygalski of Berlin, noted for his study of Arctic glaciers, sailed from Kiel, Germany, August 11. The expedition is financially backed by the German Government though conducted by civilians.

In accordance with instructions received from the imperial government, Lord Kitchener issued a proclamation on August 7, in which he allowed the Boer leaders until September 15 to surrender. If this is not done they will be permanently banished from South Africa.

The signing of the final protocol of agreement between the Powers and China has been delayed owing to objections raised by Great Britain against the international commission for the revision of the tariff.

Andrew Carnegie has offered to give one hundred and fifty thousand dollars to Montreal, Can., to build a public library if the city will provide fifteen thousand dollars a year for maintenance.

The International Association of Botanists completed its work at Geneva, August 8. Among the Americans present was Professor William Gilson Farlow of Harvard University.

The Dowager Empress Frederick of Germany passed away at Cronberg, August 5. She was the eldest child of the late Queen Victoria.

Thirteen American claims now before the South African Compensation Commission aggregate more than two hundred thousand dollars.

Count von Waldersee, field marshal of the allied forces in China, arrived at Hamburg August 8. He received a most cordial welcome.

Andrew Carnegie has been invited to become lord rector of Aberdeen University, Scotland, in succession to Professor Stuart.

Industrial and Commercial.

There are 905 companies operating electric, cable, and horse railways in the United States. The total mileage of single track is given at 20,442 miles, and the total number of cars is 62,918. The aggregate of capital stock for 1900 is \$1,066,196,460, an increase over the previous year of \$75,183,698. The bonded debt of all roads for 1900 was \$866,818,673, an increase over the previous year of \$83,855,202.

The Arbuckle Brothers, coffee merchants of New York, will in the future bring coffee from Brazil on their own vessels. They claim that their rivals, the Sugar Trust, had a decided advantage over them in the coffee warfare because of the rebate they received from the Brazil steamship pool, hence decided to employ their own ships.

There are about seventy-five thousand oil wells in the United States, exclusive of those in the Beaumont district, with an approximate daily production of one hundred and sixty thousand barrels. A dozen wells in the new Beaumont district are producing more than all the other wells in the country combined.

According to a recent report of the State Department at Washington, D. C., the United States is Japan's best customer. Japan's total exports in 1900 aggregated \$101,806,137. Of this amount \$26,178,065 came to

the United States, while the United States exported to Japan \$31,265,075 worth of goods.

A test of American and English locomotives has just been made by English experts at Kingston, Jam. Over a difficult line and under the same conditions the old American engine beat the new English engine, which cost twice as much, by more than seven minutes.

The exports of raw cotton during the fiscal year of 1901 averaged a million dollars a day. The quantity was not so great as in some other years, but the total value was higher than ever before.

General.

A wealthy Russian land owner died not long ago, and after the funeral his heirs looked vainly for the will, but without success. A few days later a young man, seeing a graphophone on the table in the library, put into it a record which he supposed was that of a popular Russian song. To his amazement and terror, instead of a song he heard the dead man's voice recite the words of the missing will. Lawyers were summoned, and they lost no time in examining the record containing the will. It was found to be flawless, and the question whether a will left on a graphophone cylinder is valid is now before the Supreme Court at St. Petersburg.

A concerted effort on the part of missionaries in Porto Rico is being made to send bright children to the United States to attend our schools for a time. It is believed that these young Porto Ricans will exert a most helpful influence upon friends and relatives when they return home.

A new system of wireless telegraphy has been invented by three students at Chicago. The claims for the new invention are that it is quicker, can send messages to greater distances, and that the problem of operating several instruments in the same locality is practically solved.

The first station of Nikola Tesla's wireless telegraph system will be built at Wardenclyffe, L. I. This station will be the main one of the system, and it is stated that Mr. Tesla expects to be able to communicate with all countries of the world from that point.

The highest price for New York real estate was paid recently when a parcel of land at Broadway and Thirty-fourth Street was sold for \$350 a square foot. It contained 1,100 square feet and brought \$375,000. The dimensions are 31x45 feet.

St. Peter's Cathedral at Rome is the costliest religious edifice in the world. About seventy million dollars were spent in its construction. The foundation was laid in 1450 and it was not finished until 1880. It was dedicated in 1826.

In the United States the savings deposits of 1870 were \$549,874,358, distributed among 1,630,846 depositors. This amount was multiplied by more than four in 1900, when \$2,384,770,849 was distributed among 5,875,054 depositors.

An Egyptian boat, said to be four thousand years old, has been donated to the Carnegie Institute of Pittsburgh. The boat was recently dug up from the banks of the Nile and is two thousand cubic feet in size.

The new constitution of Alabama provides that women who pay taxes on five hundred dollars worth of real estate may vote in bond elections.

The twenty-eighth triennial conclave of the Knights Templars will be held the last week in August in Louisville, Ky.

The fifty-fifth annual session of the American Missionary Association will be held at Oak Park, Ill., October 22.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Some Lessons Taught by the Pan-American.

BY MRS. J. EDGAR HUGHSON.

ALL culminating results tell their story of efforts, mental and physical, spiritual and material. To the student who aims at the realization of some ambition there comes a glow of satisfaction, be the endeavor without or within his special field of research, when such a result is secured as wins applause; and glorious indeed are the rewards to the affections and minds of the projectors of any plan and purpose put forth for the elevation and enlightenment of humanity when the results are declared, by all concerned, builders and observers, as surpassing previous efforts.

Then may the world unite in one acclamation of praise for the spirit that is never satisfied with past achievements, but strives for a higher realization of the ideal and a nearer attainment of the perfect pattern.

All higher realizations are the result of higher ideals, and be the language stone or cement, wood or paper, sunlight or electricity, the story related is uplifting as the thought expressed through these forms is elevated and idealized, inspirational in motive.

At the Pan-American Exposition, there comes an impression of the dominating of the ideal as there opens to view the splendor of first one scene then another, arranged for the enjoyment and inspiration of the visitor, and the language is universal, for it speaks, not in arbitrary words, but in Thought structures.

In mediæval times the capture of a royal personage in battle was heralded to the populace by a triumphal entrance of the victorious general to the capital city, followed by the chained captive.

A fine description is given in the historical romance, "Zenobia," of the triumphal entrance of Aurelian into Rome with Zenobia chained by a golden chain to his chariot, he having torn her from her beautiful city of Palmyra to celebrate his own triumph and victory.

To-day, freedom and liberty of thought have made a triumphal entrance into the twentieth century with mediæval paganism and barbarism chained into subjection, which is grandly typified by the entrance to the temporary city constructed as a memorial and a future incentive to the progress of Pan-America.

Passing along Lincoln Parkway, by the Art Gallery in process of erection for permanent use, catching a glimpse through the trees of New York State Building,—a permanent structure to be occupied by the Historical Society,—over a bridge, through a row of columns, there rise in noble grandeur, the four pylons on the Triumphal Bridge, not to celebrate individual achievement, but to commemorate the virtues upon which our nation was founded, and which, in the future, must support all organizations that survive the strenuous efforts of error to tear down the bulwarks of character and strength, and supplant them with unbridled liberty or narrow bigotry.

These massive pylons, two on each side of the bridge, rise high to affirm the realities of brotherhood, liberty, civic virtue, and benevolence. They are united by chains of huge decorative mediæval shields and flags, which

seem to the visitor to show how, through ages darkened by ignorance, this age has reached a period in its development where the new commandment, "Love one another," has become the foundation of true government, and the spirit of the new century just entered upon.

This spirit has already heralded the dawn of desire for the best wherever it originates to be tested, weighed in the balance, but not found wanting, but to bear the test of practical universality in mutual esteem, mutual toleration, mutual liberties, mutual purity and honor, and mutual helpfulness. Having imbibed the spirit which prompted these monumental structures, the visitor, as he stands between them, looks first to the right, then to the left. He rejoices! He has entered the new city through the gateway that leads to the right understanding, and now drinks in the beauties before him from the view-point of the artists who designed them. He observes the true values, notes the perspective, the important points of arrangement, buildings, esplanade, courts, and fountains, and sees that the point of climax is the electric tower, a structure four hundred and ten feet high, from which pours a large volume of water into a wide basin at its foot. Here beautifully designed sprays spurt, play, and bubble water, as though full of joyous glee and a desire to rival each previous effort at sparkling and reflecting sunlight to celebrate this great and memorable creation of this beautiful Pan-American city.

The court of fountains, which indents the broad esplanade is a magnificent conception of the useful and ideal combined in mythological and artistic designs for beautiful effects and the practical utility of supplying moisture and coolness to the air.

Entering thus from the south, with the electric tower about two thirds the distance of the grounds from the pylons, an intelligent idea is obtained, which enables visitors to economize time in passing from one building to another. About half way between the bridge and the tower, unique, helmet-shaped band-stands shelter the musicians, where, surrounded by innumerable seats, the crowds sit and listen at stated hours to the music as it floats on the breeze across the esplanade, a feast to ear and eye sufficient for a lifetime, with the view this affords of fountains and buildings, turret and tower; while, like a Thibetan thread, wind the water-ways or canals through the grounds, adding their artistic reflections of bridges, borders of statuary, vases, and all that their clear depths mirror.

Now and then in quiet enjoyment, floats by a company of tourists in an electric launch or a gondola, while on land whole families,—father, mother, and little ones,—pass by, forming a regular cavalcade in rolling chairs, or the Jinrikshas drawn by Japanese in their picturesque costumes. Truly, Pan-America, with its adaptation of the Spanish Renaissance in its colonnades, loggia, and architecture, is a cosmopolitan city without including the types on the Midway, which, to have the privilege of visiting, is indeed a valuable opportunity that should not be lost to any one, far or near, and particularly to a continent of people limited to their own shores, by many obstacles on land and water, which must be overcome before being permitted to see

even an infinitesimal part of what this segregation of ideas represents.

The illumination of the Pan-American Exposition grounds exceeds any conception hitherto attempted by man to secure light for a city. The legends that transferred the Grecian gods and goddesses to the heavens upon their performance of any deeds of heroism seem here to have been reversed, and the spirit of investigation which seeks to illumine the understanding upon every theme of study has brought the constellations down to earth in seeming fancy, and placed the myriads upon myriads of brilliant stars upon pedestals, colonnades, buildings, fountains, and towers to illuminate not alone the eye of the Exposition, but to furnish the illumined thought to all the world that there is yet to be learned that which will exceed this illumination as far as this exceeds the illuminating power of a candle's light—beyond what human mind can now conceive. For now the dome of the sky grows darker and darker as, after this city's thread of light, which softly and gently steals on from one spot to another like a fiery thread at the edge of evening, deepens to the golden light, out-rivaling the stars that twinkle in the distant heavens.

Is it any marvel that, upon the first sight one cannot refrain from the thought of the "great city" whose "light was like unto a stone most precious, even like a jasper stone, clear as crystal"?

The educational results of this Exposition cannot now be estimated any more than could those of the Centennial in 1876 or those of the World's Fair in 1893. And, as the Centennial was the foundation from which developed that widespread interest in the fine arts and liberal, in all their comprehensiveness, and many of the progressive ideas in mechanical invention, which have characterized this country since that time, so the creation of the White City has with its court of honor, its golden statue to liberty, which, by their purity, symbolized, the court of honor that should be embraced in the heart of every nation and every individual, with each as unalloyed love of liberty as was that statue of pure gold; its vast architectural designs in building and sculpture; its fine art and decorative effects, so has that Exposition of ideas spread until the back coming wave brought new force to, not one America, but all America; and the ray of light from that white city has, like the wisdom of the intellect, been separated, reflected, and refracted in its solar spectrum of crystal time, to produce the rainbow city, where, from her lofty pedestal on the domed cupola of the most beautiful and highest tower ever erected for illumination, stands a goddess of Light proclaiming her double mission to the world—demonstrating not alone a fleeting city's light, but the illumination of a world; and it stands, together with the tower and all its illumined space, above and below, an artistic and historical expression of thought illumined by inspiration.

Scientific Temperance.

THE agitation for total abstinence and stringent restriction of the liquor traffic has ceased to be the special work of "temperance fanatics." Men of Science (who spell the word with a large S) are giving attention to it; and the evils of alcoholism and the means of dealing with them have a conspicuous place in the discussions and transactions of learned societies and among the subjects of articles in scientific journals. The French government is puzzled over the prevalence and growth of the malady. The German government has made the means of repressing the drinking habit a matter of serious consideration for a long time. In fact, the nations abroad are at last beginning to go through an experience like that we have endured; only there the matter is taken up by statesmen and philosophers whose minds are admitted to be broad, instead of

by such as are called "cranks" here. Strong liquors do not alone come in for reprehension. The mischief of wine and beer drinking is recognized as being quite as important under the prevailing drinking habits, and is receiving even more attention than that of the consumption of spirits. We have observed this trend for several years in our journalistic reading of foreign scientific papers, in articles which we have not now at hand, and have contrasted the interest shown in them with the apathy which, till Sheriff Pearson and Mrs. Nation arose, seemed to be coming over our own land. A few recent articles that have come under notice will help show what is going on, and how.

In a recent discussion in the New York Academy of Medicine, by medical men pure and simple, the topics of "Beer Drinking and Kidney Disease," the effects of alcohol on the nerve centres, the care and treatment of inebriates, alcohol and tuberculosis, and ignorance as a cause of alcoholism were dwelt upon. All the doctors seemed to agree that alcohol was bad and only bad, and it had been a mistake ever to regard it otherwise, and all paid very little attention to the supposed distinction as to degrees of badness between the light drinks and the strong ones. Dr. M. Allen Starr expressed the opinion that the most potent influence to be relied upon as a preventive and remedy for alcoholism was the religious one.

Mrs. M. G. Stuckenburg has recently published a pamphlet containing numerous quotations from Germans in various callings—government officers, university professors, physicians, authors, pastors, and bishops—testifying to the evil effects in private and public life of German indulgence in drink; and some of them are particularly strong against beer.

The Archbishop of Canterbury has remarked upon a great progress made in English public opinion in favor of the temperance movement. A special government commission has brought in a report upon the liquor traffic in which, the archbishop says, the things proposed by those most opposed to any progress in the temperance direction must be taken as marking a very considerable advance. Some of the measures suggested in this report are before Parliament for enactment.

The London Lancet of February 9, 1901, while acknowledging that English medical men have been faultily backward in recognizing and exposing the evils of alcoholic indulgence, mentions the names of several eminent doctors who have done their duty in the matter. Of a showing by Dr. William Carter of Liverpool, that the number of cases of admissions for injuries resulting from drunkenness has been greatly reduced at a single institution since the curtailment of the hours of sale, it says that "one such fact as this should dispose of most of the nonsense that we hear to the effect that legislation has done all it can to mitigate the preventable disease of alcoholism." A conviction of the terrible mischief that is done to the country by alcoholic indulgence is shared, it is certain, "by the medical profession of the kingdom, whose position for using words of caution and remonstrance is unique, and who have opportunities for studying the alcoholic question at first hand which are denied to temperance lecturers."

Dr. Victor Horsley, an eminent original investigator in physiology, delivering the Lees and Raper Memorial lecture in St. James's Hall, London, last year, spoke on the effects of small doses of alcohol on the brain, exclusively from the scientific point of view. The test of the "reaction time," or the small fraction of a second which is consumed by the nervous system during which it receives an impression and exerts some movement in response to it, had been applied, he said, by Kraepelin, whose investigations of the subject had been most thorough. Kraepelin had found that this response seemed quickened at first, but that a slowing followed immediately and lasted as long as the

alcohol was in active operation in the body; so that the whole response was much more tardy, and a response in which an association of ideas was involved was never quickened by alcohol. In a case where an arithmetical process seemed to be done more rapidly under the influence of alcohol, analysis showed that the work was wrong; and wine proved itself to be verily "a mocker." The apparent initial quickening effect is not accounted for, but is supposed to be due to a loss of control, as in an engine from which the governor is removed. Voluntary movements are described as being an intermittent succession of impulses. When alcohol is taken the normal summation of impulses is interfered with, and the movement becomes a tremor. In dynamometer experiments an apparent acceleration of work is followed by a depressent effect. The experiments of Aschaffenberg and the experiences of travelers and military expeditions give results in harmony with these. Other experiments point to injuries to the cerebellum as the source of the unsteadiness of the walk of drunken men. Degenerative structural changes in the nerve centres are also described in Dr. Horseley's paper as resulting from the use of alcohol. The conclusion seemed overwhelming to the lecturer that even in very small quantities—that is, in dietetic amounts—alcohol has a most injurious effect on voluntary muscular work, and he finally declared his opinion, "from the scientific point of view," that the contention that small quantities of alcohol, such as people take at meals, have no deleterious effect, could not be maintained. Considering the mass of evidence that has been accumulated on the subject by numerous authors, it followed that from a scientific point of view total abstinence must be our course if we are to follow the plain teaching of truth and common sense.

An International Congress against alcoholism met at Vienna April 9-14. Its transactions, when published in full, will probably furnish more information of value on the subject.—*The Christian Advocate*.

A Novel Steam Engine.

A UNIQUE idea has been worked out by a Des Moines, Iowa, inventor, whereby the boiler of a steam engine is practically avoided. The general principle of the engine is this: That while in the ordinary engine but a small quantity of steam is being used at any one time, yet a great quantity of fuel is necessary in order to keep a large volume of water continually boiling to provide the necessary steam. In the present instance there is no boiler proper, there being substituted therefor a small quantity of water in the lower end of what might be called the steam chest proper, though here called a boiler.

Operating in this boiler is a long, hollow piston, lacking about one thirty-second of an inch of fitting to the sides of the boiler, thus leaving room for a steam cushion all the way around it, and also making it possible for the condensed steam to run down the sides. A rod connected with this piston passes up through the centre of another piston, which operates in a vacuum cylinder above the boiler and is geared direct to the fly wheel.

The upper piston above referred to fits absolutely air-tight in the vacuum cylinder, and is geared to the shaft in the usual crank manner. As the steam piston is forced up, it forces the upper piston up, leaving a vacuum, which draws it back again, thus giving, in addition to the steam power of from forty-five to sixty pounds pressure, the additional fifteen pounds pressure of the atmosphere in the vacuum.

One of the greatest advantages claimed is that, in view of the fact that two pistons are connected direct to the machinery, and there being a great difference in the length of their stroke, it dispenses entirely with the "dead centre"

principle of all other engines, and one of the pistons begins doing business before the other one ceases.

Surrounding the vacuum cylinder is a jacket containing water, which prevents the heat from the friction of the air-tight piston from expanding the metal and wasting any power. It also operates to keep the upper end of the boiler cool, and assists in the condensation of the steam, which trickles down to the lower end of the boiler where it immediately becomes steam again and is used over and over.

There is absolutely no exhaust or escape to the engine. A one sixteenth of a horsepower model, which has been running for some time, requires less than three teaspoonfuls of water, and as the water is in an air-tight chamber, it will last an indefinite length of time, and all the heat that is necessary for this engine is a small alcohol lamp.

There will soon be in operation a five-horsepower engine, standing about four feet high, which will operate with three pints of water and require for fuel but one gasoline generator, such as is on an ordinary gasoline stove. The engine weighs only about one third as much as other types of existing engines, and it is claimed can be constructed and operated much more cheaply. It is at present known as the Kessler-Ellyson hydro-pneumatic engine.

The Railway and Engineering Review.

Oldest Bible in America.

THE oldest Bible in the United States was shown at the state house recently by the owner, Rev. John Herr of Lima, Ill. It is a fine example of mediæval printing, and the original binding is yet almost intact. It is bound in beechwood, and covered with Russia leather, stamped with curious patterns and marked by the depredations of worms. There are only three copies of this edition in existence. The original edition was only fifty copies.

The old volume has a bloody history. The monks who struck it off with clumsy wooden type paid the price of death at the stake for their temerity, and of the twenty-six people who studied it in secret, but ten lived more than five years, while many of the Bibles were burned by the public hangman.

But few of the edition were preserved, hidden away in old chests and secret places, and one of them was this Bible. It was finally purchased by John Herr of Zurich, and in his family it has remained for twelve generations.

The volume bears the date 1553, and was printed at Zurich, Switzerland, by two apostate Carthusian monks, Andrew Gessner, and Rudolph Wessenbach. Its language is a Swiss dialect of German. At the time of printing, Switzerland was under the domination of the Pope. Only Latin was permitted to be used in religious books, and even Latin Bibles were not to be read by any but churchmen. Death was the penalty for laymen who read the Bible, and so the volumes were printed in the closest secrecy.

When it was known that the edition of the Bible had been printed, spies were brought from Italy, and after a long search, the two monks were found. Short shrift was given them, and on Good Friday, in the year of 1556, they were burned in the public square of Zurich, in the presence of a vast multitude. The little circle of Lutheran Protestants who read the Bibles were hounded down remorselessly. Sixteen of them were put to death with the most horrible torture, and but ten were pardoned.

The old Bible possesses a great interest to students, apart from its history, as it contains the twelve books of the Vulgate translation which are missing from the King James version, the one in familiar use in America and England. These books,—Baal, Maccabees, Hester, Baruch, Tobie, Jesus Sirach, Esdre, and others,—are placed between the book of Kings and that of Job. The Bible contains a picture of the last judgment, and wood engravings with hand painting.—*Denver Republican*.

Selected Articles.

The Christian Science View of Sin.

To the Editors of *The Outlook*.

I desire to review some points in an article on Christian Science which appeared in *The Outlook* of July 6.

This essay seems to have been kindly intended, but true to the thought expressed in its first sentence, "It is difficult for any one, not a votary of Christian Science, to understand what it is," it manifests only a superficial view of this Science. This is indeed a Science, and should have been so treated by our worthy editor; then would he have waited until he had become a practical Christian Scientist, and had healed successfully through its teaching, to prove, even to himself, that he understood it, before attempting its explanation to others.

Complaint is made that Mrs. Eddy does not give a clear definition of God, yet hundreds of thousands of people have been able to destroy troubles for themselves and others through the clear understanding of God which they have gained from Mrs. Eddy's book, "Science and Health with Key to the Scriptures." It is too bad that our critic did not give his own definition of the personality of God. I have read a number of criticisms in this same strain within the past few weeks wherein the authors have complained of the Christian Science definition of God, and yet have failed to give their own. Those who are dissatisfied with Christian Science should give us a better way of producing the same results.

Our critic seems to understand Mrs. Eddy's definition of evil as a nonentity; that it bears the same relation to God which darkness bears to light; but in his criticism thereof does not continue to reason consistently therewith. He fails to apply the same remedy to evil which he would apply to darkness, and therefore fails utterly to define the Christian Scientists' method of destroying evil. He admits that darkness is nothing more than the want of light; that it is a nonentity. Does he attempt to be rid of darkness by simply saying that it is nothing? He recognizes that the only way to be rid of darkness is to bring in the light. Now, consistent with his own proposition and his own interpretation of Christian Science, he should recognize that evil can only be overcome with good. This is the method which our great Master advocated, and just what Christian Scientists practise. When God has the ascendancy in human consciousness and in the life of the individual, evil of necessity, finds no place. If God be to us infinitely great, evil must become to us infinitesimal. Herein is the superiority of the Christian Science method of overcoming evil—the sinner is given strength and courage to master evil because of his understanding of the omnipotence of good and the consequent impotency of evil. No class of people know better than Christian Scientists that evil must be grappled with and mastered, and that the sinner will never be rid of his wickedness nor its just penalties until he ceases sinning. To say that sin is an illusion and continue sinning is not consistent, for the evildoer is making it real by his indulgence. Christian Science does not incorporate sin under the name of good and allow it place and power, but draws the line emphatically between right and wrong, and declares that wrong must cease and right must prevail to the utmost.

The Christian Scientist does believe there is an enormous amount of sin in the world, and why? Because he has not through spiritual growth unbelieved this.

When Paul said, "So fight I not as one who beateth the air," he meant that his fighting was done intelligently, not by striking out in an indefinite, ineffectual manner. This same Paul referred to evil as the power of darkness. Darkness has no power except to hide the truth and is always destroyed when the light appears.

I like the definition of sin which our critic quotes from the Westminster Catechism: "Any violation of, or want of conformity to the law of God." In the light of this definition all mistakes as well as wilful wrongs should be included under the name, sin. John said, "All unrighteousness is sin." All unright-wis-ness (all unright-wise-ness) is sin. All wisdom or knowledge which is not right is sin, and all conduct which is allowed or indulged by reason of this wrong or false knowledge is sin. It is error, or unright-wis-ness, to believe that sin, which is not of God, is an entity. Hence the truth of Mrs. Eddy's statement, "To believe sin is real is itself sin." Indeed, this is the original sin, and the proof that we believe it to be real is our indulgence in it. When we are ready to admit that there is nothing in it, having lost all pleasure therein, we are ready to let go of it and cease sinning. No harm can come to the sinner nor any perpetuity of his sin from the knowledge of its unreality. It is because he believes there is something in it that he uses it. It is said that Jesus did not teach the unreality of sin. Will our critic kindly explain what Jesus meant when he said of the devil, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it"? It is the vocation of a liar to express lies, and a liar in the strict sense of that word produces nothing else but lies. A lie is utterly devoid of truth, hence altogether untrue and unreal—a mere negation. Here we have the plain declaration that the devil's "own," or offspring, sin and disease, are lies.

We are taught that all evil is the work of the devil; in other words, the work of deception. Believing and acting that which is false constitute the sum total of sin, and this definition is in perfect accord with the one which we have quoted from John, "All unrighteousness is sin."

The Christian Scientist does not wink at sin, does not simply ignore it, but, filled with the understanding of the omnipotence of God and the utter powerlessness of sin, he grapples with it and crushes it out of existence. If all Christians knew and practised what Christian Science teaches concerning sin, the world would rapidly be regenerated and evil would be speedily annihilated. If evil is as real as good, will our critic explain how the power of God destroys evil in the human heart? Is it not true that the wrongs which are mountains to their victims weigh nothing in the sight of God? And is this not why the divine power so easily annihilates sin.

ALFRED FARLOW.

Office of the Publication Committee of The First Church of Christ, Scientist, Boston, Mass.

[We print this letter, selecting it from many received on the same subject, because its authorship makes it really an authoritative statement of the position of Christian Scientists on the point involved.]

THE EDITORS of *The Outlook*.]

No Hate Vibrations.

To the Editor of *The Truth Seeker*.

Christian Scientists are surprised that you should attribute to them such propensities as you mention in your issue of June 15. Christian Science denounces in scathing terms the belief in "witchcraft" of every sort. No one has applied such explicit terms to all forms of evil suggestions as the Discoverer and Founder of Christian Science:—

"The march of mind and honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy).

Christian Science takes the same view of so-called witch-

craft as did St. Paul in his epistle to the Galatians, 5 : 20, where it is reckoned among "the works of the flesh."

Such a term as "hate vibrations" is unknown to Christian Scientists, and must have been borrowed by the writer from some of the occult (so-called) sciences, for it has no place in Christian, or Divine, Science, which defines God as Love and as Omnipotence. The serious and misleading implications that Christian Scientists are capable of using such a power must be ascribed to a complete misconstruction of the teachings of Christian Science. The healing of sin and sickness, through the spiritual regeneration of man, is the aim and object of Christian Science.

Yours truly,

W. D. McCrackan.
In *The Truth Seeker*.

To Prevent Wrecks.

A LOSS of 7,642 human lives is the record of the twenty-three great shipwrecks of the nineteenth century, and this is but a small fraction of the total mortality through accident at sea. The heirs of Anthony Pollock, who went down with the ill-fated *Bourgogne*, have recently offered a prize of \$19,000 "for the best appliance for the saving of life in case of maritime disaster." The award is about to be made, and according to Henry Harrison Lewis, who writes on the subject in *The World's Work*, it is possible that we may shortly bid good-by to all fear of such great ocean calamities as are even now too frequent. Mr. Lewis describes some of the devices offered: Those designed to prevent collisions are most numerous, and depend on wireless telegraphy, the detection of delicate sounds, and on heat and cold. It is practicable to record the approach of a vessel by the heat that it transmits, a feat that does not seem so wonderful when we remember that Ganot recorded in his "Physics" his invention of a thermopile that was sensitive to the heat of a candle held a quarter of a mile away.

Mr. Herman Herberts of Newark, has constructed a thermopile that will detect differences of temperature as slight as one one-millionth of a degree centigrade. One thermopile will be used on each side of a vessel, and wires will extend from it to the bridge of the vessel, where they connect with a galvanometer. One bell will ring on the approach of a heated object, as another steamer; another bell will ring on the approach of a colder object, like an iceberg.

Thomas A. Edison has a plan in which he disregards electricity and depends on the capacity of water for transmitting sound. In the keel he would have constructed a diaphragm operated by compressed air. An electric battery or a dynamo could operate this diaphragm so as to produce an explosive note which would travel miles through the water and be received on the diaphragms of other vessels. A code of signals could be used and long messages exchanged.—*Literary Digest*.

Singing away Pain.

A party of tourists were driving along the country road leading to Killarney, that fine old town among the Irish lakes. As they came within sight of a cottage standing back from the road, with a lovely garden of flowers in front, there reached them the sound of singing.

The voice was full of sweetness, rich and strong, now and then rising into such lofty strains it seemed like an angel's song, then dropping to the mellow softness of a mother soothing her babe to sleep.

The little company was entranced. What genius in obscurity was here? Some one, surely, born to win fame and fortune when brought forward and trained by suitable teachers.

"If I could ever hope to sing like that!" exclaimed the young man who was driving, himself a student of music; and then, stopping his horses, he said: "Let us find who he is; perhaps I might be of help;" but here he paused as a young girl came out of the garden gate toward them. She had a basket on her arm, as if going to market. As she was passing, dropping a slight courtesy as she did so, he asked, "Will you please tell me who is singing so sweetly in the cottage?"

"Yes, indeed," said the girl, turning a bright face toward them. "It is only my Uncle Tim, sir; he's after having a bad turn with his leg, and so he's just singing the pain away the while."

For an instant the company was speechless; then the young man asked, "Is he young? Can he ever get over the trouble? Tell these ladies about it, please."

"O, he is getting a bit old now," was the answer. "No, the doctors say he'll never be the better of it in this world, but"—and her voice dropped into tender pathos—"he's that heavenly good, it would come nigh to making you cry sometimes to see him, with the tears running down his cheeks with the pain, and then it is that he sings the loudest."

With a "Thank you, dear," from the ladies, they drove slowly on.

"And there shall be no more pain, and all tears shall be wiped away," said Aunt Myra, softly.—*Christian Life*.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Leatherette covers, deckled edges; 50 pages. Price, 50 cents; per dozen, \$4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

To Members Admitted June, 1901.

Will those who sent in applications for membership with the Mother Church for the admission last June, and who have not yet received notice of their admission, please send their names and addresses to the Clerk, William B. Johnson, 30 Norway Street, Boston.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Sept. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for October, November, and December.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Applications for Teaching.

APPLICATIONS for appearance before the Board of Education for next year, will not be received until notice thereof appears in our periodicals.

THE CHRISTIAN SCIENCE BOARD OF EDUCATION.

Peace that Passeth Understanding.

THE Saviour's mission was to bring peace and rest to the struggling heart. Doubtless no sweeter words ever fell on mortal ears than these, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and yet, paradoxical as it may seem, these words were uttered by the one who declared that he came not to send peace on earth, but a sword. When the Master's life and teachings are understood these seemingly opposite statements are found to agree. He came not to bring peace to the mortal, sinning sense of existence. To this sense, the teachings of Truth, exemplified in a pure and holy life, bring not peace and rest; they come as a sword, quick and powerful, piercing even to the dividing asunder of the true and the false. The mortal who has seemingly found joy and satisfaction in that which is from beneath, must be brought face to face with the fact that the things of this world do not, cannot, afford any lasting satisfaction, before he is willing to find rest in Truth and enjoy the solace of that peace which passeth all human understanding.

There are those in this age, as well as in the days of Jesus, who are weary of the world, its disappointments and numberless woes, who would gladly find peace and rest. To them the words of the Master are spoken as directly as though they stood on the hillside of Galilee and heard the words as they fell from his lips. It is difficult to grasp this momentous fact; and because we fail to realize God's power and willingness to help His children, we often carry heavy burdens when it is our privilege to lay them down and find rest and peace in the understanding that the present as well as the future is in God's hands, and that He doeth all things well.

Jesus told his disciples that they would receive another Comforter, even the Spirit of Truth, which should abide with them forever. This promise was fulfilled, and how the Master's followers were enabled to continue the grand work of preaching the Gospel, healing the sick, and even raising the dead, is an established fact in history. In the hour of persecution they were not left comfortless; God's grace was sufficient for them, and they were not tempted above that they were able. In the darkest hour of persecution they remembered the Master's words, "Be of good cheer; I have overcome the world," the path grew light about them and they pressed on strong in the faith that overcomes the world.

The Comforter which Jesus promised was not for his immediate disciples only, but for all those who should believe on him through their word. This Comforter came into the world and has not departed from it. Here and now it is possible to find the promised peace and rest. Thousands upon thousands, who failed to find joy and satisfaction in the world of material sense, are daily testi-

fying that Christian Science has been the Comforter leading them into all Truth. It has enabled them better to understand Jesus' words and works. Christian Science has revealed the underlying Principle of those words and works, and has shown how it is possible for the believer in all ages to prove his faith by his deeds. It demonstrates that it is man's blessed privilege, to-day, to know God as an ever-present help. It is not because God has ceased to help that mortals have fallen, leaning upon their own strength, but because they have failed to trust Him implicitly who said, "I will never leave thee nor forsake thee."

The genuine practical worth of Christian Science lies in the fact that it declares God aright. It causes one to feel that the God of his fathers is indeed his God. God has not changed. His power and love are still infinite and His will is manifest in perfect and eternal harmony. This conception of God brings Him near in the day of prosperity and the day of adversity as well. At all times the thought of God's love and presence lifts one above the discords of earth. Thus it is that the weary and heavy laden find peace and rest when the world of mortal thought is saying there is no peace and no place where rest can be found.

The world marvels at these proofs of God's love and power, and seeks to account for them in a material way. But because the world worships a god of matter it cannot understand God who is Spirit, nor comprehend the things wherewith He hath blessed those who love and serve Him. But the one who has within himself the proofs of God's goodness, knows in whom he has believed, and that his faith is not in vain. Even though he is opposed, misjudged, and persecuted by the world he does not lose faith in his God, for "shall not the Judge of all the earth do right?" He recalls the Scripture, "Vengeance is mine; I will repay, saith the Lord," and is at peace with all men. Greater than anything else, greater than all else is his God, and he says with the Psalmist, "The Lord is on my side; I will not fear: what can man do unto me?"

Because he regards his mortal sense of existence as but the probationary school of experience wherein he is working out the facts of spiritual being, he says, in the words of the apostle, "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

When faith lifts man above the earth where he can see that spiritual existence is the only reality of Being, he gains "the peace of God which passeth all understanding," and having that peace he rests in the assurance that the future, with whatever it may have in store for him, cannot change the fact that he is a child of God and has a place in God's universe which no one else can fill.

Public Debate Demanded.

THE editor of the *Helena Evening Herald* of July 29, 1901, very forcibly and ably descants upon the spirit manifested by certain of the local clergy who have recently been declaiming against Christian Science in Helena. The editorial is in the nature of an invitation to public debate between the clerical assailants of Christian Science and some representative of the latter, and is entitled, "Public Debate Demanded."

While we cannot say that we are in sympathy with the editor of the *Herald's* view of publicly discussing Christian Science, we greatly admire his robust candor and fairness in treating the situation.

Here is, in part, what he says:—

"Those who believe in fair play most earnestly hope that some arrangements may be made whereby a joint debate may take place between some Christian Scientist of note and some Montana preacher who thinks he is big enough to hold him down.

"Those of us who are neither Christian Scientists on the one hand, nor church members on the other, have felt a growing interest in the jug-handled controversy that has been going on since the departure of Judge Ewing.

"Many in this city would like to hear the merits and demerits of Christian Science debated, inasmuch as some of the good brethren of other denominations will persist in hammering away against that peculiar faith.

"It appears that Judge Ewing, in his lecture in this city, did not assail any other faith and refrained from personal criticisms of religious teachers of the various denominations in opposition to his own.

"This fact inspired a respect for the doctrines he enunciated, even among those who cannot be induced to accept them, and was in marked contrast to the treatment accorded Christian Science since his departure by some of the professed followers of the lowly Nazarene.

"The rare opportunity of challenging Judge Ewing to joint debate seems to have been entirely overlooked until his professional engagements had taken him beyond the jurisdiction of the Montana pulpit. But after the judge was under headway to other points a number of pulpit orators flew to the attack with great energy and viciousness, if not with ability and good judgment.

"The spirit manifested by some of the local clergy is in such marked contrast to that shown by Judge Ewing, when measured by accepted Christian standards, as to excite a great deal of comment throughout our city and state—so much so, in fact, as to create a universal desire to hear the issues involved debated on their merits.

"Those who heard Judge Ewing's address are positive that he did not, even by implication, traduce the name of a woman, while those who have listened to the pulpit rejoinders unite in saying that, without exception, personal imputations against the character of prominent ladies were freely thrown out, in one form or another, much to the disgust of a fair-minded public.

"It is quite likely that Judge Ewing, who is reputed to be a gentleman of the highest type, might refuse to meet any man in joint debate who will so far forget himself as to cast reflections upon the personal character of respectable women, even though he arrogates to himself the title of a 'reverend.' Almost any gentleman would feel that way about it, no matter what profession of faith the preacher might assume to represent or how large his following.

"Even the general statement that Mrs. Eddy is working for money comes with poor grace from a minister who would throw up his job in twenty minutes if it were not for the salary he receives, notwithstanding the Scriptural injunction to spread the Gospel without money and without price, and to give his other coat to the poor.

"The chances are that Mrs. Eddy does not receive any larger compensation than many a three-hundred-dollar-a-year preacher, when measured by the size of their respective congregations and the influence they relatively exert.

"If it is to be a question of the pocket-book, why not attack the big clerical guns of New York City and elsewhere, whose incomes reach away up into the thousands, while little children are starving to death in the slums?

"The writer believes that the divine gifts of God should be freely distributed, in proportion to the growth of the individual and his capacity to utilize them, that truth should be imparted to all who can use it in the process of moral evolution; but if it is wrong for Mrs. Eddy to accept compensation for her teachings, it is likewise wrong for those who criticise her methods to do the same, even though they receive less through inability to secure more.

"But aside from all the details of selfishness, from which

no religious organization seems wholly free, it would be interesting to know the truth concerning the claims of the Christian Scientists, now under fire in this community, and a joint debate in the Auditorium, the proceeds to go into the charity fund for the coming hard winter, would be welcomed by our citizens as a fitting finale for the pulpit Punch and Judy show that is now going on.

"Let both sides give a reason for the faith that is within them from the same rostrum,—and may the best man win!"

Christian Science Literature.

WE publish herewith an extract from the August, 1901, number of the *Tidings*, published by the Woman's Baptist Home Mission, headquarters at 2411 Indiana Ave., Chicago, Ill., which will be found to be self-explanatory:—

"In May, and again in July, subscribers in one of our large cities have complained that Christian Science literature has come to them folded in *Tidings*. In the first case, there were three leaflets, and in the latter a folder advertising Mrs. Eddy's book and other matter. However and wherever these tracts get into our paper, it is after it leaves our headquarters, and we will be grateful to any one who will help us discover the guilty party. The offence is contemptible and criminal, and it is no credit to Christian Scientists that they should seek to promulgate their doctrines by such sneaking and dishonest methods. We warn the perpetrator that we shall spare no pains to discover the culprit, and we admonish him or her that the offence is one subject to no light penalty. We also ask that all subscribers who have found such literature tucked into their papers, will let us know. As yet, as far as we have information, there has been trouble only in one city."

In explanation of this article we also publish the following letter from Mr. Archibald McLellan of Chicago, a member of the Publication Committee:—

Chicago, August 6, 1901.

Miss Mary Burdette, 2411 Indiana Ave., Chicago.

Dear Madam:—My attention has been called to the August number of the *Tidings*, in which a statement is made to the effect that subscribers to *Tidings* in one of the large cities, received certain Christian Science literature folded in your paper, and there seems to be a disposition to charge the insertion to Christian Scientists as a body.

I do not understand how any person outside of the Postoffice Department could have access to your paper after it left the place of publication, and I am certain that no Christian Scientist is tampering with the mails. Certainly no organization or person acting officially for Christian Science, have had anything to do with the occurrence with which you justly find fault.

I will be much pleased if you will give me the facts in reference to the matter, so that an investigation can be made. I presume that you are the proper person to address in this matter; but fearing that I may be mistaken I take the liberty of sending a copy of this letter to Mrs. J. N. Crouse, 2231 Prairie Avenue.

Sincerely yours,

ARCHIBALD McLELLAN.

In reference to the above matter we simply have to say that nothing whatever relating to it had come to the knowledge of the editor of our publications, or any one connected with the same at headquarters. We deprecate, as much as the editor of *Tidings* possibly can, the method which are described in the above article, and if any Christian Scientist has been guilty of the act charged, we hereby emphatically request that it be not repeated.

While uniting with the editor of *Tidings* in denouncing the action referred to, we cannot refrain from expressing regret that the editor, before publishing so harsh and apparently un-Christian a denunciation, did not make inquiry

either at headquarters, or of some responsible representative of the movement, for the purpose of ascertaining the real situation. It strikes us this would have been a more Christianly method to pursue.

Among the Churches.

New Quarters at Rockland, Me.

The *Rockland Opinion* in its issue of July 12, published the following account of the opening of new quarters by the Christian Scientists in that city:—

An event of importance and interest occurred last Sunday morning, when the Christian Scientists of Rockland, comprising First Church of Christ, Scientist, opened their new headquarters. These consist of two rooms on the second floor of the Kimball Block on Main Street, near Lime-rock,—an auditorium, seating about ninety persons, and an adjoining room in the rear which is to be used as a public reading room during the week, but which can be thrown into the hall on Sundays by opening the folding doors across the full width of the room.

The woodwork of the rooms is cypress, finished with green filler; the floor, varnished yellow pine; the walls are tinted a pale sea green, and the ornamental steel ceiling cream and green, making a very pleasing and harmonious effect. On two of the walls are inscriptions in Old English gilt lettering, very artistically done. One is the Scriptural quotation from St. John, "God is Love," the other, a quotation from Mary Baker G. Eddy, "Divine Love always has met, and always will meet, every human need."

At the street end of the hall are three windows, in front of which is a platform with two oak reading desks and two handsome mahogany chairs. A square piano is used for the accompaniments and is placed near the platform. The seats are cane seated oak chairs, arranged in rows with a centre aisle.

In the reading room is a centre table and easy chairs. There are two windows, which make the room very bright. On the table are copies of all the standard Christian Science publications, including the weekly and monthly periodicals. Some one is in attendance from 10 A.M. to 4 P.M. to welcome visitors and give any information that may be desired.

Services are to be held in the hall Sunday mornings at eleven o'clock, and a testimony and experience meeting Wednesday evenings at half past seven, to which all are cordially invited.

The exercises on Sunday consisted of singing by the congregation; reading from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy; silent and audible prayer; a short address by Miss Sara Louise Lyon, the First Reader, and the benediction. There was also a musical programme, consisting of two violin solos, by Mr. W. F. Pierce of Vinalhaven; an alto solo with violin obligato, by Miss Alice Gurney Lane and Mr. W. F. Pierce, both of Vinalhaven, and two vocal quartets by Miss Alice Roberts and Prof. T. M. Roberts of Utica, N. Y., in addition to Miss Lane and Mr. Pierce. These numbers were interspersed during the religious services, and were rendered with marked artistic taste and ability. There was a large attendance, every available seat being occupied. Many of the visitors were from neighboring towns, Camden, Thomaston, Warren, and Vinalhaven, and also a number from Utica, N. Y.; Boston, Mass.; Baltimore, Md., and Peoria, Ill. After the services, there were exchanges of greetings and congratulations, all the visitors and members being rejoiced over the acquisition of such beautiful quarters.

It was learned that most of those present had been healed of some serious disease through Christian Science, and had become interested by subsequent study.

The following appeared in the *Opinion*, July 19.

The opening of the new hall of First Church of Christ, Scientist, in this city, last week, was an event that is of interest as marking the growth of a comparatively new school of religious thought in this community. Much has been said of the new cult, but there are many people—and we have been among the number—who have had but very slight acquaintance with the doctrines it holds and the extent to which they are subscribed. Hoping to gain some information of value to ourselves and readers, we asked one of the visitors on the occasion of the opening of the hall, a gentleman of intelligence and high standing, to give us a brief outline of the tenets held by the Scientists and a history of the local society. He says:—

"Christian Science is not a mere method of healing sickness, but is a religious teaching based on the Science, underlying Christianity, which was discovered by Rev. Mary Baker Eddy. It is founded on the scientific interpretation of the Bible. The healing is an outcome of the religion and includes mainly the healing of sin, but also of physical ills. It requires no faith in order to be healed by some one who understands the Science—only a willingness. Many persons have been cured of organic and chronic diseases through the reading of the text-book, 'Science and Health with Key to the Scriptures.'

"Christian Science was first introduced in Rockland when Miss Sara Louise Lyon went to Vinalhaven from Utica, N. Y., in February, 1894, and came here once or twice a week. She settled here in May, 1896, and began holding meetings in her parlor, with three or four others; but regular weekly meetings were not held until the following September. The parlors were soon crowded, and a public place needed; so, in August, 1897, Grand Army Hall was rented for the Sunday services.

"In December, 1889, a society was formed and a hall of their own secured in the Ulmer Block, a public reading room being also then established. In December, 1900, the society was incorporated as First Church of Christ, Scientist, of Rockland, Me., and a state charter secured.

"Christian Science was also introduced at Camden and Vinalhaven by Miss Lyon, and both of these towns now have chartered churches. There are also Christian Scientists at Thomaston, Warren, and Rockport.

"In all there are about fifty members at present in these three churches and an average attendance of almost one hundred, which indicates that there are four or five hundred persons who have been healed or who are interested in Christian Science in and about this neighborhood."

Mixed Figures.

Nothing diverts attention from the subject more quickly than an incongruous mixture of figures in a speech. Not long since we heard a minister of the Gospel, of large fame, so mingle figures in the midst of his sermon as to practically create a new animal, of which neither the science of zoology nor the prophet Ezekiel in his imaginative excursions into that field knows anything. We respect him too much to point the moral with his name. But a Western editor says, "We once heard Mrs. — eulogize Mrs. Stanton, Harriet Beecher Stowe, and Susan B. Anthony as follows: 'These are the women who laid themselves down in the dust, as it were, to form a bridge over which you and I might go dry-shod.'"

The use of different figures in a protracted discourse is proper enough, but one should never lose sight of the natural relations of things used as figures.

The Christian Advocate.

Christian Science Healing.

THE CHRISTIAN SCIENCE CHURCH is one of works. Wherever found it stands as a living monument to the power of the Gospel to heal the sick and reform the sinner to-day. Week after week and month after month this work goes on, as witnessed by testimonies given at First Church of Christ, Scientist, Dayton, O. Among those recently given were the following.

A traveling man from Kansas City spoke of the wonderful growth of Christian Science in that city; he stated that he traveled over a large section of the country and was often in the smaller towns where there were but few Scientists. It is a source of great encouragement to him, he said, to see the zeal and earnestness manifested by the small societies. He then told of the healing of his wife. She had been under the care of eighteen physicians and had two operations performed, and only as a last resort did she try Christian Science. In sixty days from the time she took her first treatment she was well. That was seven years ago. There is something more, he said, than the physical healing; it is the spiritual illumination of the Scriptures that Christian Science gives.

The housekeeper at one of our large hotels said that she meets a great many persons interested in Christian Science. She related the following incident. The night previous an elderly man and wife arrived at the hotel. They came to see their son, who was an actor in the drama to be played that evening at the Victoria. He had been absent from home for seventeen years. She was somewhat interested in Christian Science, but at first did not think that she could come, yet she very much desired to see her boy. After arriving at the hotel, she became very sick, but would not permit her husband to go for a physician, endeavoring to follow out her highest thought of right according to her knowledge of the Science. After some conversation with her, the housekeeper found that she was interested in Christian Science, and the lady was much delighted to find that she had found a friend in Christian Science just at a time when she so much needed assistance, and through the help given, the suffering was soon overcome.

A lady spoke of the value of living Christian Science, as told to her by a neighbor engaged in business. When the Christian Scientist first moved next to her, the lady, owner and manager of the business, decided she would not have anything to do with the Science; rather was it spoken of as something to be shunned. The Scientist was pleasant, but said nothing about the Science to her. In due time she noticed that the Scientist had something that she did not possess, and gradually began to make some inquiry. Her questions were answered, but no attempt was made to talk very much on the subject. Later she asked for help and this was given, and great benefit was received in relief from suffering. But there is still a better part. Before she knew of Christian Science she could and would in various ways tell what some people term "business lies," but now the little Science she had gleaned has changed her course to an honest standard. Her joy for what she knows is very great.

A gentleman stated that some few years ago Christian Science was introduced in a family, the mother of the home receiving great benefit. She had a neighbor who had been in poor health for some time. She loaned "Science and Health with Key to the Scriptures" to her, and through its perusal she was healed and her family have been greatly benefited. This lady in turn had a neighbor who was in poor health and through Christian Science she found health and peace. She had been a searcher for a better understanding of the Truth for a number of years, and never was satisfied until the truth of Christian Science dawned upon her. Not only has she been helped by Christian

Science, but her husband and children also have felt its beneficial influence. A Christian Science tract fell into the hands of a gentleman who had been a great sufferer, and by reading it he was directed to the Truth that healed him. His friends endeavored to discourage him, but he clung tenaciously to the fact that it was Christian Science that healed him.

A young lady testified that for some time she had been greatly troubled with her eyes. She informed a friend who was interested in Christian Science that she had no faith in Christian Science, but would be willing to be helped by it if it were possible for her to be helped. Treatment was given, but she did not experience the benefit anticipated. She felt that she must gain the understanding for herself, and then with the help of her friend she was relieved and healed. Now her sight is much better than it had been for years. Not only has she been benefited, but other members of the family also.

A lady testified: "A friend living in another city, having been engaged in school work for some years, began to think that the arduous duties of her position were ruining her health. She was not only in poor health but was not satisfied with her religion, though her father was a minister. She asked for help in Christian Science. I received a letter from her the past week, in which she says that she is well, that she has been healed physically, morally, and spiritually."

A gentleman told of a case of healing of an old colored woman who had been a slave and never knew how to read. One day she asked him if her eyes could be healed by Christian Science, and she was assured that they could be. In three treatments the difficulty was overcome. She declared that she learned more in one talk with the Scientists than she ever knew before. She is now learning to read Science and Health.

A case of eczema was spoken of. A young man called to see one of our Scientists and took treatment. In due time he acknowledged some benefits. A few months passed and nothing more was heard from him until a few days ago, when the speaker saw his mother and she informed him that his healing had been very remarkable. He had inherited this disease and had always been troubled with it. Now he is almost free from it and greatly benefited in other ways. He is able to work every day.

A gentleman stated that the most important part of the work in Christian Science is the moral reformation. He then spoke of being called to treat a man. In a few weeks all pain was overcome, and he was able to be on his feet all day, working without suffering any inconvenience. He wrote: "I have lost the desire for alcoholic drinks, and rejoice that this cursed habit has been destroyed." When asking me for treatment he did not mention drinking. This proves that the moral reformation and physical healing are one in Christian Science.

A lady gave her experience: "I have much to be thankful for. I was a great sufferer for a number of years with asthma. I was under the care of some of the most eminent physicians in Detroit. I was making arrangements to go to California about the time Christian Science was brought to my attention, but decided to give the latter a trial first. I did so and was restored to health."

A gentleman told of the healing through Christian Science of two little boys of ivy poisoning, covering the hands and a portion of the body. On one of the little boys it broke out on his face, his eyes almost swelling shut so that he could not tell his playmates across the street. This has been met in a beautiful manner with the Truth.

A Scientist spoke of some cases of healing that came under his observation in a town in Indiana. A lady wrote him for treatment a few weeks ago. She was a physical wreck, and had contemplated going to Michigan for her health, but finally concluded to give Science a few weeks'

trial before doing so. She wrote me a few days ago, stating that she was in perfect health.

Another case was that of the healing of a man of cancer of the stomach which occurred seven years ago. He was given up to die. He was reduced in weight from two hundred and twenty pounds to ninety-eight pounds, and in one week's treatment was able to be up and out on the street, eating whatever he desired. He was soon able to be at his work, that of wagon maker, and has remained in good health since. This gentleman continued, "In twelve years of practice, I have seen almost all forms of disease healed in Christian Science. To me there is nothing else but this Truth, all else is hypothetical."

The humane teaching of Christian Science in behalf of animals was spoken of. A lady had a pet dog. Several dogs in the neighborhood had been poisoned. One day her mistress came to her very much excited, stating that the pet dog was dying. To all appearances the story seemed true. She immediately commenced to apply her knowledge of Christian Science, and in a short time the dog was running about as frisky as ever.—*Dayton (O.) Herald.*

Arnold Arboretum.

THE work of the Arnold Arboretum is of sufficient national importance to justify its friends in appealing to all Americans who care for trees, forests, and gardens, in whatever part of the United States they may reside, in behalf of a larger endowment for that institution.

It is a department of Harvard University and one of the largest scientific gardens in the world, comprising about two hundred and twenty acres. It is a museum of living trees in which, according to the terms of the James Arnold endowment, every tree and shrub able to support the climate of Massachusetts must be cultivated; and it is a scientific station where by study, experiment, and publication, the knowledge of trees is increased.

By a contract with the city of Boston, running for a thousand years and securing to the Arboretum a condition of permanence and stability which is believed to be unique, the city has built and agrees to maintain roads and walks, provide police protection, and assumes the liability of taxes. The scientific control is reserved to the University.

The Arboretum has become recognized everywhere as one of the most important scientific stations of its kind in the world. It has already introduced into the gardens of this country and of Europe many new trees and shrubs. Every park in the country now feels its influence; and it is visited by landscape gardeners, students of forestry and horticulture, and other lovers of trees from all parts of the United States. The amount of useful scientific work which can be directly traced to the Arboretum is considerable; but much remains to be done in other parts of the world which the Arboretum better than any other establishment can now accomplish, and which may well be expected to result in great benefit to America.

Believing that its growth and care are a matter of concern to every one interested in the welfare and educational progress of the United States, and to all who love trees and gardens, the committee now makes known the needs of the Arboretum and appeals to the public in all parts of the United States for aid for its care and development, feeling sure that every dollar contributed will in due time be returned a hundred-fold in the increase of the general prosperity of the country.

Money now given to the Arboretum will be added to the Endowment Fund in the hands of the President and Fellows of Harvard College. The addition of at least \$300,000 to the present endowment is absolutely needed to carry on in the most economical manner the Arboretum and its work.

The Christian Register.

From Our Contributors.

A Cottage Portrait.

BY CLARENCE A. BUSKIRK.

WITHIN my humble hall there hangs against the wall
A fairer flower than summer garlands show,—
A beautiful old face whose gentleness and grace
Beam forth like winter flowers beside the snow.

How calm the light which lies within those dear old eyes,
How noble the sweet patience of that brow;
Those furrows which the years wore deep with many tears,
Ah, how serene beneath life's sunset now!

As on that face I gaze, my fancy seeks the days,
Long vanished, which her laughing girlhood knew;
I see the well-sweep move she oft has told me of,
And forest paths her bare feet rambled through.

And then my fancy strays to those romantic days
When maidenhood built castles in the air,
And saw in bright day-dreams idyllic vales and streams
Where dwelt no sordid souls and all was fair.

Is all that now remains of years of joys and pains
But pictured in that face upon the wall?
Do all our lives then bloom so nigh the fatal tomb,
In its dumb darkness to extinguish all?

Is earth a prison-cell where only convicts dwell,
To a sure doom thence to be led away?
Nay, Life is not a breath chilled by the touch of death,
And Love and Truth are not the serfs of clay.

Our Father-Mother God is not some Jove whose nod
Is wrathful,—a fierce giant-man above;
God's children are we all, and, whatso'er befall,
Elysian is our fate, for God is Love.

Constant and faithful friend, within these lines I send
My greeting to thee, whereso'er thou art;
For, like a thornless rose, thy lovely memory grows
And blossoms at the gateway to my heart.

Dreams and Realities.

BY CAROLINE E. MILLER.

WHEN I was a small child, I suffered terribly from horrible dreams; so much so that I actually dreaded going to bed at night.

This miserable state of mind continued for several years, but gradually my sufferings were alleviated to a considerable extent, because, although my dreams were still replete with terror, I had a vague underlying consciousness that they were but dreams and not realities. In proportion as the dream horror grew in intensity did my struggles to rouse myself increase, until, just as a climax was about to be reached, I would wake to the blessed realization that I was safe and sound in my own bed, and surrounded by those I loved.

Naturally as the knowledge grew upon me that I had the power to banish these false claims by simply rousing myself to wakefulness, the dread of bad dreams vanished from my mind, and thereafter my sleep was peaceful and undisturbed.

Not long ago, I suddenly awoke to the realization that I was living over again this same childish experience in my waking dream of mortal existence. Before I realized the Truth as revealed to me by reading Mrs. Eddy's wonderful book, the dream of mortal existence was to me

an intensely vivid reality, a reality sometimes fraught with as much suffering as the dreams of my early childhood. And then when I first became conscious that this life which I had been enduring was only a dream, and that all I had to do to banish it from my mind forever with all its miserable uncertainty and unhappiness, was to wake to the blessed reality of a life in Christ—perfect and eternal—what a glorious sense of freedom it gave me! And every day life grows more beautiful and more perfect. So long as we trust to the guidance of divine Love, we can never go astray or make a mistake.

Only a short time ago, a friend who is becoming interested in Christian Science said to me, "Well, I must confess I never saw such a happy, calm, self-possessed lot of people in my life, as the Christian Scientists. They act like veritable kings, and seem to possess something which makes them superior to every ill." Is not that a beautiful tribute to the children of God? Yet how divinely natural it is that they should be always happy and serene and proud of their inheritance. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And to every son of God the Bible is full of beautiful promises: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." "Because thou hast made the Lord . . . thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling," and so on, an infinite number.

When I think of the many ways in which mortal mind has held me in bondage all these years, and realize that every day my sense of freedom grows more comprehensive, a lifetime seems all too short in which to show one's gratitude. In no more fitting way can gratitude be shown than to labor earnestly, faithfully, and unselfishly to prove to all the world that "God is All in all," and that "Good is ever-present and omnipotent."

Our Ark.

BY A. C. V.

DURING the recent prolonged wet weather, a dear one writing to me said, "I think we had better begin building our arks." Quick as a flash came the realization, "My ark is built; it rests in the secret place of the Most High, where no evil shall befall nor any plague come nigh, neither can floods overwhelm it. I dwell in absolute safety." Thinking further, I realized that I cannot take any one into this ark with me, for I can work out only my own salvation (safety), but *all* may enter through the door of individual effort, and find therein safe abiding from everything unlike divine Love,—sin, disease, death, fear, all the flood of error with which mortal mind would overwhelm us.

Such a comforting train of thought that one little sentence, jokingly written, awakened, bringing with it such a realization of Truth, and an unspeakable sense of gratitude to divine Love, and to her who, through "Science and Health with Key to the Scriptures" and long years of patient, unwearied effort has made understanding and realization a reality to us; has made us to know that we are the sons and daughters of God *now*, and has shown us the way into our ark of safety, even into the "secret place of the Most High."

We shall find that the love of nature, wherever it has existed, has been a faithful and sacred element of human feeling; that is to say, supposing all the circumstances otherwise the same with respect to two individuals, the one who loves nature most will be always found to have more capacity for faith in God than the other.—RUSKIN.

Testimonies.

Christian Science a Great Blessing.

When I was a young boy my folks moved on a wheat ranch in South Dakota, and one of my duties was to go to town for the mail every few days. For this purpose I had a pony which was once owned by the Indians, and was tricky. On one of these trips the pony suddenly reared, and then began to buck, and turn around very fast. I lost my balance, and in falling my foot turned and wedged in the stirrup. The pony then dragged me some distance, and finally stepped on my chest, leaving me in the road.

When I regained consciousness the pony was nearly a mile away, and after a little work I got up and found I couldn't breathe. I walked in a circle until things had turned black and I was beginning to fall, when a little gasp came. I walked for nearly two miles, breathing in short gasps, each one causing a sound which I could not prevent. I would walk a rod or two, then sit down. In this way I walked a mile and a quarter, and then I had to lie down. By doing this I was able to endure the pain. All the time I was repeating the Scientific Statement of Being as given in Science and Health. I had got about half a mile from home when I was seen, and my adopted sister came to me; but being unable to assist me returned for help. I finally reached home and was placed in a rocking-chair, when I broke down.

For two days I lay on my back hardly able to move my fingers. The afternoon of the third day I sat up a little while, the next day I walked to a chair in the yard, and on the tenth day began riding to school, a distance of five miles, and cannot remember missing a day for three months, when we moved to town, and it was no longer necessary to ride.

We were the only Scientists in that country. My mother was in Iowa at the time, working in Christian Science, and owing to the washouts and floods knew nothing of the accident until just as she was getting ready to return. My father and adopted sister were the only ones to help me at the time, though mother took charge of my case before I started to school. I am now a strong and healthy man, with no bad effects from the accident.

The first day I was up one of our neighbors said I was being neglected and started for a doctor, but finding me up when she passed she returned without him, though she kept him informed about me.

Christian Science has truly been a great blessing to our family, having saved the lives of my mother and one sister after the doctors had pronounced them hopeless.

The physical benefits are not all. In my business it is a necessity, for the good there is in it. It is indispensable for happiness; and as the religion of Jesus Christ, it is the religion for every God-loving man and woman.

R. A. B., Ellsworth, Minn.

What Christian Science has done for Us.

I often think as we receive our *Journal* and *Sentinel* which come to us as welcome messengers, that as freely as we have received, as freely should we give, for if the testimonies of others supply our table with such heavenly **manna**, why should we not bring our basket which Christian Science has filled to overflowing?

Last Easter Sunday, as I sat with my husband at the early morning service of the dedication of the Second Church of Christ, Scientist, of Chicago, there came to me a realization of the kingdom of heaven at hand and an **assurance that God does, indeed, dwell among His people.**

My thought then turned back to my starting-point in Christian Science, eighteen years ago, when I was an in-

valid who had been seeking health, employing all kinds of remedies and different schools of medicine without avail.

A friend called to see me one day and asked me why I did not try metaphysics. I asked her what that was, but she could not tell me much about the treatment, but told me her cousin, who had been on her back for four years from spinal trouble and had been given up by the doctors as incurable, had been healed, and that in three weeks from the time she took her first treatment, for which she came to Chicago, from Austin, she was well.

I caught at it like a drowning man, and asked her to give me the address of the healer. There were only five or six persons practising in Chicago at that time. She gave me the address of one of these. I went to him, and found a room full of waiting patients. When I asked what the treatment was, I was told it was not magnetic, spiritualistic, or mesmeric, but the influence of divine Mind.

So I took my first treatment and looked for a physical manifestation at once. I went home, went to bed, and lay a short time, when I felt an uplifting feeling come over me. I arose and dressed myself, saying, "I feel much better."

I was not healed very quickly, but not feeling discouraged kept on with the treatment. I longed to know what it was that was so wondrously healing me. I was told that it was called Christian Science, and that if I understood it I should find a present help for myself and family at any time. As we had had to have a doctor nearly every week in our family and many times at night, I thought how grand it would be to have a remedy always with us; but I had no money, and my husband did not believe in it. Although he saw me growing well he said I might have got well any way; "but," said he, "there is that tumor on your eyelid which has been there three or four years, if they can remove that I will get the money for you to receive instruction, for I shall know there is something in it." I told the healer and in a few days the tumor was gone, my husband believed, and I had class teaching.

My two younger children were two and four years old, and I commenced to meet the ills that came to them. First our little girl had measles. I treated her and she was not sick in bed. Our boy did not take them, as I handled the thought of contagion. After this the boy had the mumps and that was met without contagion to the others. Then the worst form of croup made its appearance, and that was completely destroyed and never returned. My children grew up and never took medicine or had a doctor, and I have not had a doctor for myself, or medicine, for these eighteen years.—M. E., Chicago, Ill.

Grateful for Science and Health.

I have been made very happy by the complete healing that has just been brought out in a patient, a sweet German woman. She had endured intense suffering for over thirteen years, had been confined to the house almost constantly for three years, and to her bed for six months. She could eat but little, often going two and three days without touching food. She could only lie in a certain position, and slept but little, taking morphine continually to deaden the sense of pain.

Her physician did all he could for her, but seemingly she grew worse, till the day before I was asked to take the case her suffering seemed beyond human endurance and she felt she had reached the end of everything. With the third treatment the pain was almost, if not entirely destroyed, and she was eating heartily three meals a day. On the sixth day she was up and dressed, remaining up till eight o'clock in the evening. The eighth day she began going down stairs to her meals. In less than two weeks she had prepared a supper and also cooked a dinner. Within four weeks from the first treatment, the entire spring house cleaning had been done, she superintending

and helping, and for two days of that time was on her feet constantly. The fifth week she went driving, and paid a visit to a married son, doing some shopping meanwhile.

She is radiantly happy, not only because of the healing, but for the spiritual awakening and the new life she has found, which she feels to be of much greater importance. Her heart is so full and overflowing with gratitude that she begs me to write this letter to tell our Leader how she loves her for giving us "Science and Health with Key to the Scriptures," that unlocks, with the key of Love, all the promises of Life and ever-present Good, which God has given to us in the Bible, and shows us so clearly how to-day we can claim those promises and make them our own.

The world is a new world to her now, for everything is far brighter and more beautiful through the thought of God as ever-present Love. When I read her our Leader's hymns, she exclaimed, with tears in her eyes, "Oh, how beautiful! they are far better than our old hymns, for they give us such a sense of Life, Truth, and Love." She is now making her own little demonstrations, and her desire is to be a true and loyal Christian Scientist.

MAY S. BROWER, Albany, N. Y.

It is now three years since I began to study Christian Science, and for some time I have wanted the Field to know what it has done for me and is doing for Hamburg, N. Y.

It is bringing me out of darkness into the light, into a most beautiful understanding of what life is, and I am trying each day to the best of my understanding to live the life that is being unfolded to me.

We started in Hamburg two years ago with five who were interested in Christian Science, and now have twenty-two members in our society, and others who are beginning the study of it. We have a Sunday School of eighteen members. We rejoice more and more each day for what Christian Science is doing and has done for each and every one of us, that it is bringing us more and more to see the perfect man.

We have had many good demonstrations here, proving to us that the promises in the Bible are all true, and they are for us now. I want to thank the workers all through the Field for the many helpful thoughts they give to us through the *Sentinel* and *Journal*; also to our Leader, Mary Baker G. Eddy, for the way she has been able through God to lead us out of darkness into the light.

MRS. ADDA H. VAN DUZEE, Hamburg, N. Y.

This was the happiest Fourth of July I ever had. I began the day by sending off a big basket bomb for Mrs. Eddy and another for my healer. I am twelve years of age, and for several years have been ill with kidney disease and abscesses on my spine. I was in a plaster cast fifteen months and went to the hospital and had two operations. I had to lie down in a wheel-chair all the time.

I was healed by God through Christian Science in a few months, and can now run and play and ride a bicycle.

My little brother and I go to Sunday School at Second Church of Christ, Scientist, and like it very much.

WILLIE ALLEN, Portland, Oregon.

There are great truths, which every honest heart may be assured of. There is such a thing as a serene, immovable conviction. Faith is a deep want of the soul. We have faculties for the spiritual, as truly as for the outward world. God, the foundation of all existence, may become to the mind the most real of all beings.

WILLIAM ELLERY CHANNING.

Religious Items.

1. The truly earnest heart is never without some revelation of God.

2. In Rome a man does not need to do as the Romans do; he may and ought to do in Rome, as anywhere else, what he thinks God would have him do.

3. Abram no doubt felt rather strange and alien among his neighbors, who worshiped as he felt he could not worship. But God was a nearer neighbor, and Abram in such company would not be lonely.

4. Nobody nowadays doubts that conscience can be cultivated. It should be the first duty of every man to have that voice of God sound ever more clearly as the years go on.

5. It is cultivated only as it is obeyed. One disobeys at the peril of losing it altogether.

6. It cannot be denied that some have misunderstood and misinterpreted conscience; but no man seeking honestly to do the will of God is ever permitted to go long or far astray.

7. We are not all selected for Abram's work, nor can we all have Abram's glory with men. But we can all have Abram's spirit, and we can all have equal favor with God.

8. "We are called whenever we feel within an inspiration to a higher life or to some special divine action; we make our calling and election sure when we are obedient to the divine voice."

9. As Abram was to be much of the time an itinerant, it was well he had a portable religion; "that is a poor religion which will not travel."—*The Christian Advocate*.

The Congregationalist and Christian World contains the following with reference to a new Episcopal revision of the Bible: "The English language is constantly changing. Many words have not the same meaning in present use they had a century or even twenty years ago, when the Revised New Testament was issued. Therefore new versions of the Bible will be called for and provided in every generation. The Episcopal Church, at its next General Convention in October, is expected to authorize the use in its public services of a Bible with new marginal references. These have been prepared with great care by a commission of bishops and clergymen. The text is that of the King James version. But ministers may substitute, if they prefer, the marginal readings, thus relieving their consciences of compulsion, as the committee says, 'to read to their people what is generally felt to be an inaccurate rendering of the words of the inspired writers.' Gradually such of these marginal readings as are seen to be preferable will be used so generally that they will take their places in the memory as integral parts of the text. Here we see an illustration of the way in which so many various readings appear in ancient manuscripts of the Bible in its original languages. It would be impossible for any manuscript in use and frequently copied to resist altogether the changes of meaning in language."

Writing on the subject of revivals in *The Examiner*, the Rev. E. T. Hiscox, D.D., says: "Revivals, like individual conversions, depend on the Spirit—on the Spirit's quickening the soul, convincing of sin, and leading to faith and salvation. Can the churches have the Spirit? Yes, providing they are living spiritual and not carnal lives. Did Jesus speak the truth in soberness when he said the Father was more willing to give the Spirit to those who asked him than parents to give good things to their children? The only sign that appears to me that revivals have had their day and are passing, is the fact that the churches, and to some extent the pastors, are indifferent to their claims, and fail to meet their conditions. They all want additions to the Church membership. But that is a widely different thing from the salvation of sinners. When Christians humble themselves before God and the world, in the presence of which they have so poorly represented Christ their Lord, when they make confession for sins, and set right

the things that are wrong, when with fasting and prayer they make their common supplication unto God for the Spirit, then shall showers of blessings come to the churches. There are as devout and godly people in the churches to-day as ever walked the earth. But godliness and marked spirituality are not the prevailing type of current church life, as any one can see."

Among its editorials for young people the *Universalist Leader* has the following: "Have you ever suffered defeat where you might have gained a victory, because of some one's scorn of your ability to conquer? Have you ever been grieved by the heartless jest of the thoughtless concerning your pain or confusion or misfortune? Have you ever writhed under the sting of false accusation from any you have called friends? Have your kindly offers ever met with indifference or ungrateful acceptance? If so, the bitterness of your experience should teach you to offer no such hurt to any other soul. What have been as stumbling-blocks in your path, must be cleared away that others may be spared similar hindrances. Think soberly about this. Your earnest, loving endeavor to help, should be emphasized by what you have missed. If you may make the rough places smooth, and the dark, chill days radiant with sunshine for all whom your life may touch, your very anguish shall become gladness, and your spirit of heaviness shall give place to the joy of being a helper rather than a hinderer."

Dangerous as the devil is, dangerous as worldly amusements are, the most dangerous enemy that we often have to encounter walks in our own shoes. That cunning, artful, smooth-tongued heart-devil, self, is the foe that needs the most constant watching and subjects us to the worst defeats. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Paul had a tremendous battle along these lines, beating down his carnal nature by hard blows, and the old hero was able at the last to shout, "I have fought a good fight; . . . henceforth there is laid up for me a crown of righteousness." Whoever among my readers has, by God's help, laid his desires, his plans, his purposes, his property, and, above all, his own will at the feet of Jesus Christ is already one of the overcomers. He already begins to wear clean raiment, and the omniscient eye of God discerns on his brow the first flashings of the victor's crown!

THEODORE L. CUYLER, D.D.

Upon the subject of Biblical miracles Prof. Marcus Dods thus writes in *The Standard*: "The very strongest evidence in their favor is their congruity with the person who wrought them and with the revelation in connection with which they were wrought; and this evidence is regularly left out of account. In this respect Matthew Arnold, who compared them with the marvels recorded in Grecian history, is as superficial as Huxley. Of course we should find it difficult to believe in the resurrection of Julius Caesar or of Trajan; but given a unique person, a person already miraculous in his sinlessness, and on whose resurrection the hope of the world depended, and I find the incredibility immeasurably diminished. Is it nothing in favor of the miracles that they were wrought for the accomplishment of the greatest end that is to be served in this world? Does it make them no more credible, that they were relevant, significant, congruous, necessary?"

In the Philippines an Evangelical Union has been organized by all the Protestant missions now established there except the Episcopalians. It includes the Baptist, Presbyterian, Methodist, United Brethren, and Christian Alliance Missions; and the branches of the Young Men's Christian Association, the American and the British and Foreign Bible Societies. The principal object of the Union is to compel the Catholics to recognize the Protestant missions as one united and harmonious force. A division of territory on the island of Luzon was agreed

on between the Methodist and Presbyterian Missions, others are to continue where already established, and unoccupied territory is open to any first ready to enter. Rev. Charles W. Briggs of our Baptist Mission is first vice-president of the Union.

The Watchman.

Says the Rev. William Ashmore, D.D., in *The Examiner*: "The Word of God stands unique and supreme in judgship over men and angels. It makes a use of the content of human consciousness and of human experience as a higher court may affirm and ratify the decisions of a lower court, but it never holds its own decisions open to the approval of that lower court in order to make them binding. The word that I have spoken, the same shall judge him at the last day."

From the *Examiner* (New York) we excerpt the following: "There are many aspects of the mission of Jesus, but we should not overlook that which he himself emphasized: 'To this end I was born, and for this cause came I into the world, that I should bear witness to the truth.'"

REV. J. D. BURRELL.

The prospects of a rapid spread of the Christian faith increase daily. Even Mohammedanism is affected in Egypt and Syria. There is a great demand for the Arabic Bibles pouring forth in thousands from Beirut, while many Mohammedans are becoming hearers of the gospel.

The Watchman.

LITERATURE FOR DISTRIBUTION.

SUPPLEMENTS TO THE SENTINEL.

Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

Christian Science. Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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SEPTIMUS J. HANNA, C.S.D. CAMILLA HANNA, C.S.D.
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Items of Interest.

National.

Arrangements are being made by the Post-office Department and Weather Bureau whereby the farmers living on the free rural delivery routes can have the benefits of the Weather Bureau's forecasts. The mail carts will be equipped with signals which can be read at a considerable distance from the highways.

At a recent banquet Governor Taft said that in order properly to develop the Philippines satisfactory tariff legislation must be passed at the next session of Congress. Laws providing for the granting of franchises and mining rights, and also for the incorporation of American banks, are greatly needed.

In a general order recently issued by General Miles, the purpose of which is to improve the condition of the army, patriotism, discipline, physical development, self-respect, self-reliance, and resourcefulness are especially mentioned as being among the essential things of a good soldier.

The second annual reunion of the National Society of the Army of the Philippines was held at Salt Lake City, Utah, August 13-15. The next meeting will be held at Council Bluffs, Ia., and it is thought the society will unite with the Philippine Islands Veterans' Association.

Every one of the five hundred World's Fair emblems which have been submitted to the St. Louis committee has been declared unavailable. "Barren in conception and not artistic enough in execution," is the way the judges describe the designs offered.

Peter Cuneo of Upper Sandusky, O., an old neighbor and friend of President McKinley, has been appointed United States consul at Turin, Italy. Mr. Cuneo was born in Genoa, Italy, in 1837 and came to this country when a lad of twelve.

The United States has been invited to send delegates to the International Congress of Historical Science which will be held in Rome in the spring of 1902. The congress will include all subjects of a historical character.

A complete and modern printing plant, costing about one hundred thousand dollars, will shortly be sent from this country to Manila, in which nearly all the Government printing needed in the Philippines will be done.

Civil Governor Taft will immediately reduce the police force of Manila by one-half. At present there are thirteen hundred policemen in the city whose population numbers only two hundred and fifty thousand.

Wednesday, September 4, will be President's Day at the Pan-American Exposition. It is expected that President McKinley, the Cabinet, the United States Supreme Court, and the diplomatic corps will be present.

The Olympia, Admiral Dewey's flagship at Manila, may be one of the squadron which will probably be sent to represent the United States at the exercises in honor of the coronation of King Edward.

Rear Admiral Mortimer L. Johnson, U.S.N., commandant of the Port Royal naval station, will relieve Admiral Sampson at the Boston Navy Yard November 1.

Engineers' estimates show a probable expenditure of \$44,348,404 for river and harbor improvements during the year ending June 30, 1903.

Foreign.

The draft of the final protocol of the agreement between China and the Powers has been agreed upon. It provides for a tariff of five per cent ad valorem to take effect two months after the signing of the final protocol. The Chinese free list will include rice, foreign cereals and flour, gold and silver bullion and coin. The inclusion of flour on the free list is of much importance to Pacific coast shippers.

An Irish company proposes to build docks at Berehaven, on the west coast of Ireland, for a service of steamers, probably with turbine engines, which will cross the ocean in four days and a half. A railway will be built across the south of Ireland to connect with boats crossing the Irish Channel to London by the Southwestern railway.

China will erect a legation building at Washington. It is proposed to make the new legation one of the most palatial and ornate residences of any diplomatic corps represented in Washington. The chief artistic attraction will be the interior decoration, which will be characteristic of the best taste of the Celestial decorators.

Sir Thomas Lipton and his party sailed from Queenstown for New York, August 15, on the White Star line steamer Teutonic. Sir Thomas feels confident that he will be able to lift the cup. Shamrock II. is seventeen minutes faster than the old challenger was two years ago.

France is said to be seriously considering the question of digging a canal from the Bay of Biscay to the Mediterranean. This gigantic undertaking is roughly estimated to cost from two to five hundred million dollars.

It is reported that General Kitchener will return to England about September 15. He will be succeeded in military command by General Lyttleton, who is now on his way to the Cape.

The government of Jamaica will further the establishment of several large sugar factories on the island by guaranteeing the interest on the investment for a number of years.

By a vote of 188 to 60 the House of Commons rejected an amendment to the king's title whereby the words "defender of the faith" should be omitted.

Industrial and Commercial.

According to recent plans of J. Pierpont Morgan, several million dollars worth of stock of the United States Steel Corporation have been set aside for purchase, at inside figures, by the 165,000 men employed by the companies that make up the great steel combination. This arrangement will form a copartnership between the shareholders and employees. The plan is nothing more than the higher development of the scheme that has prevailed in the Carnegie plants since 1892, where it has proved successful.

The National Transportation Company with

a capital of two and a half million dollars, has been organized for the purpose of carrying freight over the Great Lakes. Contracts for a fleet of vessels having a capacity of twenty-seven thousand tons has been let to the American Shipping Company. Chicago, Duluth, Buffalo, and intermediate points will be the ports visited.

The total production of petroleum in the United States in 1900 was 63,362,704 barrels, valued at \$75,752,691. Ohio produced 22,362,730 barrels; West Virginia, 16,195,675 barrels; Pennsylvania, 13,258,202 barrels; Indiana, 4,874,382 barrels; California, 4,099,484 barrels; New York, 1,300,925 barrels, and Texas, 836,039 barrels.

South Chicago's two lodges of steel workers have been expelled from the Amalgamated Association of Iron, Steel, and Tin Workers because of their refusal to strike in compliance with President Shaffer's order. The two lodges will continue a local organization of their own.

General.

About a year ago there was invented an electric light buoy, the power for which was generated by the motion of the waves. No practical use of the invention has been made until recently, when one of the buoys was moored in the North Sea off Bunsum, in Holstein. There are very dangerous sands at that place, and the tests that have been given the automatic light have proven so satisfactory that it has been determined to place them along the entire coast. Even a slight motion of the waves generates sufficient electricity for illumination, and to regulate the clockwork in the interior of the apparatus, which shows and extinguishes the light at intervals of thirty seconds.

A successful test of the Marconi wireless telegraph system was made on August 16. Messages were sent from the Cunard line steamship, *Lucania*, seventy-two miles east of Nantucket. The messages were received by lightship and transmitted to Siasconset where they were telephoned to Nantucket.

At the recent sale of town lots at Lawton, Oklahoma, town lots sold as high as \$140 a front foot. It is estimated that the sale of lots will exceed five hundred thousand dollars. Four banks have been established in the town.

The Prince Edward of York diamond has been purchased by a New York firm for one hundred thousand dollars. The stone was found in South Africa in 1894 and weighs sixty and one-fourth carats.

The United States has been invited by Germany to co-operate in weather and magnetic observations south of parallel 30 south latitude, during the south pole expedition she is about to undertake.

The nineteenth national convention of the Woman's Relief Corps will be held in Cleveland, O., next month at the same time as the thirty-fifth national encampment of the Grand Army.

An engine on the Great Northern Railway, England, built in 1870, has just completed four million miles. It is believed that this breaks the English record.

Two Denver men recently climbed Pike's Peak in an automobile. This was the first time any one ever reached the summit in a horseless carriage.

Vice-President Roosevelt laid the cornerstone of the new eighty-five thousand dollar Y.M.C.A. building at Colorado Springs, August 10.

According to recent census returns, the population of France is 38,641,333, an increase of 412,364 during the last five years.

Sir Thomas Lipton's yacht, *Shamrock II.*, arrived at Sandy Hook, N. Y., August 11.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

"The Homestead State."

A Name Likely to be Given to Oklahoma.

THE government lottery for the homestead lands in the Kiowa reservation closed Saturday, July 27. When all the land available has been taken at least ten thousand one-hundred-and-sixty-acre farms will have been added to the seventy-five thousand or more homesteads which comprise the territory now known as Oklahoma.

When Congress reserved the lands of Oklahoma for homesteaders, the tacit admission was made that of all the methods for acquiring the public domain, the homestead law was the only one which carried out the purpose of the government honestly and fully. Under the provisions of that law the land grabber finds no opportunity and speculation is reduced to the minimum. The results have been significant and marvelous, for in ten years an uninhabited country has gathered to itself nearly four hundred thousand people, taxable property to the value of \$150,000,000 and its annual production of the treasures of the earth now approximates \$75,000,000 in value.

When Oklahoma is admitted to the Union, which it probably will be during the coming session of Congress, it should be known as "the Homestead State." No other commonwealth can claim this title, and to the homestead character of her settlement will Oklahoma owe her admission, for by no other method could she have obtained so quickly the population, wealth, and stability now necessary to secure recognition from Congress.

To the south of Oklahoma lies the great State of Texas, with its big ranches, vast tracts of land under fence, with no annual output but a few cattle, with its landlordism due to the ownership of thousands of acres of fertile cotton and corn lands by men who will not sell to the homeseeker, but who exact of the tenants a rental or tribute equal to "all the traffic will bear." It was with some idea of the evils of land absorption that Congress tried the experiment of forcing the division of a new and fertile territory into small farms. The results have been so eminently satisfactory that the defeat of any proposition which may be made to Congress to allow the control of great areas of the public domain to pass under other and single control may be reckoned in advance.

When Oklahoma was organized as a territory there were about twenty-five million acres of land within the boundaries as established. Over seven million acres were reserved from settlement for Indians and other purposes. In ten years homesteaders have filed upon twelve million acres. That is to say, seventy-five thousand single men or heads of families have used their right to appropriate one hundred and sixty acres each of the public domain. Nearly all this land is now patented to the owners. They have complied with the requirements, the principal one being residence.

Those who filed on the land originally are not in many instances the same who have secured the final deeds. On the whole, the population of the territory may be said to have changed several times during the past decade. But

actual residence and improvement of the property was a requisite to securing title, and if one settler relinquished his rights another purchased or appropriated them, and so carried out the contract with the government, which contemplates results rather than individuals, being impersonal.

Every man who takes up a homestead and complies with the law builds a house of greater or less pretensions. This takes labor and material. A sufficient amount of cultivation must then be given the land to prove good intentions. To cultivate land, horses and implements, barns, fences, and all the other appurtenances of a farm are necessary. The result is a home. It may be a poor one, and generally is at first, but it is an important unit in the community nevertheless.

Oklahoma, by virtue of the very manner in which it has been settled, was a refuge for people of limited means. The rich had no need to brave the hardships of sod farming. Those who were well enough off where they were saw no inducement to leave a sure thing for a questionable venture in an unknown land, which ten years ago possessed a not entirely enviable reputation, to say the least. For this reason the \$150,000,000 in tangible property now possessed by the people of this territory is newly created wealth, and this amount does not include the value of many thousands of acres of land, the title to which has not yet passed from the government.

These homesteads have built towns and railroads, opened banks and coal mines, created great mercantile business of every description. In short, they have built up a prosperous commonwealth now demanding of Congress the rights pertaining thereto. Of the four hundred thousand people in the territory one hundred thousand are children enrolled in the public schools. These children are living testimony to the permanence of population and the sure foundation of the family unit.

The opening of the Kiowa reserve will add one hundred thousand in population to Oklahoma before statehood can be accomplished, even at the best. It will add ten thousand farms to the tax-paying property. The three thousand farms which have been allotted to the Indians are exempt from taxation for twenty-five years to come, but the people of Oklahoma have cheerfully undertaken the burden this will impose, because of the greater area and wealth this adds to the territory, thus adding to the force of their claim for statehood.

The opening of the reservation and the rush thereto has diverted public attention from the great demand which still prevails for land in Oklahoma proper. In 1900 over eight thousand applications for homesteads were filed upon land in the western part of the territory. This is probably as many as will finally materialize in the reservation just opened, and yet this western Oklahoma country has been obtainable all the time. In earlier days it was classed as uninhabitable, but the line of settlement has pushed rapidly westward year by year, and the waving wheat has rolled across the plain nearly to the Texas line. He is a bold

prophet who dares say now that this or that section of the United States is to be forever uninhabitable.

Previous to the opening of the Kiowa reservation there were thirty-three counties in Oklahoma, and in sixteen of these countries every foot of land is occupied by settlers. There are still five million acres of government domain left in the territory. At the rate this is now being taken by settlers there will not be a homestead left in five years. The rush to the Kiowa reservation will stimulate settlement throughout this entire section of country. There is still unappropriated land in Oklahoma which is as good as some of that which will be taken on the Indian reserve. The latter has had the advantage of advertising and of having been unattainable in the past.

On the reservation the Indians have naturally secured the best land; that is, the bottom land along the flowing streams. Many thousand acres have been reserved by the government for Indian stock grazing, forest reserves, and such purposes. The result of this system is that the settler now seeking a farm finds himself about in the same position as a man entering a long-occupied country. With the exception of a few speculative possibilities in the shape of town sites and choice localities between Indian selections, he must take what is left. The man who is wise will prefer good land where it can be irrigated rather than poor land where the rainfall is alleged to be adequate. This is especially true of the western half, where the annual rainfall is only about twenty-eight inches, an amount which means a heavy percentage of short crops.

When the homesteader first took up land in Oklahoma he agreed with the government that a dollar and a quarter an acre should be the price of the land. The industrious and thrifty worked hard, saved their money, and paid the price. Others put off the evil day, and the politicians came to the rescue with the so-called "free homes bill," which enabled the repudiation of this indebtedness. This was worth about twenty million dollars to the farmers of Oklahoma who had delayed payment. Those who had paid received no relief.

The Kiowa reservation is opened with the same provision that each homesteader shall pay a dollar and a quarter per acre for his land, but it is now being freely promised by the politician in that section that as soon as Congress meets the "free homes bill" will be so extended in its operations as to throw the burden of the purchase of the lands from the Indians upon the national treasury.

These are but details, however, of the great lesson in land legislation which has been taught by the operations of the homestead law in Oklahoma. A great state has been built from its foundation to completion in ten years by the simple process of giving the land only to the man who was willing to earn the same by actual residence. Had the desert land law for instance prevailed in Oklahoma from the time of the opening to settlement, thousands of acres of land now contributing their quota to the annual wheat yield of twenty-five million bushels would be inclosed in some cattleman's fence, where twenty acres of land are allowed as only sufficient for the support of a single cow. Oklahoma, when admitted to the Union, will possess the proud distinction of being the only "homestead state," and there can be no other, for the lesson has only been learned as the last commonwealth was in the final stage of ripening.

J. D. WHELPLEY.

In the *Boston Transcript*.

A Revolution in Type Casting.

A NEW method of casting type at high speed has been invented in England. This method is so swift and withal so inexpensive that hereafter it may be cheaper to make new type than to distribute the old, and type once used will go at once into the melting-pot. The process is described in *The Publisher's Weekly* as follows:—

"Briefly, it is performed by a rotary machine capable of producing sixty thousand types in an hour, as against the average three thousand types cast in an hour by the ordinary type-casting machine now in use. While the ordinary machine casts only one letter at a time, the new machine casts a whole alphabet in proper proportion. A single one of the new machines in full operation produces half a million types a day. Distribution, therefore, becomes a waste of time. The advantage held out by the project, however, consists not merely in economy of time and money in the composition of a book or newspaper, but also in the printer's having at his disposal a perfectly clear, sharp, undamaged surface from which to obtain an impression every time he puts his work on the press. The types, we learn from another source—*The British and Colonial Printer*—are most accurately cast and finished, and although cast at a phenomenally high rate of speed, are quite equal in appearance and wear to any type cast in the ordinary way. . . . The prices charged are only about half what other foundries charge."

"For four centuries type has been cast singly from single molds; and, although the product has been improved in many ways, the speed of production has left much to be desired. In every instance the apparatus used has been confined to the simplest form of reciprocating motion. The original hand mold, formed of two parts, separated from each other by the two hands, was eventually hinged together, and so hinged it is in one form or another in use to-day, side by side with machines of an advanced character invented in recent years.

"The new method, which has now come into practical operation, has been designed upon entirely new lines. The motion is a continuous rotary motion, as distinguished from the intermittent and reciprocating. The rotary type-casting machine stands in relation to the machines it is superseding precisely as the rotary printing-press stands to König's reciprocating cylinder press, with which *The Times* was printed in 1814. In both cases the machines are automatic; and in both the rapidity of production is limited mainly by considerations of prudence.

"The invention is the work of neither an engineer nor a type-founder, but of one who, being a journalist and wholly ignorant of typefounding and engineering, perceived a want and imagined a means of satisfying it. Mr. Wicks, who has devoted twenty years to the realization of his idea, had his attention first directed to the subject by seeing some of his own manuscript being set up at a composing-machine in *The Times* office thirty years ago, when he also became aware of the difficulties attending the distribution of type in a form suitable for the composing machines. Had he been a typefounder or an engineer, he would probably never have approached the subject on the lines he did, for those lines are diametrically opposed to all the conditions which have controlled the casting of types up to the present time; and, had he been an engineer, he would have known that tools necessary for the construction of his machine had not then been designed. The main problem of producing a disk of twenty inches in diameter capable of working on a shaft without variation at the periphery to the extent of a thousandth of an inch was enough to discourage some of the best engineering firms in the country, especially when they found the disk was to revolve within a few inches of a bath of half a ton of molten metal, and was to fit to a hair a piece of curved iron still nearer the heat. Special tools, metals, and lubricants were required, and, above all, special workmen. The result, however, has been attained, and it constitutes an improvement which may possibly revolutionize the whole system of type-setting, and ultimately the production of books and periodical matter."

The Lectures.

At Montrose, Col.

Monday night (July 29) the Opera House was completely filled by an audience gathered to hear what Judge Ewing had to say about Christian Science. The throng was anxious and expectant, many having come considerable distances to hear the speaker, and we believe none were disappointed in the result.

Promptly at the hour Hon. John C. Bell ascended the platform, the back of which was a mass of flowers and foliage, and in a few brief remarks introduced the speaker of the evening.

From the time the speaker ascended the platform to the close of his remarks the large audience listened with rapt attention, and though he did not speak loudly, yet his utterance was so distinct that he was clearly heard in the farthest portions of the house. The address was not marked by any attempt at oratorical display, yet it was an oration in its simplicity and the earnestness with which it was uttered, and the skill of the lawyer was well displayed in the logical sequence of each succeeding point, the whole concluding with a beautiful and brilliant peroration.

The whole address was to show the false conception which so many people have concerning Christian Science to be without foundation, and to remove the prejudice which is in the public mind. It was an effort well worthy the audience and the speaker, and few who listened to it would not be glad of another opportunity to hear the distinguished speaker.—*Montrose Enterprise*.

The introductory remarks of Congressman Bell were as follows:—

Ladies and Gentlemen:—By the kindness of the good ladies having this meeting in charge, I am requested to call you to order and to introduce appropriately the speaker of the evening.

Public speakers never desire a grandiloquent introduction to an audience; such is embarrassing, but all public speakers prefer that the presentation of the fundamental principles of their argument may serve as an introduction. However, I may say in leading up to this introduction, that the greatest obstruction to human progress is human prejudice, and the greatest security for fundamental error is an unwillingness of some people to hear both sides of a question. A just and conservative man never disputes or plays at another's game until he thoroughly understands it. He never takes the tenets of another's faith from an enemy of the creed. He never decides a question until he has thoroughly considered both sides, and never assumes that any great question is wholly one-sided. He never permits insinuating fancy or prejudices incident to old traditions or sacred forms to usurp the God-like functions of imperious reason, which should always be upon the throne. All the truth is never found bound up in any one creed. There is good mixed with all creeds, otherwise they could not be perpetuated. It is the good and the true that perpetuates all social, religious, or political orders, and but for the good interwoven with the bad which more or less permeates all creeds, their lives would be ephemeral. The poet expresses the same idea in substantially these words:—

A lie which is all a lie may be met and fought outright;
But a lie that is part a truth is a harder matter to fight.

It is unfortunate for the race that we are not all liberal enough to garner the good from all creeds and weave it into a complete whole for the guidance of struggling humanity everywhere, but we are human and loaded down with all the imperfections and prejudices of the race that must be eliminated through a long course of evolution.

However, there is one thing that we can safely guarantee to the eminent speaker who has traveled a thousand miles to express to this splendid audience the reasons for the faith

that is in him. First, that this is a splendid audience, both in numbers and in the high character of the individuals composing it; and secondly, that he will have the sincere and honest attention and consideration of every one within these walls. And now, without further preliminaries, I take great pleasure in presenting to your kind consideration, Judge William G. Ewing, who will discuss with you the principles involved in Christian Science. This will be along the lines sometimes designated as the new or advanced thought, though the subjects have been discussed as long as men have been discussing their thoughts.

Correspondence.

At Butte, Mont.

Judge Ewing's lecture on Monday, July 22, was delivered at Butte, Mont., instead of Anaconda as reported in the *Sentinel* of August 8. The *Anaconda Standard*, from which the report was taken, is published in Butte, hence the mistake.

Lectures at Other Places.

Missoula, Mont.—William G. Ewing, July 19.

Board of Lectureship.

THE Board of Lectureship for the present year is as follows:—

EASTERN SECTION.

The lecturers for the New England States are:—

Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

Maritime Provinces, Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

The Province of Quebec, the cities of Ottawa and Kingston, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

MIDDLE SECTION.

For the States of New York, Pennsylvania, New Jersey, and Delaware, and the Province of Ontario:—

Carol Norton, C.S.D., 1123 Broadway, New York.

Rev. Arthur R. Vosburgh, C.S.B., Powers Block, Rochester, N. Y.

SOUTHERN SECTION.

Mrs. Sue Harper Mims, C.S.B., 575 Peachtree Street Atlanta, Ga.

John Freeman Linscott, C.S.D., 321 Bond Building, Washington, D.C.

WESTERN SECTION.

For the Western States and all Southern States west of the Mississippi River:—

Edward A. Kimball, C.S.D., 5020 Woodlawn Avenue, Chicago, Ill.

Mrs. Annie M. Knott, C.S.D., Suite 508 Chamber of Commerce Building, Detroit, Mich.

Judge William G. Ewing, C.S., 2932 Indiana Avenue, Chicago, Ill.

Silas J. Sawyer, C.S.D., Room 301, Masonic Building, Milwaukee, Wis.

PACIFIC COAST SECTION.

F. J. Fluno, M.D., C.S.D., 1319 Grove Street, Oakland, Cal.

Abraham A. Sulcer, M.D., C.S.B., 1062 Ninth Street, Riverside, Cal.

GREAT BRITAIN.

William N. Miller, Q.C., C.S.B., 57 Bryanston Street, Marble Arch, W., London, Eng.

Selected Articles.

Christian Science Fact.

THIS article is written in defence of no cult or creed. It is not even a plea for justice. Its purpose is to set before the readers of *The United Presbyterian* real facts as they exist, and if vital danger threatens teach them to overcome, not ignorantly ignore it.

The antagonistic attitude employed by so many in the columns of the religious press, by long array of argument, obscuring real issues, belittling real accomplishments, and ridiculing real virtues is repellent to the student of twentieth-century civilization. We are no longer influenced by old, perfunctory, battering-ram tactics, in our battles against untruth. Narrow-minded, fossilized pelters of strained and distorted logic are back numbers in the field of thought. We conquer by full and careful investigation, confessing the good, and warning against the evil.

In forming our judgment of Christian Science, the Saviour's question will be suggestive, "Think ye that they were sinners above all men?" There is a basic principle of truth in the pope, faith cure, Christian Science, mind cure, osteopathy, etc., and only the wilfully blind, or unfair and dishonest writer will attempt to conceal it. If it were entirely false there could be no danger. To say that Christian Science is the work of the devil because it is the revival of black art, is all rot. It degrades the ministry in the eye of well thinking scholars of to-day that such utterances emanate from the pulpit. To assume that faith has no power in the healing of disease is to discredit a cardinal principle of the gospel. Distinction against Christian Science must be finely woven, and in argument cautiously drawn out.

This school of faith was organized in 1879 and now numbers eight hundred churches, eighty educational institutes, and one million adherents. They have eight churches in New York City, and all are crowded Sabbath mornings and evenings. Last year they built one church in New York City costing five hundred thousand dollars. This year they are building another in the same city, costing six hundred thousand dollars, and we all know that hundreds of the ripest scholars in the land are among them. College graduates, lawyers, physicians, popular authors, and even clergymen join them. These facts are certain.

Christian Science has had hundreds of thousands of successful cures that the public has not known. The press seems to publish only the occasional failure, and make a mountain of it. If we were to publish the failures of physicians, the columns of every paper would every day chronicle nothing else than obituary notices.

Mrs. Eddy at first appealed to the Christian Church to hear her discoveries, and consider the advisability of teaching divine healing. It was laughed at and cast aside. Compelled to establish a school of her own, the Christian Science Church is the result. They do no proselyting. The million of membership is for the most part drawn from outsiders who do not attend church. Why is it those churches in our cities are thronged while other churches are falling behind in their attendance? It is a serious question. All the controversy you may urge will encourage rather than check Christian Science. They have the most spiritually minded and holy living people of any sect on earth. It will not injure a member of your flock, should he imbibe the life of Christian Science. He will be all the better United Presbyterian. They are all religiously alive and striving after spiritual advancement. "Who is he that condemneth?" If you are better, cast your stone. No doubt they have incompetent teachers, no doubt they are misrepresented by their own people. A lady in my first charge when asked by a Methodist sister if she had ever been con-

verted, replied, "Why, bless you, no. The United Presbyterian Church does not believe in conversion until after death," and in the same presbytery a minister, when asked about our distinctive principles, said, "The distinctive principles of the United Presbyterian Church are Baptism and the Lord's Supper."

Our plan of conquest is to put ourselves in conformity with the advanced spiritual light and life of the times. We are wasting energy and printer's ink by newspaper attack. People are attracted to Christian Science because they see a benefit to humanity in both soul and body. We must labor more vigorously to reach the people. Announce spiritual laws, make them understood, and demonstrate their practical uses. Cannot we adopt methods along the same line and draw the masses? We study methods that were successful fifty years ago, and expect them to meet the demands of the hour. We are overloaded with ideas of Edwards, and Finney, and George Whitfield. Were they living to-day, I have faith to believe they would be wise enough to change their tactics.

I have studied Christian Scientists for years, and I never found such a uniformly good people in my travels. They are purely Christ-like. They are all willing to endure stripes, and go naked and hungry, if by any means they may save some. Brethren, is it not better that people, who are not drawn to our conservative churches, do find a home where Christ is taught and lived? This higher spiritual life is in the air. It is the logical remedy for secularism, Romanism, and all the evils that menace the true Church of Christ. I wish every United Presbyterian were as spiritually alive and as ready to sacrifice for our beloved communion, as multitudes in these new sects do for theirs, and until then my voice will be silent against them. Then only shall we be able to judge and say whether they be of God.

REV. ALBERT K. DUFF.
In *The United Presbyterian*.

Christian Science and the Doctors.

Editor the *Democrat*.

Perhaps you can inform the public why it is that when a woman of the ripe age of eighty-six—who has for the last five years received no treatment other than that administered by Christian Scientists—"passes quietly away," it is considered necessary to call in the coroner? Also why, in the case of a healthy thirteen-year-old boy—who dies of lockjaw, despite of amputation and the efforts of near half a dozen doctors, as the result of a trifling finger-wound from Fourth of July powder—no coroner's investigation whatever is thought necessary? Had the lad Van Zee received Christian Science treatment, with fatal results, what a howl would have been set up. But, since he died *secundum artem*—i.e., from the anti-Christian Science view-point, no questions are asked.

Respectfully,
H. S. C.

It is an easy matter to ask questions. But it is not so easy, in cases like the foregoing, to answer them in a manner at once brief, clear, and satisfactory. And the *Democrat* will not here attempt answer, except by way of suggestion.

Time was—and not so many years ago, either—when the homœopathic physician was looked upon by the regular "orthodox" Æsculapians and the great mass of the lay public generally with as little, if not less, favor than is now vouchsafed to the Christian Science school. The "new doctrine," however wise or foolish, however useful or useless, is, as a rule, always counted heresy by the acceptors of the old faith. And this whether that faith be religious, scientific, literary, or social.

Not to instance the Man of Nazareth, it is only necessary to mention the names of Socrates, Copernicus, Galileo,

Shakespeare, Newton, Descartes, Darwin, Spencer, Channing, Dale-Owen, Garrison, Lucy Stone, Julia Ward Howe, Susan B. Anthony, Henry George, and others whose names these will suggest, to emphasize the general fact that the new doctrine, as a rule, in the eyes of the old doctrinaires and the mass of the public, is but "a pernicious heresy" which, in the "interest of the public welfare," should receive no favor or mercy at the hands of the "enlightened" public.

Half a century ago the contention that women should have equal rights with men to an education in the University of Michigan had fewer friends among the leading educators of the state than have now the Christian Scientists among the medical profession; while among the general public the Christian Scientists have, to-day, probably a much larger following than had the homœopathic school of physicians in 1850.

It is the lot of all new doctrines to be forced to stand on the defensive until they demonstrate by works, over and over again, the beneficence of their cult. The world—religious, scientific, social, literary, artistic—is, and always has been, rigidly sceptical in regard to new doctrines, of whatsoever nature. Christian Science is but receiving from the professional and general public similar treatment to that which has been accorded—almost without exception in the world's history—to all new doctrines.

Time only will determine the legitimate status of the new cult. Meantime it will be well for the timid and fearful, on both sides, to take upon themselves something of that sturdy faith of Gamaliel of old who, in regard to a certain other then "new doctrine," thus advised his followers: "Fear not, then, this new thing; for, if it be of man, it will surely come to nought; and, if it be of God, ye cannot prevail against it."

Grand Rapids Sunday Democrat.

Standard Time.

The difficulty of appreciating the difference in time that prevails between different countries is very general, and the following list is printed for the purpose of a ready reference guide by which to calculate the time of any occurrence in another country. All nations, except Spain, Portugal, and Russia, calculate their time from the meridian of Greenwich, accepting as standard some even hour meridian east or west of Greenwich. For instance:—

Western European time, or that of the meridian of Greenwich, is legal in England, Belgium, Holland, and Luxemburg.

Central European time, or one hour east of Greenwich, is legal in Germany, Austria-Hungary, Bosnia, and Herzegovina, the Kongo Free State, Denmark, Italy, Servia, Sweden, Norway, and Switzerland.

Eastern European time, or two hours east of Greenwich, is adopted by Bulgaria, Roumania, Natal, and Turkey in Europe.

Eight hours east of Greenwich applies to the Philippines.

Nine hours east of Greenwich is adopted by central Australia and Japan.

Ten hours east of Greenwich is official in Victoria, Queensland, and Tasmania.

Eleven and a half hours east has been adopted by New Zealand.

The United States, Canada, and Mexico have adopted the fifth, sixth, seventh, and eighth hours west of Greenwich.

The Hawaiian Islands adopt the meridian of ten and one half hours west.

In Spain the meridian of Madrid, fourteen minutes forty-five seconds west of Greenwich, is legal; in Portugal, that of Lisbon, or thirty-six minutes thirty-nine seconds west,

and in Russia, that of St. Petersburg, or two hours, one minute, and thirteen seconds east of Greenwich.

Detroit Free Press.

Notices.

Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Leatherette covers, deckled edges; 50 pages. Price, 50 cents; per dozen, \$4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church, to be acted upon at the meeting to be held in November for the admission of members, must be in the hands of the Clerk by the 15th of October. Inviters of applicants will greatly assist the Clerk if they will send the applications as early as possible.

Mr. Farlow's Address.

After September 1, the office of Alfred Farlow, C.S.D., Publication Committee of The First Church of Christ, Scientist, in Boston, Mass., will be located in Huntington Chambers.

New Edition of the Manual.

The twenty-second edition of the Church Manual containing the names of the members admitted in June, 1901, is now ready for delivery. Send all orders to The Christian Science Publishing Society, 95 Falmouth St.

To Members Admitted June, 1901.

Will those who sent in applications for membership with the Mother Church for the admission last June, and who have not yet received notice of their admission, please send their names and addresses to the Clerk, William B. Johnson, 30 Norway Street, Boston.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Sept. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for October, November, and December.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Christian Science and its Leader.

CHRISTIAN SCIENCE is an onward and upward religious movement—the greatest of the ages. Even those who would oppose it admit its growth and potentiality. It is moving forward with unprecedented rapidity. The life of its Discoverer and Founder is an open book. The Rev. Mary Baker Eddy's career and labors are known and read of men everywhere. Her character is matter of current history. Careful historians, discriminating writers who searched carefully and sought information from all available sources, have written of her life and character and published what they have written in standard histories, dictionaries, cyclopedias, and numerous periodicals. Her life and character speak for themselves. Her public career tells its own story. Her great reformatory work is awakening the world to higher and better conceptions of life and of religion. Her pure and lofty literature is everywhere arresting the attention of thinking and well-disposed people. Thousands are being healed by it. Thousands more are being redeemed from sin and sickness as the result of her nearly thirty-five years of labor and ministry. Mary Baker Eddy is a Religionist, a Reformer, a Philanthropist, the Herald of the healing Truth that is reaching around the globe and touching to life, and health, and peace, myriads of her fellow beings; and scores of these are daily rising up and calling her blessed. Let those who doubt this read the testimonies that flow in from all quarters of the globe, many of which are published, and many more remain unpublished for want of space.

The mighty religious Reformation which God, through Mary Baker Eddy, has inaugurated, is an established fact. It is moving forward with increasing acceleration, and no power on earth is sufficient to stay its mighty sweep, for it is of God, who is almighty and whose Kingdom has come for time and for eternity. No wiles of error can prevent the sick from being healed, the sinner from being reclaimed, the needy from being aided, or mankind from being reformed on the basis established by the Founder of Christianity.

Eternal Truth has decreed that the lame shall walk, the blind shall see, the deaf shall hear, the sick shall be healed, and the sinner redeemed, and the hosts of darkness are impotent to say it nay.

As to Mrs. Eddy's state of health, we speak from personal knowledge when we say, that she is not palsied, is in her usual health, takes her daily drives, and rejoices in God.

Message to the Mother Church.

THE Message of the Rev. Mary Baker Eddy to the Mother Church read at the several communion services held Sunday, June 23, 1901, and since revised by her, is now out and in the hands of the Publisher for sale. The importance of this Message at this time is so obvious that merely to call attention to the fact that it is now ready for perusal and distribution, is, no doubt, sufficient for all Christian Scientists.

This booklet is a most noteworthy and valuable contri-

bution to Christian Science literature. It is comprehensive in an unusual degree.

In its definitional aspects, it is lucid, concise, and full. No one can intelligently read it without getting a clear conception of the fundamental tenets of the Christian Science doctrine.

In its strong and pungent affirmations it meets and refutes many current misapprehensions and falsehoods.

No good person can read such utterances without being better for it, nor lay down the book after reading it without a feeling of love, veneration, and gratitude for its author.

We take the liberty of briefly extracting from this booklet, for the purpose of showing Mrs. Eddy's position on the subject of mental malpractice. It will readily be seen how exalted are her views, how scrupulously conscientious her practice,—her prayer, for such it is in the highest sense. What she practises herself she imparts carefully and conscientiously to her students. She says:—

"From ordinary mental practice to Christian Science is a long ascent, but to go from the use of inanimate drugs to any susceptible misuse of the human mind, such as mesmerism, hypnotism, and the like, is to subject mankind unwarned and undefended to the unbridled individual human will. The currents of God flow through no such channels.

"The whole world needs to know that the milder forms of animal magnetism and hypnotism are yielding to its aggressive features. We have no moral right and no authority in Christian Science for influencing the thought of others, except it be to serve God and benefit mankind. Man is properly self-governed, and he should be guided by no other mind than Truth, the divine Mind. Christian Science gives neither moral right nor might to harm either man or beast. The Christian Scientist is alone with his own being and with the reality of things. The mental malpractitioner is not, cannot be, a Christian Scientist; he is disloyal to God and man; he has every opportunity to mislead the human mind, and he uses it. People may listen complacently to the suggestion of the inaudible falsehood, not knowing what is hurting them or that they are hurt. This mental bane could not bewilder, darken, or misguide consciousness, physically, morally, or spiritually,—if the individual knew what was at work and his power over it."

For the price, etc., of this booklet, see notice on preceding page.

The Spread of Christian Science in London.

AN article headed as above, appears in *The British Weekly*, "a Journal of Social and Christian Progress" published in London, England. As a whole the article is fair and friendly in tone, although it contains some of the current misconceptions of Christian Science. While we regret these misconceptions, we nevertheless feel it to be due to the editor of this able and important periodical to express our high appreciation of the kindly spirit which evidently dictated the writing and publication of so lengthy a paper. It occupies nearly four columns of editorial space, and is a striking indication of the fact that Christian Science is indeed spreading rapidly and gaining a strong foothold in England.

We extract the following:—

The most striking proof of the advance of Christian Science in London and other large towns of the United Kingdom is to be found in the growing numbers of its authorized practitioners. *The Christian Science Journal* publishes each month a directory of teachers and healers, who must all be members of the Mother Church in Boston, and amenable to its discipline. A few years ago there were only three or four practitioners in Britain, now we find thirteen names for London alone. First come those of the Earl and Countess of Dunmore, and next Mr. and Mrs. Miller, so well known to the congregation which attends the Sunday services in Bryanston Street. Lady Mildred Murray, Mrs.

Blanche Ward, and the majority of the leaders, live in the West End; there is one healer at Highbury, and several in South London. At Cambridge, where there is now a regular Sunday service, the new cult is represented by Mrs. Butler and by Mrs. Smith, of Sidney Sussex. Dublin has one name, that of Lady Frances Ashbourne. Six ladies are mentioned for Edinburgh. A well-known Scottish Scientist is Lady Charlotte F. Ramsay, of Alyth.

Returning to London, we observe the significant increase of the attendance at the two Sunday services. Five years ago the present writer found the upper room in Bryanston Street only half full, now it is crowded to the doors. It is probable that "First Church of Christ, Scientist," will shortly require enlargement.

The morning congregation assembles at half past eleven. Little colonies of Christian Scientists have established themselves in many of the huge blocks of residential flats, which have transformed the appearance of this neighborhood. At not a few houses the *Christian Science Sentinel*, the weekly organ of the denomination, is regularly taken. It is published in Boston, and has for the motto on its title-page, "What I say unto you, I say unto all, Watch!"

When the ordinary morning church-goer has disappeared from the streets, hansom and carriages draw up in the quiet thoroughfare which runs behind Oxford Street, near the Marble Arch. Scarcely any of the poor may be seen entering the Christian Science Church, yet they, too, are beginning to hear of the strange new religion. A few weeks ago a char-woman came to her employer in great excitement. "Oh, ma'am, have you heard of Christian Science?" "Yes, Mrs. Brown; but what have you heard about it?" "Well, ma'am, I work for a lady down Edgware Road way, and she has been ill for months, and thought she could not walk up or down stairs, and now the Christian Science healer has cured her, and she is as well as ever."

On the ground floor at Bryanston Street there is a reading room, which is open free on week-days, and where Christian Science literature may be purchased and its journals read. The books and pamphlets offered to the enquirer are much the same as those which were on sale three years ago. First and most important is Mrs. Eddy's great work, "Science and Health with Key to the Scriptures." There is a steady demand for this, the one authorized text-book.

Most of the regular worshipers take in the *Christian Science Quarterly*, which contains the lessons for three months at a time. The large hymn-book costs 4s. 6d., and there is no cheaper edition. Many of the hymns are adapted from those in other collections; a few were written by Mrs. Eddy. One of those chosen on Sunday was an aspiration for the spread of the "Christian Science Gospel." Another was sung to the well-known tune of "The King of Love my Shepherd is." Few of the hymns have more than three verses, and at no point in the service is the congregation allowed to stand long.

At the end of the sunny room are placed two desks for the Readers. The First Reader was absent on Sunday, and the desks were occupied by a lady and gentleman, the former of whom was described as the Second Reader. The audience included a fair proportion of men, but women were naturally in the majority. All were well-dressed, prosperous, comfortable-looking people, and they sang with great heartiness. A remarkable feature of the service were the numerous passages chosen from the Bible. After the first hymn, the lady at the desk, whose voice was clear, sweet, and distinct (a point to which importance is attached by Christian Scientists), read the 64th of Isaiah, and part of Revelation 21. Revelation is a favorite portion of the canonical writings with the Scientists. Mrs. Eddy expounds the visions of the Apocalypse at some length in *Science and Health*. An interval for silent prayer was followed by the repetition of the Lord's Prayer, each petition followed by a brief commentary.

A responsive reading, taken from the New Testament,

brought the first part of the morning worship to a close. No sermons are preached by Christian Scientists; instead of the sermon a long series of Scripture passages was read aloud from one desk, while from the other we heard the correlative passages from the denominational text-book.

Those who have personal acquaintances amongst Christian Scientists, in London as in America, cannot fail to note the reverence with which they speak and write of Mrs. Eddy. She is referred to in their newspapers as "the Founder," "the Mother," "the Discoverer," to whom a great final revelation has been given. She has told the story of her life in a small book, entitled "Retrospection and Introspection," which is frequently asked for at the London headquarters. Her great-grandfather was John McNeil, of Edinburgh, whose wife was related to Hannah More. Famous American soldiers were also amongst her kindred. She was married three times, her last husband, Dr. Eddy, who was her first pupil in Christian Science, dying in 1882. The message by which she has undoubtedly attracted multitudes in America, and growing numbers in Great Britain, is the promise of bodily healing bound up with her religious belief. "Christian Science," one of her principal followers wrote two years ago, "shows that all the laws of God are contrary to disease. It shows that sickness is not in accord with natural law, or with any fundamental law of divine ordination. It shows that the so-called laws of disease inhere in the universal mortal or human mind, and that they act not as law, but as human belief and fear only." Christian Scientists claim that they can cure, and have cured, not only nervous troubles and functional disorders, but the gravest organic diseases. As regards surgery, Mrs. Eddy says that "the work done by the surgeon is the last healing that will be vouchsafed to us, or rather attained by us, as we near a state of spiritual perfection. At present I am conservative about advice on surgical cases."

It is a curious fact that the votaries of Christian Science, after receiving treatment, often come to believe that their **infirmity** is completely cured, although to others it may seem to persist as before.

The *Journal* and the *Sentinel* contain each month numerous testimonies from those who profess to have been cured by Christian Science. Every variety of disease is mentioned, and English readers must often wish they could track to their source and verify some of the marvelous statements which reach them from remote parts of America. In the June number of the *Journal* there is one "testimony" from an English lady, whose address is given as "London." "Being a recent convert to the Church of England," writes this lady, "I thought it met all my requirements. but I soon saw that it did not give me the solace that the Christian Scientists derived from their Church, and on reading the Bible I realized that the Church of England only fulfilled half of Jesus' commands; they preach the Gospel, but they do not heal the sick, as we are told to do." The writer proceeds to tell that she had suffered for years from astigmatism, and had been told by Dr. Parchenstecher and Dr. Mauser, of Wiesbaden, that unless she wore glasses, she must become blind. "I wore them for nine years, and every two years I had to get stronger ones. If I went without them an hour, I suffered from severe headache and nausea. As soon as I realized that Christian Science was the Truth, I went to a healer to be treated, and after the first treatment I was able to read the Bible and *Science and Health* without my glasses, but if I tried to read anything else my eyes ached. I had three weeks' treatment. That was two years ago, and I have never suffered with my eyes since. After the first week I was able to read anything. Christian Science has not only healed my eyes, but has helped me in a great many ways, and has made me much happier. *Science and Health* has unlocked the Bible, so that it is a pleasure to read it now, and I cannot be too thankful to Mrs. Eddy for giving us this Truth."

The writer proceeds to tell how on visits to France she had noticed how the peasants there were taking to Christian Science, and she mentions the case of a woman who had undergone three operations for cancer, and who, after Christian Science treatment, "is now a well and strong woman, working in the fields from sunrise to sunset without fatigue, knowing that God is her strength." A French farmer is said to have been cured of epileptic fits by treatment given him by the writer of this testimony. Can we wonder that suffering men and women, hearing of the marvels which Christian Science professes to have accomplished, should turn from the orthodox Churches in the hope of obtaining relief from the new healers? It would be interesting to trace the future of these Christian Science converts.

Another recent English testimony is contained in the *Sentinel* for June 20th, where a Manchester lady states that through Christian Science she was cured of a painful and troublesome disease of the throat, which had baffled the late Sir Morell Mackenzie and other specialists. "Shortly after beginning to study Science and Health I felt that my throat was perfectly well, and since then I have not felt it. I am able to read aloud for hours at a time and sing, which formerly I was quite unable to do."

Such testimonies from English patients were absent from the Christian Science publications a few years ago, and their appearance shows that the sect is quietly gaining ground amongst us.

Among the Churches.

Reading Room at Spokane, Wash.

We are pleased to report growth and progress in the cause of Truth in Spokane, Wash. The demand for more commodious quarters for our reading rooms has been met. Rooms were secured in the Spokane and Eastern Building, and have been nicely furnished and arranged for the convenience of the public, visitors in our city, and for the members of our local church.

On Thursday, July 11, 1901, the rooms were formally opened, and during the afternoon and evening a large number of people visited the rooms, many expressing delight and thankfulness for this step taken in advancing the work in Truth.

We feel very grateful for the writings of our Leader, Mary Baker G. Eddy, and also for all the publications of The Christian Science Publishing Society. Another evidence of the growth in Truth is the steadily increasing demand and sale of all the literature.

The *Spokesman Review* of July 12 had the following to say of the opening of the reading rooms.

First Church of Christ, Scientist, has moved their free reading room from the Chemical Block to the fourth floor of the Spokane and Eastern Building, and formally opened the same yesterday afternoon and last night.

Three rooms are occupied by the library, while the remaining rooms on the floor will be occupied by practitioners of the society. The rooms are elaborately furnished, and during the reception yesterday were decorated with pink and red roses.

Among the ladies who assisted in receiving were Mrs. F. E. Snodgrass, Mrs. Robert Ewart, Mrs. F. E. Goodall, Mrs. V. T. Case, Mrs. Fultz, Mrs. F. E. Lucas, Mrs. George T. Crane, Mrs. T. Waldo Murphy, Mrs. Virginia Davis, Mrs. Smith Ely, Mrs. Adams, and Mrs. Bonner. Several hundred people visited the rooms during the day.

In the three rooms set apart for the library can be found the literature of the society. The rooms will be kept open to the general public every day except Sunday from ten o'clock in the morning until five o'clock in the evening.

The society was organized in Spokane in 1896 with twenty members, and now has one hundred and twenty-five, with a Sunday attendance, at the Jewish Temple, of three hundred. F. E. Goodall is its president.

Organization in the City of Mexico.

At a very harmonious meeting held on Saturday evening, July 13, at the residence of Mr. and Mrs. E. C. Butler, Church of Christ, Scientist, of the City of Mexico, was organized with a membership of thirteen. Mr. and Mrs. Butler were elected First and Second Readers respectively, positions which they have held since January, 1899. The first meetings of Christian Scientists were held in this city during December, 1898, at the rooms of Mr. and Mrs. Adam H. Dickey of Kansas City, at the Hotel Jardin. The meeting also elected a Treasurer and a Clerk, as well as a Superintendent and Teacher for the Sunday School, which will be held at the hall and reading room, Calle San Juan de Letrán, No. 13 (Post Office Building). A committee of ladies and gentlemen was also appointed to be in attendance every week day at the hall, for the purpose of giving information concerning Christian Science.

The interest in Christian Science is steadily increasing in Mexico, as is evidenced, not only by the organization of this society, but by the fact that whereas two years ago there were in circulation in this city only three or four copies of "Science and Health with Key to the Scriptures," there are now in the neighborhood of one hundred copies. The make-up of our society is quite cosmopolitan, four languages being represented among us. In this connection it may be interesting to add that a number of Mexicans have been in regular attendance at our meetings and have practised successfully in Christian Science. We look for an early development among them in the way of special services.

Deeply grateful for all the foregoing, the Scientists of Mexico are still pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

ALFRED M. GOLD, *Clerk*.

Christian Science in Centerville, S. Dak.

In the year 1897 a lady of Centerville was healed by Christian Science. From that seed sown others became interested, and three families began holding Christian Science services at their homes. In November, 1899, they secured rooms in the Noble Building. In April, 1900, they elected the regular officers and Readers and also opened a free reading room to the public, with all Christian Science literature by Mary Baker Eddy on the table. They also organized a Sunday School. In 1900, one hundred and twenty-two dollars worth of books were sold—Mrs. Eddy's works seventy-eight dollars and Bibles forty-four dollars.

March 23, 1901, there was organized a society to be called the First Christian Science Society of Centerville, with fifteen members and an enrolment of twenty-seven in the Sunday School. They now use thirty-six quarterlies, a gain of twenty-four since April, 1900. Rheumatism, insanity, fevers, blindness, immorality, tobacco using, and drink habit have been overcome through the understanding of Christian Science.

The Principle of Christian Science is God—God who forgiveth all our iniquities and healeth all our diseases. We have proved it true by healing the sick and reforming the sinner.

MRS. ALLIE HATCH.

In the *Centerville Journal*.

Give me the gospel of the fields and woods—
The sermons written in the book of books;
The sweet communion of the things of earth
Fresh with the warm baptism of the sun.
Give me the offertory of bud and bloom,
The perfect caroling of happy birds.
Give me the creed of one of God's fair days
Wrought in the beauty of its loveliness;
And then, the benediction of the stars,
His eloquent ministers of the night.

Wednesday Evening Meeting at Cleveland, O.

THE following testimonies were given at the Wednesday evening meeting of First Church of Christ, Scientist, Cleveland, O., June 19, 1901. The first speaker was a lady who spoke as follows:—

"I feel an ever-growing sense of gratitude for the little understanding I have of Christian Science, and I wish to give two little demonstrations that seem small in telling them, but I think they never seem small to those who experience them.

"I have been more or less troubled with headaches,—what people call nervous headaches,—and heretofore I have just permitted it, believing that if I would go to sleep for a certain length of time, the headache would go away. About two weeks ago I was attacked with one that was quite violent. At first I was inclined to just suffer it as I had always done. But immediately I took up the thought of the ever-presence of divine Love, and it seemed, almost in less than five minutes, that the attack disappeared.

"Last Monday evening when I returned home my husband told me our little boy had met with quite a severe accident. It seemed that he had fallen on the hard pavement, and a larger boy had accidentally jumped on his arm. It was very badly swollen and painful. My husband had declared the Truth when I was away, and I also when I returned home. In the morning the arm was very much better and the boy went to school. The little fellow returned home at noon and began to cry, saying, "My arm is broken. I fell on it again this noon. I heard something snap and I can't raise it at all. I know it is broken." I experienced not the slightest fear, but knew that divine Love was ever-present and the only Power. From that minute the arm began to mend. We used no material remedies of any sort, and he is all right to-night and says the arm is just as free as the other."

A gentleman said:—

"This summer I was with a family whose little child had the measles, that developed into scarlet fever, and finally the physicians claimed it to be smallpox. The house was quarantined. I was asked if I would stay. It seemed as if the attending physician knew I was a Scientist. I said, 'Yes, there is nothing to fear.' He said, 'You know we are going to quarantine the place. You can't go out or have any one to see you.'

"One morning they wakened me and said, 'Iona is passing on.' From all appearances it seemed to be true. I took up the thought of death and handled it to the best of my ability and with what understanding of Science I had. Previous to this, when they realized that she was beyond the help of the physicians, they had written to different clergymen of the city, asking them to pray for the recovery of their child. The child lay in that deathlike stupor from four o'clock that Saturday morning till the next day. The child regained consciousness and then they came to me and asked me if it was the physician's help, or whether I thought calling upon God, He had helped them in their affliction and healed the child, and what I did in order to keep myself from getting the disease. I told them I used the ninety-first Psalm and took up the thought that there was no such thing as contagious disease, and that, according to my understanding, they owed the recovery of the child to God's power. The Truth was leading them, but they did not know it.

"They commenced to watch me, and every now and then told me that I was not looking well, etc. I denied all these assertions. Finally they said, 'Well, if you are going to come down with this trouble, you ought not to stay and expose the rest of the family. The only thing that will prove to us that you are not coming down with it is to allow us to have a physician come and examine you.' I said, 'Very well,' and submitted to a physician. He ex-

amined me and said, 'Well, you do look a little pale, but nothing at all is the matter with you. You are all right.'

" 'Well,' they said, 'you had all the symptoms that Iona had.'

" 'That may be,' I replied; 'but I haven't them now.'

"So the physician gave me some medicine and pills, and asked if I would take them. I said, 'Why do I need these if nothing is the matter with me?'

"He replied that I had better ward off the disease anyway.

" 'I don't need the pills,' I said, 'there is some one taking care of me. I will be all right.'

" 'Well,' he said, 'I presume you use faith.'

" 'No, not exactly; I am trying to do and live up to God's ideal, as nearly as I know how, and He will take care of me.'

" 'Well, if that is all that is necessary, all right.'

"Perhaps it may be helpful to some who are present to know something of my experience before and after coming into Christian Science. A large majority come for physical healing. In my case, it was not so. I was looking for a supreme power or ruler that the world called God; and we are told that 'Man's extremity is God's opportunity.' This saying is familiar to all, and I have proved it. It was in the dark hours that I consented to investigate Christian Science. I had tried to find the truth in Spiritualism and failed. I found it absolutely wanting. After Science was presented to me, a friend who was a strong Scientist tried to persuade me to attend the meetings or read Science and Health, and I am surprised now to have to acknowledge that I was three years in making up my mind to really investigate in earnest. This is very strong in my mind to-night, because two or three times lately persons have spoken to me against Science, or their conception of Science, without ever having studied or looked into the matter for themselves. That was where I stood. Finally I made up my mind, after three years' struggle in darkness, to go and see what Christian Science really is.

"Almost the first I heard of it I found that in Christian Science I had found my God, and I had never been able to before. I have seen a number of cases of healing wonderful to human sense,—physical healing,—in Christian Science; but to me the great wonder is the moral healing. The power of divine Love is absolute, there is no failure. We only have to seek and we shall find. It is ours, it is for us all, and all we need is to make the effort, and we shall surely find the Truth."

The next speaker said:—

"A lady who is not a Scientist, but who had often attended our meetings, sent word a few days ago and asked if Christian Science could help her in case of an extreme nervous trouble. She was relieved in one treatment. In two days from that time she sent word that she had suffered all night with pleurisy. She said that with every breath she drew, she would moan. Two treatments entirely relieved her."—E. A. M.

Three Gates.

If you are tempted to reveal
A tale some one to you has told.
About another, make it pass,
Before you speak, three gates of gold.

These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest: "Is it kind?"

And if, to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

From our Contributors.

"The Harvest truly is Plenteous."

BY MRS. FRANCES H. COIT.

"THE harvest truly is plenteous,
But the laborers are few;"
The work is ready and waiting,
Waiting for me and for you.

Then come in the early morning,
While the dew is on the flowers;
Come with joy and gladness,
And improve the golden hours.

Far away on the distant meadows,
White fields of ripened grain
Await in expectant beauty,
The reapers' joyous train.

Let us heed the Master's bidding:
"Go work in my vineyard to-day;"
For we have his precious promise,
"Lo, I am with you alway."

Adhering to Principle.

BY JOHN B. WILLIS.

HE was only a plump little squirrel, but he was both wise and cheery, and he taught me a most helpful lesson that morning.

It had snowed abundantly during the night and the path to his storehouse in a neighboring stable was hidden beneath a deep covering of white. Under these circumstances the little fellow sallied out via his air-line, and I, sitting at my window, saw him springing fearlessly from branch to branch of the interlacing trees. The last drooping limb brought him within a broad jump of the eaves-trough, and with a daring leap he landed safely in the downy depths at the foot of the slope.

I had expected to see a bit of plucky floundering, in his effort to ascend the steep roof to the cupola where he was accustomed to enter, but it was soon apparent that he knew a better way.

After standing up long enough to flash his eyes about and take in the situation, he disappeared, and instantly I perceived an advancing line of upheaved snow, like a mole's burrow, indicating the course he was taking.

He was just a little squirrel, but he knew that if he kept a tight grip on his base of operations—the shingle roof—he could easily make his way through the opposing obstacle. Now and then he would let go his hands and standing up on tip-toe, show his eyes and ears above the surface and look at me saucily as if to say, "Isn't this fun, and don't I know a thing or two?" and then down he'd bob and the shaded snow line would move on toward his goal, until at last a spring and dash of fluffy grey spanned the interval and he reached his open door to haunts below.

Just one of God's wee creatures, and yet how wise! Wise enough to avoid disabilities so long as he could; wise enough, when he had to meet them, to keep a firm hold on his *base of ascent*. Wise enough; and yet he didn't know lots of things. Very little, probably, of God, little of the philosophy of life, little of the source and nature of the obstacles he had to overcome; but he knew enough to get on with, and what he did know he knew exceedingly well and could put it to immediate use. He didn't know much about creeds, and all that, and yet, like Socrates, he was so much of a Christian as to be able to keep bright and good-natured though he had to get his own breakfast, and that, too, when not everything was to his hand. He knew enough to work, too, with both hands and feet, and to a

worthy end, for the unselfish thought of somebody, left behind in the squirrel tree, surely added a span to every flying leap and helped him to hold on to the shingles as he pushed ahead.

Yes, he taught me many a lesson, that little squirrel did, and these especially: that it pays to cling to fundamentals when you're in for a stiff climb, and to keep sunny, and get all the good fun you can out of the commonest everyday undertakings when they're needful and right, for if the spirit of this little teacher be in us and abound, we shall not only get ahead ourselves, but we shall not fail also to interest, instruct, and encourage the world as it looks at us from the window.

To do Good and to be Good.

BY A. D.

THERE is no position in life, wherein we are placed, that we cannot better, be it high or low. Pure thinking and pure living, sweetness of disposition, meekness of heart, are the essentials in our efforts to uplift the human race, and God works with us in this undertaking. Sometimes we wonder what possible good we can do under the circumstances in which we find ourselves placed. It seems as if our example, and the *striving* after spiritual things, were entirely thrown away on people who have neither eyes to see, nor ears to hear, and yet, years after, we find some word or act of ours had sown a seed that bore good fruit. It is the little beginnings—the being faithful over a few things—that lift us to greater achievement and to spiritual heights, and our influence for good is felt, even when unacknowledged.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not." Let us do good and de-accomplished nothing, for in years to come, the spiritual cline to be discouraged, even though seemingly we have bread cast upon the waters of mortal belief will return to us bearing the blessed fruits of Love.

One of my small beginnings, I remember, was in overcoming my antipathy to a person who had been most unjust to me, enough to quietly and without her knowledge give up my room, which was the coolest and pleasantest, to her. The next time I wanted to do a kindness to any one, it was very much easier, and Love was much nearer my heart; finally it has come about that to do good and to be good, is the natural impulse, and to do evil is repulsive.

If we wish to help the Wayshower in this age, it seems to me the only way is, "to go and do likewise," to follow her example. First in the little things, until we are called upon to go up higher, then we shall be found with our lamps trimmed and burning—all ready for the midnight call. We can do good always and at all times, under all circumstances. No matter what our surroundings may be, there will always be some one who needs our help, and if we can render this aid to those who have spoken falsely about us, or "despitefully used" us, then the blessing is greater from the open fount of Love. If we truly wish to do good and to be good, our Father will supply the opportunity, and help us to accomplish our desire, even though the accuser (mortal mind) tries to tell us that we do not wish to bless our enemies or those who have reviled and hated us.

God searches the heart, He knows all things, and if the soil of the heart is honest and good, with pure desires taking root therein, we shall be able to bless our enemies simply because our desires are right desires, and so be the "light of the world," the "city that is set on a hill," and all men will come unto us to be healed and saved by Christian Science. Only living Truth and Love in the innermost recesses of the heart and being, will do this, and enable us to follow the example given us by our Teacher.

Growth.

BY A. E. ALFORD.

THAT growth which is the most rapid is not always the most desirable. Many will be familiar with the illustration used when reference is made to the peculiar form of parasitic growth, known as "suckers" which supports itself upon fruit-trees, notably the apple-tree. It shoots out and up from any part of the trunk, growing with great rapidity, beautifully straight, with pretty green leaves spaced at equal distances upon its length. It, however, is only good to look at as it bears no fruit and only lives by virtue of the sap which it sucks from the main trunk. The more legitimate branch, the working, fruit-bearing branch, is often bent, gnarled, and unsightly in its growth, and is always the fruit of many years of steady development. Its position is also higher up, where the sun's light may fall upon its leaves and blossoms, thus giving to its fruit the full, rich development of perfection.

Thus it is with the spiritual.

Beware of the seeming spiritual growth which, thinking only of self, regards too much the beauty of outside appearance from the view of the world, forgetting that while this takes place support is drawn from honest, earnest work which has already been done by others. Beware of rapid growth in knowledge if it is gained at the expense of real understanding which comes through the demonstration of every-day problems by personal effort. When a hard proposition confronts you, face it with all reliance upon Truth and work it out upon that basis, even though it takes more time than you think it ought, and though the outside appearance may seemingly be scarred and gnarled through contact with its error. The strength and life which results will become a part of yourself, and in the reception of God's sunlight of Truth and Love, to which influence you by your action have placed yourself open, will bring forth the beautiful blossoms, ultimating in the rich, substantial fruit of maturity.

Our Father's Business.

BY GRACE SAFFORD FARRINGTON.

WHEN Mary sought Jesus in the temple, he said, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" If we wish to follow Christ let us be found ever about our Father's business, faithful always in little things. Faithfulness in little things brings the heroism to meet the great trials when they come.

Busy with the things of God there is no time for any part in that which "maketh and worketh a lie;" no time to listen to evil or to voice evil; no time for self-condemnation or the condemnation of others; no time for vain regrets over past mistakes; no time for inquisitiveness, gossip, criticism, scorn, hate, envy, jealousy, or greed. But busy with the things of God there is ever time enough to lend a helping hand; to be courteous, tender, strong, brave, and true in every relation of life; time enough to be always earnestly striving to reflect more and more of the divine Love and Power which heals the sick and sinful, and which makes life blossom like the rose that gives its fragrance and beauty alike to every one who passes, be he beggar or king.

Emerson says: "Man must expect no other good than the just fruit of his own labor and self-denial. The only reward of virtue is virtue."

Busy with the things of God we shall go forth into life with that charity which Mrs. Eddy speaks of in "Miscellaneous Writings:" "A charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it,—determined not to be offended when no wrong is meant, nor even when it is, unless the offence be against God."

Testimonies.**Healed of Many Diseases.**

It is with heartfelt gratitude that I desire to make known what Christian Science has done for me. In July, 1900, I went east with my family to a quiet resort in Massachusetts, where I hoped to regain health of body and mind. After two years of terrible affliction, the passing away of father, brother, and two children, and numerous other troubles, the condition of my mind was almost beyond description. I had been East but two weeks when I became a very great sufferer from pains in my head and spine.

The best physicians were consulted and their medicines taken, but with no relief. In fact, my suffering increased until it seemed as though I would go mad. Surely such agony could not continue long. My nights were sleepless, and after a night of terrible suffering, I decided then and there that what little faith I had left in medicine had gone forever, and at sunrise I quietly stole out of the cottage and threw all the medicine I had into the lake, declaring that if I were ever cured it would be by some other power.

I had heard of Christian Science through a very dear friend, but had but little knowledge of it. However, I was determined to try it for myself as soon as possible.

As we were to return home in a few days, I was obliged to wait until then. The next morning early found me at the home of a Scientist who consented to take my case. According to *materia medica* I had a number of diseases, so that I did not anticipate quick relief, but after my first treatment I was able to sleep the greater part of the night. In one week the liver trouble was overcome. In about two weeks the trouble, for which a physician said nothing but an operation would bring relief, was gone, and in sixteen days I was relieved from all suffering in my head. Since that time I have had no return of those three diseases. With the healing came a knowledge and understanding of the Truth that makes us free. Words fail to express the love, peace, and joy that has filled both heart and mind. Grateful as I am for the physical benefits, it is but little compared to the spiritual gain. To know and feel that God is Love, and "God is All in all" and an ever-present help, is joy unspeakable. I wish to express my deepest gratitude to God and to our dear Leader, Mrs. Eddy, for her message of Truth to the world.—MRS. CLAIRE FAIRBANKS, Oak Park, Ill.

Wonderfully Helped by Reading Science and Health.

In India, nineteen years ago, I had a fall from my horse, so serious that I could not mount again, and my husband had to return for a conveyance to take me back to the hotel.

Whether from the fall, or from exposure to the broiling sun, I cannot say, but all these years I have suffered dreadful pains in my head, and have seen great specialists in Paris and here in London, but none gave me relief.

Three years ago I placed myself in the hands of a lady doctor. She had been a friend for twenty-two years, and consequently had a good knowledge of all I had gone through. Being such an intimate friend, she took me to a specialist of great fame and authority, and he at once said I had injured my spine, and there was no hope of recovery. For three years I had gradually lost the power of walking, and suffered great pain almost daily.

There are three old friends here to whom Dr. B.'s verdict of no hope for recovery was as much a shock as to me and my family. My husband, fearing some mistake had been made, begged me to get the opinion of two other specialists. I did so, and received the same verdict—"No

hope!" My doctor, Mrs. K., however, was not despondent, and she thought that with great care I might not get worse, but she also feared I would never be well again.

Last January I had a very severe attack of pain, and implored my doctor to give me a dose of morphine, but she refused as she always did. I got up that afternoon, and went to see a friend on a business matter. I cannot think how I had the energy to go out, I was suffering such dreadful pain in my head and body. My friend was quite shocked to see me looking so ill, and suggested as a distraction, as well as a comfort to me, that I should go with her to the Christian Science meeting. It was the first time I had heard of Christian Science. I went, and was so deeply interested in the testimonies that at the close of the meeting I bought the text-book, "Science and Health with Key to the Scriptures," and on my return home read until 3 A.M. To my great surprise I felt no pain, and fell asleep peacefully, a thing quite unknown to me for two years unless from the effect of a sleeping draught. For six whole weeks this freedom from pain continued, all by the help of my book. I felt like a new creature, and seemed to be in a wonderland. Truth indeed was having its healing effect, even though little understood.

After this I had some worry, and, I am sorry to say, neglected my book and Christian Science. A very severe attack of pain and a sleepless night made me send for a healer, who, after being with me for an hour, left me again well, and ever since I have been quite free.

Last week I had to go to Southampton to see my son off to India. We were kept nearly two hours on the quay in a bitterly cold east wind. I feared I should catch cold, and I did, and for three days was very ill with an internal chill. I got frightened again, but by the help of my healer, I recovered, and that same evening was quite myself again, and ate everything that my guests had for dinner. I mention this, as I know that a doctor would have kept me in bed on strict milk diet.

I give my testimony as a token of gratitude to my healer, who so unselfishly helped me, and to Mrs. Eddy, who has given to the world this precious revelation of Truth, which teaches us what God really is, and does for us.

MRS. HARRY WILLIAMS, London, Eng.

Daily Proofs of God's Care.

Each week we read in the *Sentinel* of wonderful demonstrations of the Truth, and they are of great interest to us all, but we seldom are told of cases of healing in or about Boston. I have felt for a time it would be well for some of us here to tell a few of the many wonderful things that almost daily come under our notice, as it would add to our good work if we make the effort to let the world near about us realize the fact that we are quite ready to testify as to the truth of our statements, and the information can be had near at hand. This fact will do much toward impressing our friends who are not in Science. We want them to realize that God's healing is here as well as far away.

I wish to tell of a case of healing in my own family. My son had been spending a few weeks in a logging camp in the northern part of Vermont, and being in the woods a whole day, the weather very cold although still early in November, he froze two toes on one foot, snow having worked into his boot. He remained in the camp a week, suffering greatly. At the end of that time he managed to get home. We realized that help must be had immediately as a surgeon would have amputated the large toe. We knew, however, that it could be saved.

We sent for a practitioner who came to the house twice, and the rest of the treatment was given absently. The circulation again started in both toes. The nails dropped

off but new ones seemed to crystallize, as it were, into form, instead of growing up from the quick as is usual. At the end of ten days my son put on his ordinary shoes, and went out of doors with no lameness whatever. During the days he was confined in the house, he sat with his foot up on a chair with a handkerchief laid over it. No material means were used. We waited with perfect faith, knowing that God would do His work. The healing was complete and far quicker than we had dared to hope for.

The small daily proofs of our Father's care and love are of priceless value. The feeling of the constant nearness of God is to me the greatest blessing that has ever come into my life.—GRACE S. ADAMS, West Newton, Mass.

Sight Restored.

My mother eighteen years ago was stricken instantly blind. After consulting one oculist after another of noted ability, in different parts of the United States, we decided to give Christian Science a trial. It was not yet known in our city,—Denver, Col.,—and we went to Chicago where a small band of devoted Scientists were at work. We selected a practitioner and began the treatment. My mother was not only blind but lame as well; she had not used her foot for fourteen months and had been blind eighteen months. The doctors had advised amputation of the foot, but we would not consent to it. We remained four months in Chicago devoting our time to the study of "Science and Health with Key to the Scriptures," and having daily treatment for the afflicted one.

At the end of three months, we were rewarded by "the light coming into the eyes," at she expressed it; and at the end of the fourth month, she was healed of blindness and lameness and had taken the first course in Christian Science under an authorized teacher.

After that time she devoted her life to the cause of Christian Science. The words of the Scripture, "Whereas I was blind, now I see," have been proven true in the physical as well as in the spiritual sense.

So many very rapid cures are given that I take pleasure in this testimony to encourage those who do not find the immediate results they are hoping to receive, and become discouraged. During these months, took place the unfolding of a Christian life from the old school to the new, from being unable to pray with understanding, to that understanding gained by Divine Science.

MINNIE B. HALL PERRY, Denver, Col.

The heart of a Christian Scientist goes out in daily thanksgiving for the great blessings which this wonderful Truth is ever bringing. We are indeed learning that God is an ever-present help in time of trouble, and are glad to tell of what Christian Science is doing for us.

Some time ago, I was crossing the continent with my younger brother and sister, who had been attending school in the West. We had a beautiful proof that God is everywhere and constantly cares for His children when they seek Him.

My brother was taken quite sick at Salt Lake City, and during the day which we spent there constantly grew worse. Our train was due to leave at eight o'clock; at half past six he seemed unable to raise his head. I found a Scientist and asked him to give my brother absent treatment, which he readily consented to do. The improvement was such that an hour later we could go to the station, and by half past eight every trace of the trouble was gone, so much so that he had a lively frolic with a small child in our car. This meant a good deal to me, as we were quite alone and hundreds of miles from friends.

K. D. G., Franklin, Pa.

Religious Items.

But God wants the people to have the light. You are not asked to subscribe to a mere set of formulae. Christianity is something eminently common-sense—something demanding reason on your part. There is a great deal of talk about Freethinkers, and I remember the time when, if you spoke of a man as a Freethinker, you simply condemned that man to annihilation, to utter destruction, to hell forever and ever. I am going to say that before a man can be a Christian he must be a Freethinker. It is not merely that you may think for yourself, but that you must think for yourself. It is impossible to conceive such an abnormality as a machine-made Christian—that is, if you have any common-sense about you. You cannot possibly understand, if you read your Bible, how a man can be made a Christian by machinery. Hundreds and thousands—ah, millions—of our fellow-men believe that strange and monstrous thing—that by virtue of certain words being said for you by another man you can be made an heir of God and a joint-heir with Christ; that without knowing personally anything for yourself of these matters, but by simply taking, as the callow nestling takes its food from its mother's beak, what this man has thought out for you or professes to have thought out for you, you become a Christian. But that kind of Christianity does not work a bit, it is not one atom of comfort to you.

The Watchman.

The Gospels are full of instruction concerning the kingdom of God, or, as it is frequently called, the kingdom of heaven; and this instruction is of a very wide and all-embracing nature, comprehending details of every description relating to that kingdom, thus enabling us to know what it is, and to prepare aright for entrance into it.

For example, it is likened to leavened meal, to hidden treasure, and to a net cast into the sea, to show how it is connected with the different planes of our lives. It is likened to leavened meal because it has to do with the purifying and nourishing of our wills. It is likened to hidden treasure, because it has to do with the enriching of our understanding. It is likened to a net cast into the sea, because it has to do with the way in which facts are drawn forth from the depths of the memory, influencing our deeds, so that the bad may be rejected and the good preserved. Then, when from good motives and correct thoughts, right actions follow, the kingdom of heaven acquires a firm foothold in human character; for "such as the will and thought are which produce a deed or work, such also is the deed or work. If the thought and will be good, the deeds and works are good; but if the thought and will be evil, the deeds and works are evil, although outwardly they may appear good."

The New-Church Messenger.

Ever since the beginning of recorded history, three personages have played important parts in the religious life of the human race. They are the king, the priest, and the prophet. Although these three exercise functions which vary almost infinitely in different times and places, they are really representative of three common forms of human need and experience. They differ in detail, but their offices are simple and easily comprehended. The king represents moral authority; he stands for the law; he is the earthly viceroy of the supreme lawgiver. The priest is the atoner, the one who stands between the lawgiver and the multitude of human beings who have broken the moral law, or, at least, who have not lived up to its requirements. The prophet is the messenger of truth, the revealer of the Divine Wisdom. He is the friend of the race, and the interpreter of the lawgiver, the Deity.

The Christian Register.

It has come to pass that the nations of the world have at last realized that greater than abundant stores of raw materials, greater than multitudes of men rated as military combatants, greater than important dynastic

connections, is the actual and potential value of educated citizens and bread-winners. To-day the sages, as they peer out into the century just begun, do not foresee wars of the old type, but wars of a new sort, rivalries that are to be economic, not dynastic nor military; and they promise victory to the nation that knows the most—the one whose wage-earners, professional men, and capitalists have the best education, the most personal initiative and freedom, the freest and least expensive transit from the playroom of the home to the schoolhouse, the college, the university, the technical school, the professional school, the arena of life. Mind, and not matter, is regnant in the diplomacy of the world to-day as well as in the schools of philosophy, and politics. Commerce and industry now pay homage to the man who knows.

The Congregationalist and Christian World.

An American scholar who has been a Christian student of social matters for more than thirty years has lately said that the test which this generation, rightly or wrongly, is applying to Christianity is the power of its adaptability to social problems. If Christianity be able to face the social situation with moral power and creative energy, then, rightly or wrongly, the verdict will be in its favor; if it fails to meet this test it will suffer, rightly or wrongly, an eclipse in favor of a theory, a doctrine, or a social life which shall exhibit sufficient energy to deal adequately with the social situation, and to ease "the social compunctions" which stir in the hearts of all our contemporaries.

JANE ADDAMS, in *The Independent*.

This poor lost world that has swung out into the cold and the dark doesn't know anything about the love of God, and if we do not love men with the same kind of love that Jesus had for this lost world we are not going to reach them. I wish we could rise to a higher plane of duty and let love be the motive power. How easy it is to work for God if the heart is filled with love! And if it is not filled with love let us pray God to fill it with love. What we want is to be baptized with the love of Christ for this world, and if we are full of love for the perishing, we are sure to succeed.—D. L. MOODY.

Earnest men inform me that they want religion and not rubbish on Sundays. They want the doctrine of the soul, the helpful instruction of the perfect man, Jesus Christ, for their spiritual uplifting. How much is the Church, through her authorized teachers, teaching to-day about sin and of him who alone can forgive sin. It is not fashionable in some places to preach about sin. It has been relegated to the attic as not up to date, because there are grave questions as to its origin and its eternal duration.

BISHOP LEONARD of Ohio.

That spiritual life and self-life are directly opposite each other, involves vastly more than we would at first imagine. This opposition between the service of God and mammon necessarily contains the truth that all goodness is from the Lord, and that self is nothing. Self-emptiness and divine fulness is the first meaning of the doctrine that we cannot serve God and mammon. For if man were in any sense the source of his own heavenly life, he could serve himself in the very act of serving his heavenly life.

New-Church Messenger.

In the present age some men think to broaden their ideas of religion by making a divine revelation equivalent to a human discovery or deduction. Others, more truly broad-minded, while they will not exclude or deny the function of the human mind and heart in feeling after God, if haply they may find Him, yet rejoice in that very process to behold the evidence of a God who is seeking to be discovered, and to that end is continually offering some new revelation of himself.—*The Church Standard.*

The following excerpt is from an editorial in *The Christian Advocate*: "The great need

of the Church of God to-day—in all its branches—is the reassertion, with holy fervor, from its pulpits of the profound spiritual essentials for which the Church stands; and the appropriation and enjoyment on the part of the people of the Church generally of those spiritual experiences which are guaranteed in the Scriptures to all who have been born again, and follow their Lord in sincerity and truth.

The *Evangelical Messenger* says: "Nothing is truer than that joy is strength. The joyful spirit is the strong spirit. Optimism is exhilarating. Pessimism is depressing. These are not merely points of view, but mental moods which reveal moral character and indicate spiritual status. But the soul which is filled with divine joy is also filled with divine strength. Divinely inspired joy is the loftiest mood of which we human beings are capable."

The *Universalist Leader* in an editorial says: "The number of those who are not fulfilling the apostolic injunction in 'working out' their own 'salvation' is beyond calculation in any religious census. This spiritual apathy of the multitude is to no small extent the result of erroneous views touching the conditions of salvation that the churches have taught and are still teaching."

It is said that Count Tolstoi is undesignedly becoming the leader of a religious revolution in his native land. Numerous societies have been formed secretly to study and diffuse the tenets of the Tolstoian doctrine.

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Items of Interest.

National.

The seventeenth annual report of the United States Civil Service Commission shows that during the past year 46,763 were examined, of whom 35,025 passed and 9,889 of these received appointments. During the past three years 27,316 have received their appointments through the examinations provided by the civil service rules, while for the period beginning July 16, 1883, the date when the civil service act became operative, and terminating June 30, 1900, a total of 78,791 persons have thus been appointed.

President McKinley has issued a proclamation inviting the nations of the world to participate in the exposition to be held at St. Louis in 1903 in celebration of the one hundredth anniversary of the Louisiana purchase. It is claimed that about thirty million will be expended on the exposition.

During the fiscal year just ended the coal exportations from the United States amounted to 7,676,149 tons, valued at \$22,317,496. The United States is now third in the list of coal exporting countries, the United Kingdom being first and Germany second.

Major-General MacArthur arrived at San Francisco on the army transport Sheridan, August 18. He says that the whole country is practically pacified but not tranquillized; however, it will not be many months before law and order are established everywhere.

Minister Conger arrived at Peking on Saturday, August 17. It is not known whether he will take up the Chinese negotiations or leave them in Mr. Rockhill's hands until the final signing of the protocol.

United States Judge Estee has decided that all Chinese born in the Hawaiian islands are American citizens, no matter under what government they were born.

There was a large attendance at the second annual convention of the National Army of Spanish War Veterans which met at Buffalo, N. Y., August 23.

Rear Admiral Schley will retire from the United States Navy October 10.

Foreign.

The butter of Denmark is considered superior to that of all other countries. It is shipped to all parts of the world and brings the highest prices. There are 1,713,735 cows in Denmark, 456 for every hundred acres of land and 756 for every thousand inhabitants. In 1900 the butter exported amounted to 124,623,211 pounds.

King Edward will erect an English memo-

rial to his sister, the late Dowager Empress Frederick of Germany. The memorial will probably be erected at Frogmore, where Queen Victoria and her consort, Prince Albert, are buried.

A Paris newspaper announces the invention of an instrument called the topophone, which registers sound too faint for human hearing, and which will enable navigators to determine the exact position of other vessels in a fog.

It is said that Germany has more trusts than any other country. There is hardly a branch of trade the members of which are not combined to regulate the prices and output.

In a dispatch dated August 8, Lord Kitchener stated that there are more than 13,500 Boers in the field and the employment of a large number of troops was still necessary.

A secret service fund is voted yearly by the English Parliament for the purpose of defeating conspiracies against the state. Last year £13,000 was paid to spies.

The Pan-Celtic Congress opened at Dublin, August 20. It created considerable interest in the maintenance of the ancient language and customs.

The first Parliament of King Edward VII. was prorogued August 17.

Industrial and Commercial.

The Rocky Mountain Telephone Company will build from its present eastern terminus, Billings, Mont., to Miles City, and the Northwestern Company will build from its North Dakota terminus to the same place. This will form a complete circuit via New York, Chicago, the Twin Cities, Helena, and Portland, from Boston to San Francisco and Los Angeles. This will be the longest line in direct communication in the world.

It is estimated that Canada furnishes forty per cent of the world's production of nickel. The ore is found near Sudbury in the province of Ontario, and covers a district of about forty by seventy miles in area. The ore is about three per cent nickel and contains considerable quantities of iron, sulphur, and copper.

It is estimated that the wheat crop of the great wheat importing area of northwestern Europe will amount to 396,000,000 bushels, while the amount needed is 664,000,000 bushels. America has 675,000,000 bushels, a surplus of 275,000,000 bushels, and will be able to meet the demand.

The Chicago Great Western expects to employ electric motive power for all its suburban service out of St. Paul for a distance of thirty miles. It has not been decided whether the overhead trolley or the third rail will be used.

Rather than comply with the demand for an eight hour day Senator Clark has shut down the United Verde copper mine, which earns a million dollars a month.

General.

A movement is on foot in the Actuarial Society of America to compile a new series of tables for the life insurance companies of America. It is expected that the new tables will reveal a decreased mortality among the people in this country.

One of the leading actuaries of New York City says that the tables which have just been completed by the British life assurance societies display such a complete change in the conditions of modern life that the American companies feel the need of a complete re-examination of the situation in this country.

Sir Thomas Lipton, owner of Shamrock II., arrived in New York, August 21, on the Teutonic. Fifty years ago, August 21, 1851, the yacht America won the first cup race.

The prize then was one thousand dollars. The race was sailed in British waters—around the Isle of Wight. It is said that Sir Thomas Lipton's two attempts to win the America's cup will have cost him nearly a million dollars by the time the present series of races are completed.

Lewis Elkins of Philadelphia, who was at the time of his death a member of the Board of Education, has left the bulk of his fortune, valued at \$2,000,000, in trust to create a fund for the benefit of disabled female teachers who have taught in the city's schools for twenty-five years and have no means of support. The beneficiaries of the fund are to receive an annuity of four hundred dollars.

The Evangelical Church at Industry, Kan., adopted a novel plan to liquidate a church debt. Last fall the pastor and a number of members rented forty acres of ground and sowed it with wheat. The yield was nine hundred and fifty bushels, one-third of which went for rent. The remainder was sold for enough to pay the three hundred and fifty dollar mortgage on the church.

A most important event of New Hampshire Old Home Week was the dedication of two granite monuments at Temple. One shaft is in honor of the twenty-nine men from Temple who took part in the battle of Bunker Hill and the other in honor of General James Miller, the hero of Lundy's Lane. It bears the memorable words, "I'll try, sir."

Six students from the Pei Yong College at Canton, China, have arrived at San Francisco and will enter the University of California to complete classical and scientific educations. They were selected by the Chinese Government to study modern American methods with a view to spreading them in their native land.

The general council of the American Bar Association, which assembled at Denver last week, has decided that women are ineligible for membership in the Association under the present constitution. It is possible that next year an amendment will be adopted which will admit them.

The attorney general of Indiana says that marriage licenses issued to non-residents are illegal, and the clerk, justice, or minister can be prosecuted in each case. The licenses must be issued in the county where the female resides to make it legal and the marriage binding.

About a month ago a movement was set on foot to present a loving cup to Admiral Cervera for his kindness to Lieutenant Hobson at Santiago. Commander Hobson endorses the scheme, and so does Secretary Long.

The Zadoc Long Memorial Library, which Hon. John D. Long built and filled with books for the town of Buckfield, Me., in memory of his father and mother, was dedicated August 17.

Brookline, Mass., claims to be the wealthiest town in the world. The total valuation for 1900 was \$77,952,900, and the tax rate is \$10.20 on \$1,000.

The American Bar Association has taken steps to secure a universal congress of jurists and lawyers at the St. Louis World's Fair in 1903.

The bi-centennial celebration of Yale College will be held in October. It is thought that all classes since 1840 will be represented.

The Patterson (N. J.), city government has passed an ordinance legalizing the practice of peaceful picketing around the mills.

The first union of Chicago retail clerks, composed exclusively of women, was organized August 19.

CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

Came back to the Old Home.

Notable Observance of the Day in Concord.

TUESDAY, August 20, was Concord's great day in New Hampshire's Old Home Week celebration. At eleven o'clock the literary exercises of the day were held at the State Fair grounds, where eloquent addresses were delivered by men prominent in politics and letters. The celebration closed with the most elaborate display of fireworks ever seen in the state.

Full and complete accounts of the exercises of the day, including the many addresses, were published in the Concord papers. We make the following extracts from *The People and Patriot*:—

The hand that penned that beautiful line, "How dear to my heart are the scenes of my childhood," must have been guided by a keen touch of Old Home Week sentiment, for never have words been more wisely or truthfully written; never has such truth or wisdom been more emphasized than during the three celebrations of this festival in the three years past.

When Frank West Rollins, one of the ablest, most enterprising, and most wide-awake men who ever occupied the gubernatorial chair, conceived the suggestion of a festival that should bring back to the Old Granite State,—famous in verse and song, and noted from one end of the country to the other for its beautiful and varied scenic attractions,—its wandering sons and daughters, he little dreamed that the suggestion would be so widely adopted, that the movement would become so popular in the short space of time that has intervened since he first promulgated it, and that the idea would be so quickly taken up and put into practical execution in other states. Governor Rollins placed his personal enthusiasm and tireless energy at the service of the movement, and this year he has the satisfaction of seeing more Old Home gatherings than in the two years past, and can lay back on his oars, so to speak, and watch the movement drift of its own accord to the winning goal.

The benefit that the state has derived from Old Home Week cannot be estimated in dollars and cents. New Hampshire has been advertised thereby as never before in its history. The old home call has entered every state of the Union, and thousands of those to whom the Old Granite State gave birth and nurtured in their infancy, nay, even in their youth and till they attained the state of manhood and womanhood, hastened back to its verdure-clad hills and its massive mountains, its beautiful green valleys, and its shimmering lakes, its babbling brooks, and its picturesque homes, to gaze once more on the scenes of their childhood, dearer to them far than anything else. It is easy to picture the thrill of pride and the joy of return that filled their breasts as they once more stood in paternal halls; renewed the acquaintances of years gone by; visited the familiar haunts of their younger days; and offered up thanks to their Maker for their birth in the Old Granite State.

His Honor Mayor Sargent called the assemblage to order and extended the greeting of the city, speaking in part as follows:—

Fellow Citizens, Ladies, and Gentlemen:—When

Governor Rollins issued his proclamation for the observance of Old Home Week, he could have scarcely foreseen or realized the extensive results which would follow such action. It was indeed one of those happy thoughts which need only to be suggested to be accepted by every one.

To-day we celebrate for the third time Old Home Day in the capital city. In the midst of our festivities we cannot help a feeling of disappointment that Governor Rollins is unable to be present and participate in our ceremonies, but we know that although far across the sea, he is with us to-day in spirit, and in heart and mind is joining with us in our festivities. I know that I express the sentiments of you all in wishing him and Mrs. Rollins an enjoyable trip and a safe return, reinvigorated in body and mind.

The Old Home idea seems to be growing, and bids fair to extend, indeed does extend, all over the country. The formation of state and local associations tend to make it a permanent affair, and it would not be strange if in the course of a few years Old Home Day will come to be as generally recognized as a day of celebration as Fourth of July and Thanksgiving.

While there is a grand sentiment underlying the whole idea, it is not by any means entirely a matter of sentiment. Material and permanent benefits have followed the interest awakened in local history. The evident determination to improve the home surroundings, the more hopeful view of existing conditions, the rehabilitation and renewal of old homesteads by returning sons and daughters—all have contributed to quicken the pulse of the people and spurred them to fresh efforts to achieve that happiness and prosperity, both temporal and spiritual, which is the goal of human endeavor.

I take great pleasure in presenting Hon. Charles R. Corning of this city as master of ceremonies, under whose direction the further services of this occasion will be conducted.

Judge Corning said:—

That man would indeed be rash who dared to venture it as his opinion that Old Home Week was merely a transient—a short-lived—institution.

While it is true that this is but the third year of its observance, the sources whence it springs are as old as human nature itself. This endearing festival is dedicated to the sweetest and most enduring sentiments of which we are capable. And for this reason alone Old Home anniversaries will go on gaining strength year after year until they become one of the fixed and most longed-for holidays in all our civic calendar.

In common with you all, I regret the absence of our genial ex-governor, whose heart I am sure beats responsive to this celebration, but with kindly appreciation he bethought himself of a distinguished guest—Winston Churchill.

Mr. Churchill spoke in part as follows:—

Last month I went out to the Buffalo exposition to make a speech at the dedication of the building which is devoted to the interests of the Louisiana Purchase. While there I was struck irresistibly with a fact that had indeed occurred to me before, but never with such force. Just one hundred years ago the site of that magnificent exposition was one of

many Indian battle grounds, and the city of Buffalo itself a collection of log cabins. To-day that exposition represents the power and wealth of a nation which is now unsurpassed in wealth and power. And this has all been done in the space of a single century,—as short a space in the life of a nation as is a decade in the life of a man. In that time the United States has grown up from the small confederation that stretched along the seaboard, and that nobody thought much about, to the country which we know and honor to-day.

The acquisition of the territory of Louisiana was the most momentous thing that ever happened to this nation. It was then that we began to grow.

The story of the conquest of that three thousand miles of wilderness is the most absorbing story in the history of the world. It is not merely a tale of battle and murder, of starvation and hardships of every kind. Other peoples have been able to conquer wildernesses. But it remained for the American to conquer this vast wilderness scientifically.

It seems a very curious thing—that which has happened almost in one generation. Some of you who are living in the town of Concord to-day can look back fifty years and remember how your own friends were leaving for the wild plains of Kansas to save that territory from the curse of slavery. Chicago was then a wooden village on a swamp beside Lake Michigan; San Francisco, the end of the world, was a collection of miners' huts, and the vast domain between them as much of a desert as were Germany and Gaul in the time of the Cæsars. Yet how much greater than Germany and Gaul.

But what I particularly wish to dwell upon here is not the story, wonderful enough, of the emigration and settlement of the West, but the fact that within fifty years these people—your people—have done their work and are coming back. What is more wonderful still, they are coming back here to settle again where their fathers were born and brought up, and in many cases where they themselves were born. Some of them are here at your Old Home Day this afternoon. And this movement may be called the backward wave—the backward wave of emigration. That swift and restless tide had swept westward until it has reached the western ocean and is now coming back again.

Hon. N. J. Batchelder said:—

I appreciate the honor of representing the New Hampshire Old Home Week Association upon this notable occasion, an honor that would be worthily bestowed upon another, were he not in a distant part of the world. The occasion is graced by the presence of men and women distinguished in business, literary, professional, or political life. It is worthy of your attention and you honor it by your presence. Old Home Week has established itself within two years in the hearts of New Hampshire people as was never known in any previous matter, as evidenced in celebrations in over one hundred towns the present week. From the lighting of the first bonfire last Saturday evening to the departure of the last guest at the close of the week, it will be a happy, jolly time from Coos to the sea.

The observance of Old Home Week adds to the religious life of the state. I do not wish to appear to pose as an expert on religious matters, but venture to express the opinion that the old-time long sermons, long prayers, and long faces on Sunday as evidence of Christianity have been superseded by a more practical and reasonable evidence of the faith within us every day in the week. Many agencies unknown half a century ago, are at work in our state and nation to-day, and wielding a powerful influence for good. People cannot engage in Old Home Week observance or listen to sentiments expressed on these occasions without being better men and women in the truest sense of the term. We believe much sectional strife and personal animosities existing between people residing in different sections of the towns have been obliterated by joining hands in Old Home Week

observance, and if this cannot be called a religious action it is something very akin to it.

It is with sincere pleasure that I present Judge Alvah K. Potter of Lockport, New York.

Mr. Potter's address was in part as follows:—

Mr. President, Friends and Fellow Citizens:—My residence is in the state of New York; my home is in this Granite State. Business interests bind me for the present to the place where I reside, but my heart abides in the place where it began to beat, among the rocky hills, the verdant valleys, and the "babbling brooks that make the meadows green" in old New Hampshire.

This love of home is the noblest sentiment we possess. It involves the holy ties of kinship, the never-dying love of mother and father, and the only lesser fondness of his sister and brother and friends. It is the very mainspring of patriotism. We fight the battles of our country that we may preserve our homes and the rights and pleasures which centre there.

He who is so unfortunate as not to possess this feeling is a mere wanderer upon the earth. No tie is strong enough to hold his fidelity to any person or place. He has no home; he has no country. He seeks in vain for a place where he may with contentment rest his head or a friend who can cheer his lonely heart.

Mr. President, the inauguration of Old Home Week was an act of patriotism. May it be observed by all future generations.

Prompt Postal Service.

In one feature of the public service the British are far ahead of us, and that is their mail deliveries. From any point in London a man can write a letter in the morning and get an answer the same day, and if not too far off he can do the same in the country, depending, of course, upon the promptness of the person to whom the letter is addressed. This rule will apply anywhere within one hundred miles of the Bank of England. There are hourly collections and hourly deliveries in all parts of the city, the business as well as the residence quarters. The average number of deliveries in cities of over ten thousand inhabitants is fourteen a day.

There is a letter box at every corner. A person mailing a note at nine o'clock is sure to have it collected before ten in the morning and delivered at its destination anywhere within the limits of London before twelve, and if the reply is posted before one he will receive it within three or four hours at the farthest. This quick postal service has been a great obstacle in the way of telephones. There are probably fewer telephones in London when compared to the population than in any city of the United States. Many people do their marketing by post. My lady makes out her list between eight and nine o'clock, writes it on a postal card to her butcher, baker, or grocer, and the goods are delivered before noon.

The parcel post deliveries are quite as prompt, the rate of postage is low, and the service is extensively used by merchants for small packages. London is so large that the ordinary delivery by wagons would be slow and expensive. Hence a merchant finds it cheaper and more convenient to pay the postage, and there is a basket in every shop to receive parcels intended for the mail. Boys weigh them and put on the stamps, take them to the nearest box or postal station at frequent intervals, and they are always delivered the same day, and often before the purchaser reaches home. If you go into a book store and buy a magazine or an illustrated paper it is customary to request its delivery. The clerk writes your address upon a wrapper and passes it over to a lad, who wraps it, puts on the stamp, takes it to the mail box at the next corner, and within an hour it is on its way to your house.

The Chicago Record-Herald.

Selected Articles.

Christian Science and Absent Treatment.

Editor of *The Macon Telegraph*.

In a comparatively recent issue of the *Telegraph* you have an editorial on "absent treatment" in which you quote from the *Philadelphia Record* to the effect that "absent treatment is an invention of Christian Science," and that it may be used to injure as well as benefit, "since it can work in silence as well as at a distance."

The recognition that good thoughts, the prayer of faith and love, bless and heal both those who pray and those who are prayed for, seems to have been as ancient as God's revelation of Himself to man, and man's first glimpses of God as a good Mind or as a beneficent Spirit. As early as God was even vaguely apprehended as infinite Intelligence, omniscient Good, or as omnipresent Spirit instead of a material, corporeal, finite object or person, it inevitably followed that the answer of prayer would depend upon a right understanding of God and a right mental or spiritual attitude toward His ethical nature and character, and not upon the physical presence or absence of the object of one's prayer. When "Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants;" and when "Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee," their prayers were made to a God who was recognized as being able to hear and answer prayer independently of the physical locality of the person praying or the person prayed for.

Jesus, who made the healing of disease a significant part of his ministry, healed by absent treatment as well as present treatment, as God, the infinite Spirit or omniscient Mind, in whose name and by whose power, wisdom, and love he did these mighty works, is not limited by any material law or by any human sense of space or locality.

The belief that an evil mind or spirit has power to deceive, to pervert, and to cause sin and suffering, is as ancient as the ancient of days. It tempted Adam and Eve to seek to know evil as well as God, Good, when their whole duty was to know and live the Good and only the Good; and so the loquacious serpent practised in Eden "the black art" of "evil mental suggestion." Job recognized the injury of an evil desire expressed in a wrong word when he said, "neither have I suffered my mouth to sin by wishing a curse to his soul." The Psalmist also recognized the evil of wrong thoughts when he said, "Every day they wrest my words; and their thoughts are against me for evil," which is the counterfeit of God's way: "He sent his word, and healed them, and delivered them from their destructions." Jesus felt the thoughts of those who opposed and hated him as well as those who sought his healing and redemptive love, and he sometimes failed to do many wonderful works on account of the unbelief or wrong thoughts of others.

In Christian Science, the healing work is done both by present and absent treatment; the present treatment being the prayer of faith and understanding that is made in the presence of the person healed, and the absent treatment being the prayer that is made for one who is not physically present at the time he is prayed for and healed. In fact, Christian Scientists recognize that their problem is to be present in spirit and in truth with God,—omnipotent, omnipresent, and omniscient Good, Mind, Spirit, Life, Truth, Love, who forgiveth all our iniquities and who healeth all our diseases.

Christian Science does not recognize the human, carnal, or mortal mind as a healing agent; and it has nothing in common with any form of hypnotism, mesmerism, or human will power. One of the fundamental postulates of Christian Science is that the carnal or the mortal mind makes sick, and that there is and can be no genuine mental healing except through the understanding and the reflection of the

divine Mind, or the spiritual Mind of love, peace, goodness, purity, and harmony that was in Christ Jesus.

In fact, the problem of Christian Science is to overcome, in the Christ-way the carnal or mortal mind and all its beliefs, matter, sin, disease, and death; and Christian Scientists, to the degree that they carry out the spirit and letter of their Science, apply the Golden Rule to their thoughts as well as to their deeds. They, therefore, pray for others and think of others as they would have others pray for and think of them, and they never enter into the sacred precincts of another's mentality uninvited, and only then to bless, to heal, to comfort, to make better and more Christly.

J. R. MOSLEY.

P. S. I also find in a recent issue of the *Telegraph* a news article on Christian Science and its risks to life insurance companies. In answer to the article, I quote the following from the *Christian Science Sentinel* of June 27, 1901, which was copied from the *Chicago Daily News*:—

Owing to a report that certain life insurance companies are discussing the advisability of discriminating against Christian Scientists, the *Chicago Daily News* recently interviewed the local insurance men as to their personal views on the question. We make the following extracts from the published report of the investigation.

J. W. Jackson, general manager of the Home Life Insurance company, said:—

"This company has taken no steps in regard to the question. We proceed on the theory that self-preservation is the first and most powerful law of nature, and we believe that if a man has the sense to get his life insured he certainly has enough sense to take care of his life. It is a self-evident proposition that people generally have such an interest in their own lives as will induce them to adopt the most effective measures for their own preservation, and I think the life insurance business may be safely conducted on that theory."

J. D. James, general agent of the Prudential Insurance Company, said:—

"I am not a Christian Scientist, but I have been brought up against so many physical demonstrations of its workings in the cases of relatives and personal friends that I have the highest respect for the belief, and I will say that I will write a Christian Scientist every time I get a chance. Instead of being bad risks, they are good risks, if for no other reason than that their habits are correct. I have never seen a follower of the belief who had any vicious habits. I have never seen one who used tobacco or liquor. Of course, the life insurance companies will consider this question purely as one of business. The objection to writing such persons is based on the assumption that by refusing medical aid they hazard their chances of living out the natural span of life, and that the death rate is greater among them than among those who use medicine. The result of my own observation is precisely the contrary. Some of my relatives and several of my friends who have been given up to die by the doctors—some of them two years ago—are to-day sound and well as the result of Christian Science treatment. I have seen the changes in them myself, and I tell you it was marvelous."—*The Macon (Ga.) Telegraph*.

Mr. Hering to Rev. Crawford-Frost.

To the Editor of the *American*.

In your issue of to-day (August 12) you publish a report of a sermon delivered yesterday by the Rev. Crawford-Frost, in the Church of the Holy Comforter, in which the reverend gentleman is quoted as saying:—

"Nowadays the claims of Christian Scientists, spiritualistic mediums, and theosophists bring St. Paul's ideas before us with renewed interest. The first thing to do with all such claimants is to apply St. Paul's test: Do they believe in the divinity of Christ? If they do not we should be careful about accepting their views on other points of doctrine."

To answer this question authoritatively I quote the reply made by Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science and Leader of the denomination, to a direct question put to her by the editor of the *New York Evening Journal*, and published in the issue of that paper of May 16, 1901, as follows:—

Concord, N. H., May 16.

To the Editor *Evening Journal*.

I do not deny, but definitely believe in, the Divinity of Christ.

In the tenets of the Mother Church of Christ, Scientist, Boston, and in Science and Health, of which I am the author, you will find declaration of the Divinity of Christ and Oneness of the Christ.

MARY BAKER EDDY.

In her famous and widely-published message to her church on the occasion of the Annual Communion last June, Mrs. Eddy discussed very thoroughly many of the teachings of Christian Science which have been commonly misunderstood and much misrepresented lately. I quote two sentences from the chapter, "Christ is One and Divine:—"

"Again I reiterate this cardinal point: There is but one Christ, and Christ is Divine—the Holy Ghost, or spiritual idea of the divine Principle, Love.

"The spirit of Life is divine Love, and Truth, and Christ Jesus possessed it, practised it, and taught his followers to do likewise; it is the spirit of God made manifest in the flesh, healing and saving men—the Christ Comforter, which taketh away the sins of the world; and yet this Christ is rejected of men!"

I hope this will answer the query at least partially; a fuller understanding of this subject can only be gained by a close study of the writings.

As Rev. Crawford-Frost classes "Christian Scientists, spiritualistic mediums, and theosophists" together, I desire to say that Christian Science is the exact opposite of both Spiritualism and Theosophy, and has nothing whatever in common with either of them, as any one may learn upon investigation. Christian Science is the practical application of primitive Christianity, the teachings of Christ Jesus on a scientific basis; that is, on a basis of demonstrable truth. It reveals the "mystery of iniquity," and the "mystery of godliness," thus separating the tares from the wheat and enabling its followers to receive the fulfilment of Jesus' promise: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Rev. Crawford-Frost suggests that St. Paul's test should be applied. Why not also the test Jesus gave? "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

HERMANN S. HERING.

In the *Baltimore American*.

The Municipal Flag.

At the last meeting of the city government, a letter was read from ex-Governor Frank W. Rollins urging the city fathers to adopt a municipal flag. This idea has been talked of in other cities, and such a flag has been adopted in many foreign and a few cities in this country.

In his letter, Governor Rollins says: "Let us adopt a flag, with a suitable emblem or device, which shall wave over our city building side by side with the Stars and Stripes, and which shall, whenever seen, mean Concord with a big C. If we send away a delegation—whether it be of the city fathers, or our police, or firemen, or our veteran firemen, or our own high school athletes, or a baseball club, or a golf team, let it be accompanied by our municipal flag, and let

our representatives do their best for our lovely city, inspired by its presence, and bring it back triumphantly."

His idea of such a flag he further gives and states in his letter. "The body of the flag to be made of three perpendicular bands, green, white, and red, of equal width; the green to represent our lovely scenery, the white to represent the peace for which our name, 'Concord,' stands, and the red to show that, if need be, we are ready to spend our hearts' blood in defence of our firesides. Upon the middle or white stripe, I would have a single golden star, representing the Capital city, and below it two crossed hammers indicating our principal industry (the stone business), while beneath the hammers or over the star I would have a quill pen, denoting that Concord is the home of learning and education, which it is and always has been.

"This may be improved upon, but I hope the general plan will be adopted. As to the size, the one for the city building should be about the size of the state flag, but smaller ones could be made for other purposes."

The letter was referred to the committee on public instruction.

Alderman Justin E. Robinson has on exhibition in the window of W. S. Baker's tailoring establishment a sketch of a flag such as Governor Rollins suggests.

Concord Evening Monitor.

Harvesting on the Rev. Mary Baker Eddy Place.

FEW of the many visitors to Concord, who enjoy so much the charming drive cut to Pleasant View, with its macadamized road, well-kept lawns, flowers, and shrubbery, imagine that the Rev. Mary Baker Eddy has one of the best-equipped model farms in New England. This is under the careful management of Mr. August Mann, and it would well pay any one interested in agriculture to look over Pleasant View's farm machinery and pattern after its methods. One of the latest acquisitions is an Adriance Rear Discharge Reaper and Binder, working in the twenty-acre field of rye, which handles the six-foot grain with perfect ease, though badly lodged in places. It is a great favorite with the farmer. The large grass crop at Pleasant View is handled by a six-foot Adriance Buckeye Mower and New Yorker Rakes, and while the territory mowed over is not so large, the crops are very heavy. They have a full equipment of plowing and pulverizing machinery, including New Yorker Disk and Loam Smoothing Harrows. One should not forget the dairy at Pleasant View. It is fully supplied with cream separators, churns, and butter workers of the latest improved patterns, in fact, every department of the estate of the modest owner is looked after with great care.

Adjoining Pleasant View on the south is what was known as the old trotting park, but was last fall purchased by the Concord State Fair Association, and under their careful management has been converted into one of the most picturesque and attractive fair grounds in the East, and with the outside decorations donated by Mrs. Eddy for the commodious buildings, adds to the fine landscape from the rightly named Pleasant View.—*Concord Monitor*.

Old Home Week at Bow, N. H.

THE citizens of Bow started the twentieth century Old Home week celebration with one of the largest bonfires in the state on Pleasant View hill—named on the first eve of Old Home week, 1901, in honor of the Rev. Mary Baker G. Eddy, being close to her birthplace. The attendance was very large, people from Norfolk, Va., New York, Boston and its suburbs, Concord, and citizens of Bow. A large number came in carriages. At ten o'clock a vocal concert was rendered by colored persons from the South, and others assisted. The programme concluded with an old-fashioned sweet corn roast, which was enjoyed by all.

People and Patriot.

My Thought of God.

BY WILLIAM CROFTS.

God is my Life, and God is good,
And in His goodness I'll rejoice;
His care supplies my daily food,
He guides me with His loving voice;
And day by day my way I'll wend
To Him, my Father and my Friend.

God is my Mind, and God is pure;
So all my thoughts shall stainless be;
His promise stands forever sure:
The pure in heart their God shall see;
And blest are they who thus behold
The Truth of Life and Love unfold.

God is my Rest. He gives me peace
Though tempests rage both fierce and loud;
Full soon I know the storm will cease,
His bow of promise spans the cloud.
The Light of Love shines through my tears
And calms and dissipates my fears.

God is my Strength and God my Song,
Upholding, cheering all my way,
What though the path be dark and long,
His arm is still my strength and stay.
My cruel foes shall all depart,
"Songs of deliverance" make glad my heart.

God is my Hope; in Him I'll trust,
Nor be afraid, whate'er befall;
This mortal frame is "dust to dust,"
But God, I know, is All-in-all;
And trusting in His wondrous Love
I "more than conqueror" shall prove.

God is my Health. His Love renews
From day to day my failing power;
Nor scorching sun, nor chilly dews,
Nor noontide blaze, nor midnight hour,
Can hurt or harm me while I cling
To God, my Life, my Health, my King.

God is my Light. When I was blind
To Life and Love He gave me sight;
He shone into my darkened mind;
He blessed my soul with heavenly light;
And walking in the Light of Love
His grace and goodness constant prove.

God is my All. I fain would know
Nothing but Him,—Life, Truth, and Love,—
And strive to make my life below
Shine with His radiance from above;
That I, in deed, and word, and thought,
May love and serve Him as I ought.

Love for Success.

A generation ago Russell Sage was a leading figure in financial affairs in New York as he is to-day. He was an associate of Jay Gould and Cornelius Vanderbilt, the grandfather of the young Cornelius who surrendered a fortune to marry the girl he loved, and who is pluckily winning his way to the front as a practical railroad man. His former associates have long gone, but at eighty-five Mr. Sage still attends to business as closely as ever. In explanation of this he makes a statement which is probably true of many other successful business men besides himself: "I do not care for money as money. I am not avaricious. I enjoy my work,

and like to be successful." It is impossible to believe that many of the multi-millionaires are continuing to work merely to make more money. They already have far more than they can get any benefit from. But they want to be successful. They keep on working hard and put all their power into their schemes for the same reason that other men spend every energy in their trained bodies to drive a football past the goal or bring their boat first over the line. They want to be successful.—*The Watchman*.

Notices.**Our Leader's Message.**

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901, is now ready for distribution. Leatherette covers, deckled edges; 50 pages. Price, 50 cents; per dozen, \$4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

Applications for Membership.

Applications for membership with the Mother Church, to be acted upon at the meeting held in November for the admission of members, must be in the hands of the Clerk by the 15th of October. Inviters of applicants will greatly assist the Clerk if they will send the applications as early as possible.

Mr. Farlow's Address.

After September 1, the office of Alfred Farlow, C.S.D., Publication Committee of The First Church of Christ, Scientist, in Boston, Mass., will be located in Huntington Chambers.

New Edition of the Manual.

The twenty-second edition of the Church Manual containing the names of the members admitted in June, 1901, is now ready for delivery. Send all orders to The Christian Science Publishing Society, 95 Falmouth St.

Quarterly Subscriptions.

Will subscribers to the *Christian Science Quarterly* take note of the label on the cover of the last number received. If this reads Sept. '01, it means that you have received the last number for which you have paid, and your subscription should be RENEWED AT ONCE. If this is done it will insure the prompt delivery of the *Quarterly* for October, November, and December.

Remittances.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

We ask that no money remittances whatever be made to the Editor or Editorial Department.

Church Treasurer.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Clerk of the Mother Church.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Reforms and Reformers.

SOLOMON said, "There is no new thing under the sun." This truism might well be applied to all who have appeared in the world as the originators and leaders of religious movements. Looking back upon the history of the religious world we find that no departure from conventional religion, no matter what its form or origin, whether Pagan, Judaic, Mohammedan, or what not, has ever escaped criticism, anathematism, misrepresentation, misconception, and consequent persecution.

A careful study of this phase of history also shows that the greater the religious reformation the more violent the opposition. This is inevitably so, for the more radical the change the more conventional predilections are interfered with and stirred.

The greatest stir which ever took place in the religious world of the past was that which marked the advent of the Christian era. It aroused every form of opposition of which the mortal mind of that time was capable. It was opposed as being hostile to every existing religious system of that time. Paganism opposed it because it was anti-Pagan. Judaism opposed it because it was thought to be anti-Judaistic. The secularism of the time opposed it because it was thought to conflict with secular affairs. The manufacturers of idols opposed it because it interfered with their craft, and threatened them financially. The people opposed it because they feared it would take away their idols, and idol worshippers could conceive of nothing that would take the place of their long-cherished gods of wood and stone. The priesthood opposed it because they believed it contrary to the true religion, inimical to the hoary "traditions of the elders," and dangerous to their profession. The wizards, soothsayers, sorcerers, and necromancers opposed it because they plainly foresaw that if its claims were true and it became established, their false pretences would be exposed and their occupation gone. The lawyers—the scribes and Pharisees—opposed it because they saw no good in it. They had their long-settled opinions as to what was good, and the kind of good Christianity was inculcating and showing forth was not the kind of good they loved. It did not meet their views nor suit their purposes, therefore they thought it bad.

There have been many repetitions, in relative degree, of this history of early Christianity. The great German Reformation was opposed with a bitterness scarcely less intense than that which resisted early Christianity. The Wesleyan departure from the established Church was attended with a similar spirit; and so with every sect that has been set up. In greater or less degree it has shared the fate of its predecessors.

A study of religious history discloses also another fact, namely, that the personal founders of religious movements, reforms, and sects, have been opposed, misunderstood, maligned, and persecuted not less, but often more, than their systems. Jesus' opposers believed that if he could be gotten rid of his system would fail. Luther's opposers thought that if Luther could be gotten out of the way, either by death or imprisonment, the Reformation would die. So with Wes-

ley's opposers and those of all other originators of sects and reforms.

The opposition, in every instance, was really against the principles involved. The attempt to remove the person was wholly incidental to the desire of extinguishing the principles. The spirit of blind opposition flattered itself that the getting rid of personality was the destruction of Principle.

Jesus' method of healing sickness and destroying sin was obnoxious to prevailing methods, therefore it must cease. Remove the personal Jesus and the Principle he demonstrated would become extinct. Remove the personal Luther and the spirit of the Reformation would die. Expatriate Wesley, or malign and ridicule him into silence, and Methodism would disappear, and opposition to the established Church expire with its chief exponent. So reasoned the opposition.

Was the reasoning sound? Was the action wise? The reasoning was fallacious, therefore the action failed in every instance. Christianity was established, the Reformation succeeded, Wesleyanism became a fact and force in the religious world.

What of the lives and characters of the persons who founded the reforms? Were they not consistent with the reforms? Was not the pure and holy Nazarene the fit representative of the Father who sent him? Would he otherwise have been sent? Could he otherwise have reflected to humanity the divine character of the Father? Could Luther have established the Reformation if he had not possessed the heart and soul of a reformer? Could Wesley have founded Methodism had he not possessed a nature and a character which enabled him to do so?

If what we have briefly outlined is true of the past, it is true of the present. The same spirit that opposed religious change and reformation in the past would oppose it now. The same false reasoning and consequent unwise action that prevailed then, seeks to assert itself now. But now, as then, false reasoning is impotent.

American Baptist Flag.

THE above is the name of a weekly denominational newspaper published in Fulton, Ky., and St. Louis, Mo. As its name indicates, it is of the Baptist persuasion. Its editor is evidently not friendly to Christian Science, and does not have an exalted opinion of Christian Scientists, as appears from the following editorial squib in a recent number:—

"Christian Science orators claim about one million converts to that religion, but as a matter of fact there are only forty or fifty thousand of them, and these are mostly hysterical women and disappointed and disgruntled politicians, and apostate church members."

If it were true that even fifty thousand Christian Scientists were "mostly hysterical women and disappointed and disgruntled politicians, and apostate church members," we would ask our editorial friend if he objects to Christian Science coming to the rescue of this hysterical, disgruntled, and apostate army of his fellow-citizens, and endeavoring to do for them what manifestly the system of which he is a representative, and correlative systems, have been unable to do? or does he not think them worth saving?

He should remember that Jesus came not to save the righteous, but sinners. It may be that hysterical women, disgruntled politicians, and apostate church members were sinners. If so, according to Jesus' saying, they should be saved, whatever view our editorial friend may take. He might read with profit some of the things Jesus said relative to self-righteous people. These, for instance, from Matthew 7: "Judge not, that ye be not judged. . . . Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye;" and this from the twenty-third chapter: "But woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in

yourselves, neither suffer ye them that are entering to go in."

Our friend thus concludes his editorial squib: "Sensible people have to play the fool in order to believe the foolishness and nonsense of Christian Science."

We fear our friend's logic is a little mixed. Sensible people never play the fool. Wisdom does not become foolishness, and foolishness never becomes wisdom. This is impossible.

We recommend to our friend among many others, these sayings from Proverbs: "He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace. . . . He that hideth hatred with lying lips, and he that uttereth a slander, is a fool."

It would seem that our friend is bitterly opposed to any other kind of healing than the strictly orthodox-material, for in another editorial squib on the same page he thus anathematizes all extra-medicine healing: "The *Flag* believes this whole divine-healing business is a work of the devil, a fraud of the first water, and deserves special exposure."

We trust the day will come when our friend will hoist a more liberal *Flag*; his present one is surely not an American *Flag*—that stands for liberty and truth, not for bigotry and falsehood.

Christian Science.

UNDER the above caption the *Daily Mail* of London, England, has recently published a series of three interesting articles by the Earl of Dunmore, which we herewith gladly republish.

The fact that this great daily newspaper has given so much space to the subject of Christian Science is additional evidence of the interest it has awakened in Europe, while Lord Dunmore's able and dignified presentation of the subject reflects credit alike upon the authorship of the articles and the newspaper publishing the same.

EDITORIAL INTRODUCTION.

The following introductory remarks were made by the editor of the *Mail*:—

The rapidly extending influence of Christian Science—that extraordinary religious movement which has swept like a wave over the great northern continent of America—makes it a subject of pressing interest. In the United States its adherents number over a million, and in England it is enrolling recruits every day in all classes of society.

So phenomenal is its progress that we cannot refuse to take account of it. With this view, we have asked the Earl of Dunmore—a great traveller and man of affairs, who is among the most distinguished of the English adherents of the new creed—to explain what it is and why he believes in it. Lord Dunmore has written the following article in reply, the second and third parts of which will appear tomorrow and on Wednesday respectively.

We give Lord Dunmore's articles in the order of their publication.

ITS GROWTH AND PROGRESS.

There never has been a period within the history of mankind when religious thought has been so sedulously employed as at the present time, when many deep thinking men and women are earnestly striving to solve some of those religious problems that have for so many generations baffled human intelligence.

We live in an age of progress, when new theories are being constantly evolved and fresh conclusions deduced, in an age when the spiritual activity of the human race is making itself earnestly felt in the anxious research into the real Truth of Being and its many accompanying propositions.

With Christianity in the abstract we have all been familiar since the days of our childhood, but with Christianity as a demonstrable science, and as it has been defined by Christian Science teaching, many are not familiar.

The truth about any doctrine is always more or less of an interesting subject to reflect upon, but the truth concerning this great scientific proposition which is now engrossing so much public attention cannot fail to be of interest to the public generally, and perhaps to some of those who may read these lines.

Free investigation into the working of Christian Science as into the working of any other religious organization is the recognized right of every man and woman in this country, where freedom of thought obtains, for no one can be expected to accept any doctrine before it has been duly explained to him in such a comprehensive manner as to reach his higher intelligence.

Let us then commence with the dissection of its title, and I will then proceed later on to endeavor to show a valid justification for the existence of Christian Science under that particular appellation.

The proper definition of the word Science is "knowledge reduced to a system," or, as Webster has it in his dictionary, "ascertained truth;" and the universally accepted definition of the term Christian is "one that believes in and is a follower of Christ."

The primary object of every Christian Scientist is to endeavor to gain a spiritual insight into the knowledge of those laws and principles which relate to Christ and to his teaching as we find them in the Scriptures, and to so order their lives as to act up to these principles.

ITS DISCOVERY.

It is but a short five-and-thirty years ago since the revelation of Christian Science came to Mary Baker Eddy, a gentle, pious, unassuming Christian woman, who (to quote the words of an eminent exponent of Christian Science), "after a life and experience that fitted her in the highest degree for so grand a ministry, stood out far in advance of the common frontage of human mentality, and announced the discovery or revelation of that Science of Life which she afterwards named Christian Science."

During the course of the thirty-five years since the discovery of the Science of Metaphysical Healing from sin and from sickness, countless benefits have accrued to the human race: sinners have been reclaimed, habitual drunkards have turned from intoxicants and have regained not only their health but their self-respect, the sick have been healed of every conceivable disease, lunatics have regained their sanity, and one law after another that constituted the illusory bondage of mortal mind has been broken in the name of the Son of God.

Christian Science can count to-day among its followers in both hemispheres professional men and women of the highest class, scholarly ecclesiastics, students of both sexes with brilliant university records, officers of high scientific attainments in both services, statesmen, judges, lawyers, philosophers, and doctors.

Such has been the rapidity of the growth of this science that, notwithstanding the comparatively short time that has elapsed since its foundation, its adherents number considerably over a million persons, and there have been organized in America, Canada, Australia, England, France, and Germany nearly five hundred Christian Science churches and over one hundred training institutes. Some thousands of persons are doing noble work among the sick, while, as for those latter who have been benefited by the practice of this Science, it was authoritatively stated at the World's Congress of Religions, as long ago as 1894, that more than a million cases of disease had been healed by Christian Science up to that date, and that many of these cases had been previously pronounced incurable by the doctors.

NOT A NEW RELIGION.

So much for the growth and progress of this science, whose milder opponents term it "The New Religion," "The New Faith Cure," little knowing that, so far from its being a new religion, it is in reality the oldest Christian religion in the world, inasmuch as it is a clear and intelligible apprehension of the religion of Christ, the rules of which were laid down nearly two thousand years ago by the Master himself.

Christian Science has no connection in any way with what is called the "Faith Cure," because it is not through blind faith in a personal God that the curative work is accomplished, but through the understanding and realization of two of the main axioms of Christian Science—namely, first, that there is but one Mind (God), and that Mind governs all; secondly, that man being God's spiritual idea is the reflection of his divine Father (God).

CHRISTIAN SCIENCE TEXT-BOOK.

This volume, which is the only recognized Christian Science text-book, was given to the world by Mary Baker Eddy, the Discoverer and Founder of Christian Science. It is entitled "Science and Health with Key to the Scriptures," and if any proof were required to show the interest the world has evinced in its publication, it will be found in the fact that the work has already reached its 203rd edition of one thousand copies per edition.

I think that, on careful investigation, it would be found that ninety-nine people out of a hundred who refuse to accept the doctrines laid down in this book do so not from any real conviction that those doctrines are erroneous, but simply because the teaching fails to agree with the preconceived notions with which they have been brought up from their childhood, and also because they differ from the old hard and fast ritual that forms the foundation of their religious education, and did that of their fathers before them. And yet I venture to think that if a man took every one of these same ninety-and-nine people and questioned each one separately as to his or her own individual religious beliefs and Christian professions, he would find in all probability that no two out of these ninety-and-nine persons hold the same religious opinions.

WHAT IT IS.

One of the most eloquent of Christian Science lecturers says: "You cannot always tell what a man believes by what he says. It is not enough to say, I am this, or that. Suppose a man says to you, 'I believe that God is omnipotent,' you turn to him and say, 'So do I.' Then he says to you that he believes also in the power of evil, and that there is an entity called Satan possessing all the characteristics of immortality, possessing power akin to the divine power, who is able to hold mankind in eternal punishment, and has the power to drag man down from the image and likeness of God to perdition. And when you see that this man, who is trying to believe in the omnipotence of God, lays a good deal more stress on the power of evil; when you find that he believes in an entity and intelligence opposed to the Omnipotent, then you see and know that that man does not believe in an omnipotent God at all. It makes no difference how a man tries to persuade himself that he believes in an omnipotent God. If, at the same time, he is trying to believe in a devil, or power opposed to the Omnipotent, all the sophistry he can bring to bear upon the subject cannot outweigh the utter falsity and futility of the effort and of that conclusion. Christian Scientists believe that God is omnipotent, omniscient, and omnipresent. That being the case, we have to account for evil in some other way than by calling it a power opposed to God. It is utterly impossible to conceive of God as infinite Good and then incorporate within that an entity called Satan, or Spirit of evil."

RELIGIOUS TENETS.

Christian Scientists have on more than one occasion been

spoken of as infidels, and their teaching and practice classified with hypnotism, mesmerism, and spiritualism.

I find, on reference to Walker's Etymological Dictionary, that an infidel is defined as an unbeliever, a miscreant, a pagan, one who rejects Christianity.

On reference to the Christian Science text-book written by Mary Baker G. Eddy, wherein are laid down its religious tenets, you will find that Christian Scientists, as adherents of Truth, take the Scriptures for their guide to eternal life. They not only believe in the Bible, but find that, through the understanding of Christian Science, all Biblical mysteries are effaced and all seeming contradictions are reconciled.

They "acknowledge and adore one Supreme God." They "acknowledge His Son, and the Holy Ghost." And they conclude the summing up of their religious tenets in the following impressive sentence: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and pure." Are these the words of the pagans, unbelievers, and miscreants who reject Christianity?

To the question found in the same text-book, "Does Christian Science, or Metaphysical Healing, include medication, hygiene, mesmerism, or mediumship?" the answer is an emphatic denial, Mrs. Eddy saying that "Every conscientious teacher of the Science of Mind-healing, knows that hypnotism is error, and he must recognize this in order to defend himself from its influence. . . . It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives" (Science and Health, p. 448).

Christian Science, therefore, has no connection whatever with either spiritualism, mesmerism, or hypnotism; very much the reverse, seeing that it absolutely refuses to recognize the power of the human mind or of the human will as having any status at all in God's kingdom, but claims *per contra* that there is no other Mind but the One Mind (God), and no other Will but the One Will (God).

NO PERSONAL GOD.

Christian Science recognizes the Almighty as being a God of Infinite Love and not a Personal God. It has come to us after all these hundreds of years to revive the teaching of Christ through spiritual understanding, not to teach any new doctrine, but rather to show us how to unlearn all the false theories and traditions on which we had pinned our faith.

Jesus said, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."

It is impossible for us to cling to our old beliefs and try to augment them with new theories; we cannot hold to the old idea of a personal God and expect to add to this belief the true understanding of the Almighty. Therefore our willingness to drop all false beliefs must be taken as an earnest of our desire to possess the true understanding of divine Truth and to be taught anew of God.

This is what Christian Science teaches us, and it is through its doctrine that God is being at last understood to be a God of infinite love and compassion instead of an avenging judge. And as this true conception of the Almighty becomes more fully realized, so will the beauty of Truth, Life, and Love become more fully recognized by the world.

HEALING THE SICK AS WELL AS THE SINFUL.

It is to sick, suffering, and diseased humanity that Christian Science comes like an Angel of Light, bearing in one hand the Gospel of Health and Truth, and in the other a message of Peace and Love to man from God.

It reveals to the world the fact that the healing of sickness as well as of sin is another natural concomitant of true Christianity. I use the word another purposely, because

there is a very prevalent idea among a large portion of the community that Christian Science is simply a newly discovered healing process for physical ailments, and has little or no moral side to it, and it is that erroneous idea which arouses so much antagonism; whereas all Christian Scientists know very well that the healing of physical ailments is but a very small part of the great Christian Science whole.

Although the proof is the fact of the healing, yet the healing itself, to quote Mrs. Eddy, is but "the bugle call to thought and action in the higher range of infinite goodness."

Mrs. Eddy also says, "In order to cure his patient, the metaphysician should first cast moral evils out of himself, that he may thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal, he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty" (Science and Health, p. 365).

A man, therefore, has to study well the moral side of Christian Science and to go through a course of self-purification before he can attain that "spiritual freedom" which will enable him to cope with the sufferings of his fellow-creatures.

When Jesus commanded his disciples to preach the Gospel, he, in almost every case, added the injunction to heal the sick, and Christian Science has not the power, any more than any other Church has, to separate one part of the Gospel of Christ from the other, because the healing of the sick is, and always was, part of the Gospel of Christ.

HEALING THE SICK.

Those whose duty it is to-day to preach the Gospel of Christ reject the healing part of it, making use of the old threadbare argument that the days of miracles are past.

Have these same persons ever realized the fact that in rejecting the practice of healing the sick they are denying the omnipotence of God, inasmuch as they place more reliance on a box of pills or a bottle of medicine than on the power of Him who rules the universe?

Do they consider that sick and suffering humanity twenty centuries ago in Palestine was more in need of being healed than the sick and suffering of to-day, who are spread over the whole world?

Jesus, on several occasions, spoke to his disciples regarding the ability of mankind to reflect divine power and thus heal the sick. We find in John, 14: 12, he says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

On another occasion he said: "These signs shall follow them that believe; . . . they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

That promise given by Jesus was not confined to a year or to a century, it was given in perpetuity. Again, Jesus never intended the ability to reflect this divine power to be confined only to his own disciples, for if he had had such intentions, he would have said, "These signs shall follow you that believe;" but in saying that the signs shall follow them it clearly meant all mankind and for all time and in all places. The power and love of God are not confined to any one locality or to any one age. Jesus taught his disciples to heal the sick, and they passed it on to some of their followers, and we have the authority of Gibbon, the well-known historian, for saying that until the close of the third century healing was a regular phenomenon of primitive Christianity.

THREE ESSENTIAL POINTS.

Christian Science rests not on theory for the evidence of its truth, but rather on proof, and must be, and is, supported by indisputable demonstrations.

It is a subject that covers such a limitless area that to attempt to write about its every phase would occupy too

much space, but we may safely affirm that among its most essential points there are three which stand out pre-eminent, and they are these:—

(1) That Life never dies, for God is the only Life.

(2) That God is not the author of sin, sickness, or disease

(3) That Divine Truth, which is Life, casts out human error and heals the sick.

Let us consider these three points for a moment.

(1) Life cannot die, for God is Life, and God cannot die. John said, "In Him was life, and the life was the light of men," and Christian Science says that man is only able to demonstrate Life through Christ in proportion to his purity and perfection.

(2) God cannot be the author of sin, for the Bible says: "God is of purer eyes than to behold iniquity." Therefore, sin can have no part in God's kingdom. Neither can God be the author of sickness and disease, for the Bible tells us that "all things were made by Him, and without Him was not anything made that was made;" and again, "God saw everything that He had made, and behold it was very good." Then, as sickness and disease cannot be called very good, the logical deduction is that as God made everything, and as everything He made was very good, sickness and disease were never creations of the Almighty.

(3) Metaphysical treatment through the power of Divine Truth is able to heal mortal mind of the illusion of sickness, and when the mind is relieved of its illusion there is no sickness left to disappear. Under this head, which Christian Science calls Science of Mind, a few words concerning thought and its influence on human affairs may not be out of place.

THOUGHT.

Thought is one of the chief factors in the every-day transactions of the world. Thought dominates the concerns of mortal man and rules the destinies of empires. Thought, governed by Fear, which we may call Fearsome Thought, is as much the immediate producer of sickness and disease as is Sinful Thought the primary instigator of sin and crime. Fearsome Thought, as well as Sinful Thought, is Thought directed into a wrong channel; but Christian Science shows us how to counteract these evils in demonstrating how this Thought of the human mind, if directed into a right channel, can heal both sickness and sin.

Let us say, for the sake of argument, that man's normal state is one of harmony and concord, and then let us take as an example the case of an individual surrounded by sin and temptation and manifesting every conceivable kind of evil; then, if we know that evil is nothing more than an outcome of erroneous thought, what can be the only possible course for us to pursue in order to deliver that individual from this evil condition?

Is it not obvious that there can be but one remedy possible, and that is change the thought in order that error which kills, may be supplemented by truth, that gives life?

Change the thought into the right channel, and truth must triumph.

WHY SIN CAUSES SUFFERING.

We will now turn for a moment to the contemplation of the real nature of sin and see if we can discover why sin should cause such a sense of suffering.

We have already learned the following maxim: "All is evil that is unlike God." Hence all evil must of necessity be harmful. Some forms of evil are manifested in sin, others are manifested in sorrow, many in misfortune, more in sickness, and each one is the offspring of that "carnal mind" which is in perpetual "enmity against God."

If a man could be really induced to take to heart the statement that "Whatsoever a man soweth, that shall he also reap," then the fear of suffering alone would deter him from sinning, and if before sinning he had only known that every

sin reacts upon himself and causes inevitable suffering, that man would have been so absolutely horror-stricken by the prospective misery that evil entails upon the sinner, that fear of the consequences alone would surely have turned him from it.

Much more could be written upon this theme, especially dealing with the subject of fear and its action on thought, but space forbids.

In conclusion, I may say that experience has undoubtedly taught us that the teachings of Christian Science not only make men and women happier and bring them nearer to God, but that its tenets and principles purify the motives, exalt the aims, and increase the wisdom and intelligence of man.

THE SOCIETY FOR THE PROTECTION OF NEW HAMPSHIRE FORESTS.

Under the above heading the persons in authority are sending out circulars, of which we herewith publish a copy. The movement is a wise one, and we trust it may be successful. It surely deserves to be.

Following is an extract from the circular:—

Concord, N. H., 1901.

The above society was recently organized in Concord, N. H., and the object of sending out this circular is to acquaint the public generally with its purposes, and to induce all who are interested in its purposes to become members; and you are earnestly requested to send in your name as such.

The intention of the Society is very clearly set forth in its Constitution, but it may be summed up briefly by saying that it is a society to preserve the forests of New Hampshire, to protect our scenery, and to encourage the building of good roads.

The Society may undertake any other good work under its Constitution, and we hope it will undertake other good work, but at the outset its aims are broad enough.

It is intended to take up an active campaign in the interests of our forests and roads, and all can help by becoming members and contributing.

There are several bills now before the New Hampshire legislature bearing upon this subject, which the Association is pressing.

The Association is as yet in its infancy, and welcomes assistance of every kind.

Brotherhood.

THAT plenty but reproaches me
Which leaves my brother bare,
Not wholly glad my heart can be
While his is bowed with care.
If I go free, and sound and stout
While his poor fetters clank,
Unsated still, I still cry out,
And plead with Whom I thank.

Almighty: Thou who Father be
Of him, of me, of all,
Draw us together, him and me,
That whichsoever fall,
The other's hand may fail him not—
The other's strength decline
No task of succor that his lot
May claim from son of Thine.

I would be fed. I would be clad.
I would be housed and dry.
But if so be my heart be sad—
What benefit have I?

E. S. MARTIN.

From Our Contributors.

A Lesson from Truth.

BY STELLA F. MERRITT.

NOT long ago a lesson came to me in the form of a dream, which proved so helpful that I send it to the Field in the hope that others may be benefited thereby.

I seemed to be in school again, and the teacher had given our class a problem to work, the correct solution of which would give the exact proportion of a geometric figure drawn upon the board.

Having obtained the required figures each pupil was requested to draw the form as proof that his work was correct. I was very ambitious to be the first to complete the problem, that I might have the honor of being thought the brightest of the class. So I looked over my neighbor's shoulder to see if I could not copy some of her work, and thus save doing it myself; but I could make nothing out of it. I stole a glance at another's paper, but with no better success; the figures all seemed to run together. I then tried copying the figures from the board; but some of the lines were too long, while others were not long enough, thus necessitating repeated erasing and drawing over again.

After losing a great deal of time, the thought came,—there is an underlying principle by which this problem must be solved, and I must abide strictly by its rules. With this thought I carefully proceeded to work the problem. As I advanced, step by step, all thought of being first was forgotten. I had no desire to steal from or copy my neighbor; my only thought was to be so thorough and faithful in performing the work that the result would produce the perfect model. At last the work was complete and, as I thought, I had but to draw the figure, when—to my surprise—it appeared in perfect symmetry beside my work.

Wonderingly, I presented my paper to the teacher. I waited for no word of approval, the consciousness within myself that the work had been faithfully done was, in itself, sufficient reward. As I awoke, this thought came: "The longing to be better and holier,—expressed in daily watchfulness, and in striving to assimilate more of the divine character,—this will mould and fashion us anew, until we awake in His likeness" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 310).

In Science we all have our problems to solve; and the sooner we awaken to the fact that each one must be worked out according to Principle, and apply ourselves to the task, in just that proportion will self-thoughts be destroyed and harmony manifest itself in our lives.

I wish to express my thanks for the many helpful articles published in the *Journal* and *Sentinel*. They are a source of continual refreshment and blessing. Many times, when reading them, it has seemed as though Love was speaking directly to me, so fitting to my own need has been the application of the thought expressed.

Be ye Faithful.

BY E. B. L.

IN obeying this mandate man reaps a blissful recompense for well doing. Never could the apostles have been in accord with divinity had they not expressed God's ideas. Faithfulness to God is a recognition of His ever-present power. Spiritual blessings come through seeking and praying, in acting the verities of God's ways. Brightness enters our lives as we open the portals to let the Light flow in, and Truth is ever ready to illumine the darkest cavern.

As our relation to God is better understood, we learn our duties to our fellow-man, and we should not increase our brother's burdens with our human propensities.

When we seem to be drawn out of the atmosphere of

divine Love by a sense of weariness, when our burdens appear to be heavy and our demonstrations impossible, we must try to remember in our trials that God is very near, and that only our material senses shut us out from His sustaining power. Our daily battles with the ills of the flesh prove that our problems are being met. When we repose in apathy our advancement is retarded. If we listen, Truth will uncover to us our errors as fast as we are prepared to overcome them. The laggard tarries at the cost of spiritual growth. Yesterday's errors should be swept aside (*i.e.*, overcome) to prepare us for a higher conception of Truth on the morrow.

All are struggling under difficulties of some nature, each probably feeling his burden is heavier than his neighbor's. This is not true. We have the lessons we require as we progress. Our daily experience is separating the dross from the gold. We are brought into our purity by the unquenchable fire of Love, fanned by our earnest desire for understanding.

The road may seem rugged as we slowly wend our way; perhaps we may often be lost in the thicket of discouragement, but in those wanderings we must, as our dear Leader says, "Listen for the mountain-horn, and it will call thee back to the path that goeth upward" (Miscellaneous Writings, p. 328).

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things." This promise is the divine signal of approval beckoning us from doubt and fear to our reward, "Enter thou into the joy of thy Lord."

A Word in Season.

BY ISAI T. KAHN.

I HAVE often heard people say that if they could write well they would send their testimonies to the *Journal* or *Sentinel* without further delay. Whenever I hear this said I am reminded of a story I once heard of a writer who was noted for his easy, graceful style of expressing himself in his writings.

A visitor to this writer was quite nonplussed on reading some of the author's manuscripts, at the inelegance of diction. On being chided for this seeming omission, the author explained that the ease and grace so much admired in his writings was only acquired by many hard days' labor, and he would accomplish that part of it later.

I think a lesson can be drawn from this little story. When the thought comes to us that it is time for us to send a contribution to our publications, we should write down the main facts as best we can, and afterwards clothe them in as good language as we can command, and if we are not satisfied with our own effort we can always enlist the aid of some one else who has had better educational advantages. Our efforts should not end here, but we should continue in our endeavors, and Love will guide us to write well and wisely.

Perhaps few will read these words who would not be more than overjoyed to be asked by our Leader to do something for her, but see how slow we are to appreciate the opportunity when it is within our reach.

If we are not faithful (obedient) in little, easy things, why wish for greater things to do?

Whenever we find ourselves unwilling or unable to meet the demands of Love, the needful thing for us to overcome is self, and if we have not learned how to do this, it is our own fault, as we have the Bible and "Science and Health with Key to the Scriptures" to show us the way out of this very condition.

Our Leader has given us the *Journal* and *Sentinel* to write to, and it is for us to do our part by supplying our faithful ones at headquarters with such an abundance of material that they may have much to select from to meet the needs of the hour. "Freely ye have received, freely give."

Testimonies.

A Few Words of Gratitude.

Many times when the *Sentinel* has come, just at the right time, with the helpful word, either in poem, prose, or testimony, I have thought, "I must send a few words to tell those dear people how I am helped."

Three summers ago, when I was in great need spiritually and physically, a dear friend said, "L., if you would read a book I know of, you need not suffer so." I asked her what it was; she turned to the book shelves and took down *Science and Health*. I gave her one disgusted look and said, "That old gag!" "Yes," she answered smilingly, "that old gag." Well, I took home some *Sentinels*, and before I got to Newton, a two hours' ride on the electrics, I was deeply interested in *Science*.

My friend told me to go to the church on Falmouth Street, which I did, and have continued to go there every Sunday afternoon. I soon owned *Science and Health*, took the *Sentinel*, and have the *Journal* sent me by my friend.

If I could only tell what *Science* has done for us all! Still, I am the only one in the family who will read and understand. The thought comes, "Why, I knew of Christian Science for twenty years and did not read and understand!" Now I am so busy doing the housework, sewing, and everything for four in family, with only the dear books to help. Sometimes, as it was last night, I felt as if I must give up. The heat (ninety) and the ironing tried to make me believe they were something. I retired about nine o'clock, after entertaining company. I was awakened in the night by a pain in the pit of my stomach. I thought, "cucumbers," and knew the agony of a fit of indigestion. I repeated the Scientific Statement of Being, and before I knew it I was sound asleep and did not waken again until six o'clock. Every day something or other comes up to be destroyed, and the love and joy of this freedom is past finding out.

A short time ago my daughter had a spot come at the corner of her mouth and another on the opposite cheek. Soon after that I noticed the humor coming in two large ugly patches on her right limb; then I said, "Well, dear, how long are you going to let this run on? Are you going to the doctor, or will you let me treat you?" She chose the *Science* treatment. The humor is all gone. *Science and Health* has opened a new world (God's world), and the Bible is more precious than ever.

MRS. L. R. F., Newton, Mass.

Healed by Christian Science.

A good report of healing has come to me from a dear student living in a rural district. A stranger went to see her, to ask if she would allow her daughter to go to them, as his wife was very ill and they could not get any person to go to wait on her and do the necessary things in the house. Although she could not easily spare her daughter, owing to the circumstances, she promised to let her go. After he had started for home she rather regretted having done so, as her daughter was young and these people were strangers to Christian Science; and it might not be a very wholesome atmosphere for this young girl. So she decided to drive to their place and see what kind of people they were. Upon arriving there, she found three little children, the eldest only six years of age. This little one showed her into a dark room, where their mother was confined to bed. She said, the thought came to her, how much they need the light of the glorious gospel of Christian Science here. She saw the woman had been crying, and learned from her conversation that she did not expect to recover. She had not been out of bed for eight weeks. She had both heart trouble and consumption. Later in their conversation the sick woman said she feared she would not last through the next night, as she suffered so much at night.

The student began to show her what Science and Health teaches about the heart, also how to place her affections on things above, not on the earth; showed her the promises of God, that it was not His desire to remove her from those dear little ones who needed her protection and care. She also asked her if she would read some of our literature. The sick woman expressed a strong desire to do so. The student then left, but went again on Sunday evening with the literature, read to her, and left it with her. From the time of that visit she had no more of the heart trouble. The student took her daughter over during the following week and found the woman able to sit up for a short time in a chair, and longing for her to return as she wanted treatment. It was given, and she was healed. She has been busy ever since doing her household duties, which are onerous. She is studying our text-book, and giving glory to God.—ISABELLA M. STEWART, Toronto, Ont.

Epilepsy Healed.

In walking to town I often passed a little shoe shop, and noticed the owner, a young man, who attracted me at first by a fancied resemblance to a younger brother. One day my husband was about to leave the house with a pair of shoes that needed mending. I asked him, "Why not take them to the little shop on 11th Street. The young man does not seem to have much work, and it will help him." That afternoon I was out with my husband, and about six o'clock we stopped to get the shoes. I noticed the young man looked disfigured, one side of his face was raw as though it had been beaten or he had had a very bad fall. In answer as to whether the shoes were ready he said yes, but it was a wonder that they were, as he was subject to fits, and while at work had fallen and lain on the floor unconscious for a long time. He then went on to tell that he could not keep a job of any kind working for others, owing to the malady with which he was afflicted, that he had doctored and doctored but could get no relief, and, as the tears rolled down his cheeks, he said he wished he were dead, he could not earn enough to support himself, and could barely make his most necessary expenses. He said one day he fell on the street and was allowed to lie there for hours, the passers-by thinking him intoxicated.

My heart overflowed with pity for him, I did want so much to tell him of Christian Science, but my experience had many times been such in similar cases that I hesitated. Finally I told him I knew he could be healed if he were willing to accept help in Christian Science. He knew nothing regarding this great Truth, but before we left we gave him the name and address of a prominent healer, and he promised to go there at once. He did so, and was completely healed in a very short time. He gave up his little shop and is now engaged in regular employment. He is the picture of health and happiness, and is a very faithful attendant at Christian Science Church services.

MRS. EMMA HAGENOW, Lincoln, Neb.

Disappointment Overcome.

At this time, when so many are rejoicing over the privilege which has been theirs of visiting our dear Leader at her home in Concord, N. H., I should like to tell how it was proven to me that when we seem to be deprived of some great pleasure, if we will but listen we may hear the still, small voice, "Lo, I am with you always," which gladdens the heart.

On the afternoon of June 25 I picked up a Boston daily paper and read an account of the invitation to Pleasant View and the happy throng that had been spending the day there,—the first that I had heard of this addition to the season's spiritual feast of Truth and Love. For a moment my sense of disappointment seemed great, for

I could easily have been with them had I known, and I should have been so glad to have seen our Mother again; but immediately the thought came to me, I cannot be grieved or disappointed. Since God is All, and my life is hid with Christ in God, there can be nothing lost.

As this thought crept deeper into my consciousness, all sense of disappointment immediately vanished. Although I was not privileged to be there in person, and share our Mother's greeting, in reality I had lost nothing, but rather had I gained the sweet assurance that the Comforter is ever-present, strengthening me and enabling me to overcome all disappointments and inharmonious conditions of thought.

"What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort" (Miscellaneous Writings by Mary Baker G. Eddy, p. 307).—E. J. C., West Newton, Mass.

Healing of a Broken Bone.

A case of the healing of a broken limb that came under my observation proved to me the power of Truth, not only to myself, but to all those interested.

The accident occurred in the afternoon to a child about twelve years old. When the Scientist reached the home, there had been great suffering because of the fear, not only from the child, but from the father, when he found out the condition. He knew something of Science, and this was the test for him. But in a very short time the child was resting comfortably and went to sleep. All went to bed, and the father, I think, was up with him twice during the night. The Scientist remained in the home two days and a half, and great peace came with it. By Thursday, the fifth day, the Scientist was dismissed. The trouble was overcome. In two weeks and three days the child began to walk without any material assistance. In four weeks' time he was doing his chores about the house. It has been a great help to the whole family at large, particularly to the father, because he was undecided, and this helped him to decide for Truth. The demonstration has been of great help to the entire community.

Q., Cleveland, O.

I overturned a tea-kettle of boiling water on our little daughter, severely scalding both feet. In less than ten minutes not one trace of redness was there and no soreness at all. We have proved the nothingness of poison, rheumatism, neuralgia, sick headache, female troubles, toothache, colic, and hives. Discord of every name and nature has vanished under Christian Science treatment.

Science and Health has taught us to have more love for God and for our neighbor. It has also taught us to love our Bible and all Mrs. Eddy's works. My kind, patient, loving healer is not with us now, and we feel that we have to learn more than ever from Science and Health.

My husband has been a great comfort to me in many trials. He has bravely held up, never fearing or being discouraged. We look forward to the *Sentinel* every week, as we gain much from it and our *Quarterly*. Surely Truth is gaining ground.—MRS. LIZZIE DOUGLAS, Carterville, Ill.

I feel that the time has come for me to express my gratitude for what Christian Science has done for me, and to thank all the writers of the *Journal* and *Sentinel* for the beautiful thoughts they send us through those periodicals. In every number I find something that just meets my need.

Since coming into Christian Science, the Bible has become the Book of all books to me, and with Science and Health is my daily companion.—E. L., Ogden, Utah.

Religious Items.

A writer in *The Congregationalist and Christian World* has the following to say on "What is the Matter with the Congregational Minister?"—

"It is rather his misfortune than his fault. He is the victim of circumstances over which he has no control. The spirit which Paul met at Athens confronts him to-day. It is not the 'old, old story' which the people want, but something new. This is the age of unrest, and a mighty craving for novelty is upon all.

"The average Congregational minister cannot satisfy this spirit. He has been trained in a Congregational home, church, Sunday School, college, and seminary. He is one of the people, and like them in thought and aspiration and action. There is therefore a familiarity, a sameness, about him which does not satisfy the demand for novelty.

"But the man from another denomination is new. His training, his language, his thought are novel. Therefore he is sought out and welcomed when found. He is no better than the Congregational minister, but he is fresh and unusual, and therefore he pleases.

"A prominent Congregational minister, whose praise is in all the churches, once said that he would give \$5,000 for a brogue. Congregational ministers do not usually speak with a brogue, therefore he felt that if he were thus endowed he would be a *rara avis*, and so more in demand.

"No Congregational Church really seeking for a minister to preach the gospel need go outside the denomination. The Congregational minister to-day is as learned, as orthodox, as godly as any other minister. Only a desire for novelty calls in a stranger to minister in our household of faith."

The Standard has the following regarding "The Menace of Gambling:"—

"Various recent attempts to stop race track gambling in the vicinity of Chicago have come to nothing because of a lack of funds, lack of perseverance, or unexpected rulings by the courts. A new movement has just been started which may accomplish some more definite results because of the motive that lies behind it. A few business men, not heretofore known as reformers, have banded themselves together and retained an attorney to close the bookmaking establishments at the race tracks; and the reason they give is the very practical one that they have been losing money by the dishonesty and carelessness of clerks who have become infatuated with the gambling habit. One man recently had to lose a thousand dollars through a trusted employe who went wrong on account of race gambling. These employers of young men believe if they are to have trustworthy clerks and be free from constant anxiety the public gambling must be stopped. Even should this attempt, like the preceding efforts, be a failure, the stigma put upon the evil from a commercial point of view will be a powerful aid in the future to those reformers who work on moral principles rather than with regard solely to immediate results. What the leading business men of our cities already believe in theory—that young men who drink, gamble, or speculate are not to be trusted with important responsibilities—they should put into practice. If they did there would be some great changes in municipal morals."

"What do you think of yourself?" said a friend to Dr. Channing, as they were walking one day on the cliffs at Newport after a great ocean storm. "What do you think of yourself in the presence of such exhibitions of resource and of power?" "In such a presence as this," was the reply, "I do not think of myself at all." What a help it is to be sensibly near enough to God in God's world to forget one's self, and to reach out in thought and adoration "to the author, and maker, and ruler of all." It begets humility. It begets thankfulness and obedience and trust. It sweeps the brain clear of false conceits and gives perception of simple eternal truth. The Psalmist knew very well this depth of religious

experience. Long before Kepler's day there were men of God who had learned to think God's thoughts after Him in His own world. Read once and again those sacred oratorios written for all generations in the eighth and nineteenth and fiftieth and one hundred and fourth and one hundred and seventh Psalms. Commit them to memory. Let them become a part of your deepest thinking and being. Thus shall you study the character of God from His own open book, and as Longfellow said of Agassiz,—

Read what is still unread
In the manuscripts of God.

REV. EDWIN P. FARNHAM,
In *The Watchman*.

It is one of the curious incidents of the present curious age of the world that the missionary activity of Buddhism, which once spread that religion over many nations, has now so far revived that a Buddhist missionary from Japan has just established a mission in San Francisco. What is more, the "Rev." T. Mizuki has an incorporated society of which the chartered members are two men and four women who profess to be disciples of the Buddha Sakyamuni. Their services are held on Sunday mornings and their ceremonies are said to be not unlike those of the Roman Catholic Church, though part of the service consists of voluntary addresses made by persons in the congregation. It is all very curious, as we have said above, but one of the most curious things about it is this, that just at the time when one of our own bishops in Japan is reported to have declared, after a careful study of the Japanese, "that their capacity for receiving religion is limited and uncertain," a Japanese missionary should actually be finding men and women in America whose capacity for receiving Buddhism or any other exploded superstition is well-nigh unlimited.—*The Church Standard*.

Treating of the subject of universal salvation, *The Universalist Leader* says:—

"The extraordinary struggle of the Orthodox world to escape from the logical conclusion of the new premises it is now practically admitting, would be amusing were it not so serious a matter. God is infinitely wise,—but; God is omnipotent,—but; God is our Heavenly Father,—but; God is love,—but; and so on until there is no God left, but a sort of an infinite manikin.

"There appears to be a sort of horror of the thought that God not only 'wishes all men to be saved,' but will have all men to be saved. Men have stood out against this Godlike consummation of a Godlike purpose, and much of theology has had its origin in the attempt to buttress this extraordinary position.

"First it was the Devil who stood in the way, and in his successful contest with God he was made into a very God-like creature himself, while God was belittled, until the growing intelligence of the people abolished the personal devil. Then resort was made to the omnipotence of the human will; that has been made the idol which outranks God."

The blessed relief that, in many parts of the world, has come with cooler air and rain is no mark of special divine favor, as the drought was no sign of the wrath of God. To some extent the devices of man can prevent the worst consequences of such a dislocation of climate. But when man has done all that he may there remains an unusual and unexpected threat of suffering which could not be foreseen and could not be provided for. In all ages some of the wisest and best of men have sought for the signs of spiritual providence, which, while not changing the physical order of nature, would make them in faith and hope superior to it. While we would not say that God plans the drought for spiritual discipline, we may easily see how out of it come mutual sympathy and helpfulness that serve to strengthen the bonds of society, and dispose all classes to fulfil the law of Christ by bearing one another's burdens.

The Christian Register.

There were many missionaries in China during the recent disturbances who do not in the slightest degree sympathize with Rev. Gilbert Reid's views as to the "ethics of loot." Our Baptist missionaries to a man would repudiate any such doctrine. The friends of the missionaries who have been carried away by these theories and the Boards with which they are connected naturally enough desire to make the best defence possible of their conduct. But they are making a mistake. These theories are radically and totally indefensible from any Christian point of view. The better course would be to acknowledge frankly that some missionaries, in circumstances of unusual provocation and temptation, failed to illustrate perfectly the Christian ideal.

The Watchman.

As Universalists we do not believe in the perseverance of sinners as a way to felicity in sin. We don't believe hell can become heaven by wider and longer acquaintance with it. Let no one made as man is, and so overwatched and ordered of God, delude himself with the idea that he can sin himself into a state of happiness. It is not so. He may come to pluck some flowers from the upas, but more and more he will find he is clutching thorns and sucking poison.

The Universalist Leader.

We are to be rewarded, not only for work done, but for burdens borne, and I am not sure but that the brightest rewards will be for those who have borne burdens without murmuring.—BONAR.

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